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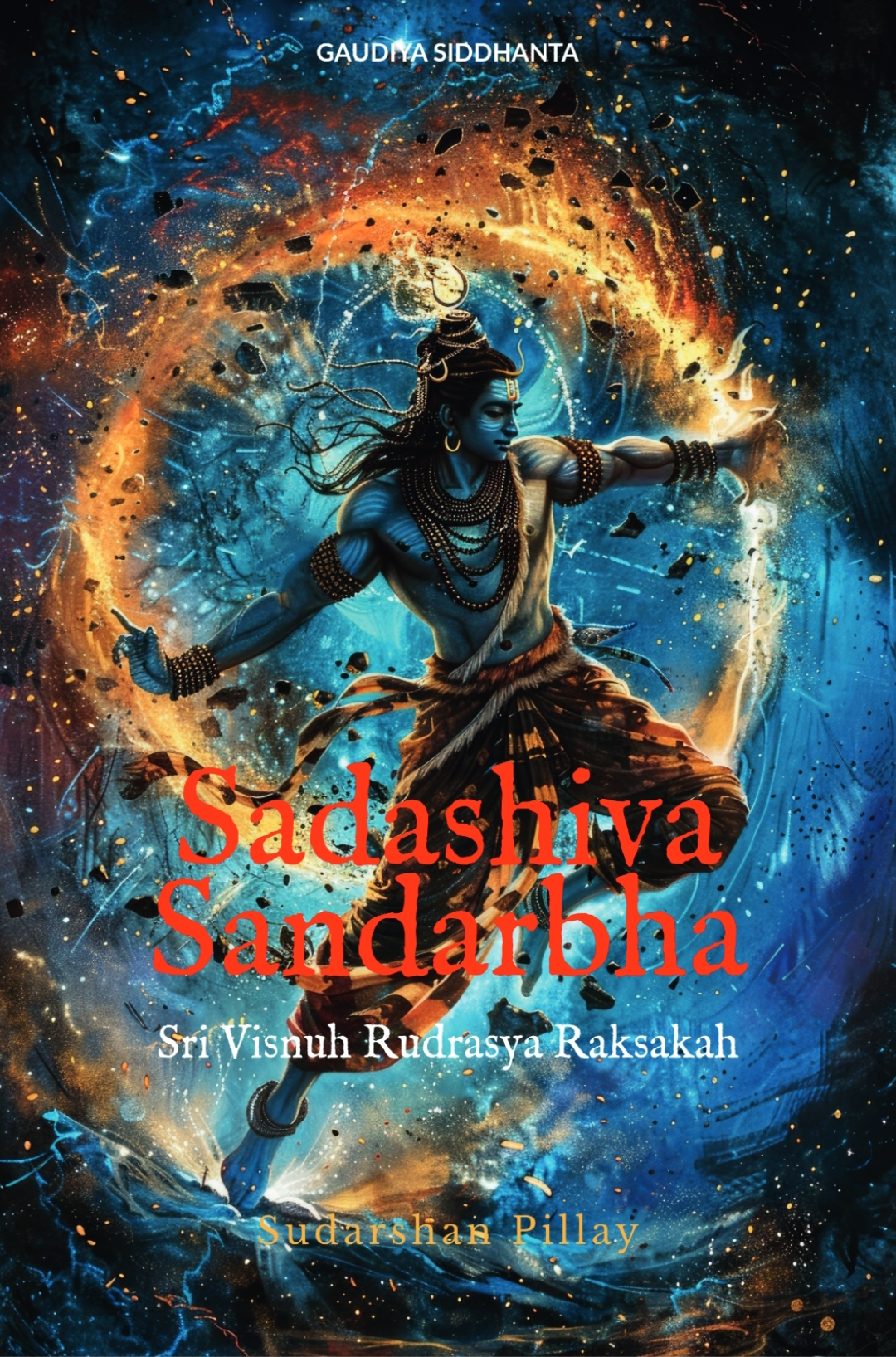
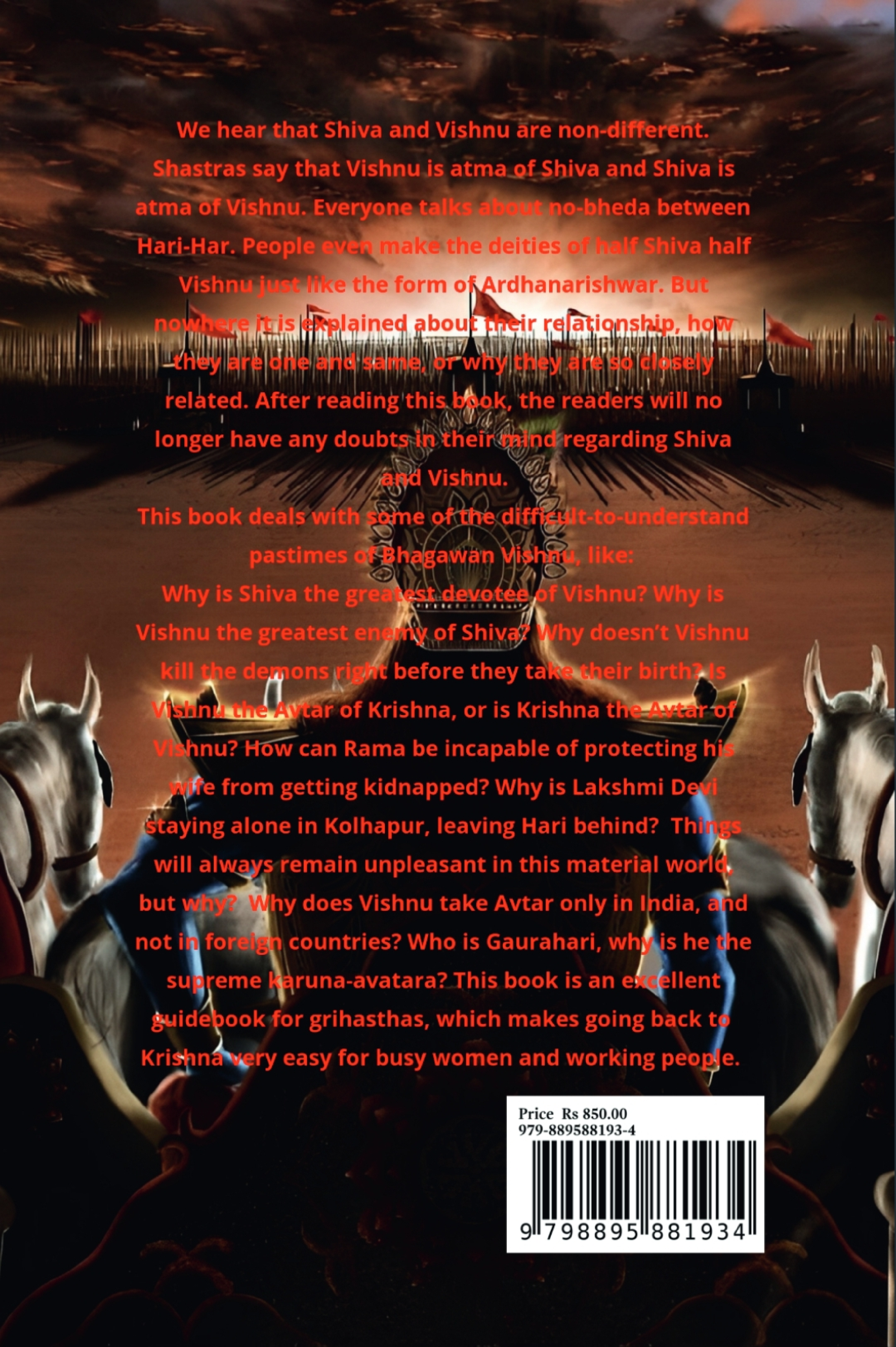


Sadashiva Sandarbha

Sri Visnuh Rudrasya Raksakah

Sudarshan Pillay



We hear that Shiva and Vishnu are non-different. Shastras say that Vishnu is atma of Shiva and Shiva is atma of Vishnu. Everyone talks about no-bheda between Hari-Har. People even make the deities of half Shiva half Vishnu just like the form of Ardhanarishwar. But nowhere it is explained about their relationship, how they are one and same, or why they are so closely related. After reading this book, the readers will no longer have any doubts in their mind regarding Shiva and Vishnu.

This book deals with some of the difficult-to-understand pastimes of Bhagawan Vishnu, like:

Why is Shiva the greatest devotee of Vishnu? Why is Vishnu the greatest enemy of Shiva? Why doesn't Vishnu kill the demons right before they take their birth? Is Vishnu the Avtar of Krishna, or is Krishna the Avtar of Vishnu? How can Rama be incapable of protecting his wife from getting kidnapped? Why is Lakshmi Devi staying alone in Kolhapur, leaving Hari behind? Things will always remain unpleasant in this material world, but why? Why does Vishnu take Avtar only in India, and not in foreign countries? Who is Gaurahari, why is he the supreme karuna-avatara? This book is an excellent guidebook for grihasthas, which makes going back to Krishna very easy for busy women and working people.

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SADASHIVA SANDARBHA

SRI VISNUH RUDRASYA RAKSAKAH

SUDARSHAN PILLAY

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I offer this book to Shri Govinda, who has eagerly awaited to take me back to His nitya dham Goloka, and engage me in His bhaktimaya seva, while I was lost in the dense ignorance of the material world, being bahirmukha.

[Narayana welcomes a bhakta, who enters Vaikuntha] "Govinda uvācha: Welcome! Welcome! (svāgataṁ svāgataṁ), Child (vatsa), it is so fortunate, so fortunate (distyä diṣtyä), that you are here with Me (bhavan mayā sango 'tra). For so long I have longed to see you (tvad-iksāyām ciram utkanthitena hi). Dear friend (sakhe), somehow you passed many births (bahūni gamitāny anga janmāni bhavatā) without coming to see Me (kathañcid api mayy abhi-mukhyaṁ kiñcid akāri na). Hoping that in this, in this, in this, in this birth you would turn to Me (asminn asminn ihehaiva bhave bhāvi mad-unmukhah ity āśayā tava). Today you have suddenly fulfilled my long-cherished desire (kāmaṁ dirghatamaṁ me 'dya cirāt tvaṁ samapūrayaḥ). Please stay here always and make Me happy (svasya me 'pi sukhaṁ puṣṇann atraiva nivasa sthiraḥ)." – Brihad Bhagavatamrita 2.4.81-87.

[Govinda welcomes a bhakta into his Goloka] "Govinda uvācha: O moon rising from the ocean of the brāhmaṇa's families (vipra-vaṁśäbdhi-candramaḥ), is everything well with you? (kṣemaṁ śrī-jana-śarmāṁs te kaccid rajati sarvataḥ). By seeing you, I and My friends have become happy (kşemaṁ sa-parivarasya mama tvad-anubhavatah). My heart is drawn to your mercy (tvat-kṛpäkṛṣṭa-citto). I always gazed at your path, anxiously waiting for you to come ('smi nityaṁ tvad-vartma-vikṣakah). By good fortune you remembered Me (distyä smrto 'smi bhavatā). By good fortune after a long time now I can see you (distyä drstaś cirād asi). Please stay here and enjoy as you wish (ramasvātra yadṛcchaya)." – Brihad Bhagavatamrita 2.7.37-39.

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Preface

Govinda's asura vimohana lila

Why don't Govinda's Nara-Lila Avatāras simply remain in their supreme position as the Parama-Puruṣa Paramātmā Parabrahma Paramatattva, and just keep accepting offerings, prayers, worship from their devotees? Why do these Avatāras engage in seemingly self-effacing activities, such as showing respect to forefathers who are embodied? Accepting a guru who is himself dependent on Paramātmā? Worshipping Śiva, who is merely His own Guṇa-Avatāra?

By understanding such events through śāstra-cakṣus (the eyes of scripture), we are sometimes able to tolerate these activities in our minds and protect our intelligence and faith from being injured. We know that Govinda does not take pleasure in an uninterrupted display of His supremacy; rather, He desires uninterrupted loving exchanges with His bhaktas—free from both internal hesitation and external obstacles. [CC Adi 4.21-26] That's all fine—but still, these activities feel unbearable to us.

Even after understanding the Govinda-tattva, we struggle to tolerate certain aspects of His līlā. Why? Because mere intellectual understanding is not enough—we must internalize the Govinda-tattva. We must transform jñāna into vijñāna (as explained in Bhagavad-gītā 9.1).

Performing such seemingly strange activities is part of Govinda's nature. According to His mindset, it is these penetrating pastimes that captivate the attention of observers. Therefore, He deliberately enacts them—to jolt, shock, and short-circuit the intellects of those watching. The Vedic rules and regulations, along with our human moral sensibilities—by which we attempt to function—often appear to be trampled underfoot by Bhagavān's bewildering līlās.

Some incidents that devotees may find particularly disturbing or difficult to reconcile are:

- Śiva being present as the guardian deity of Vraja-maṇḍala, such as in his forms like Bhūteśwar Mahādev in Mathurā.
- When Govinda was a newborn baby, Śiva desired His darśana; at that

time, Yaśodā Maiyā had the Āśeśwar Mahādev temple constructed near their home in Vraja.
- During the Rāsa-līlā pastimes, Gopīśwar Mahādev guards the sacred arena, and Govinda instructs the secondary gopīs to worship Gopīśwar Mahādev before entering.
- Śrīman Mahāprabhu visiting and performing saṅkīrtana in Śiva temples, for example, the occasion when Nityānanda Prabhu broke the sannyāsa-daṇḍa.
- Sanātana Gosvāmī establishing his bhajana-kuṭīra near Cakreśwar Mahādev by Govardhana Hill.
- Govinda showing the flowers of Vṛndāvana forest to Balarāma, saying, "Look how the beautiful forest is offering its obeisances unto You."

Why and how asuras are made

Oftentimes, we find that many of the most powerful asuras were formerly great Vaiṣṇavas, who took on roles as antagonists in Bhagavān's pastimes. In many cases, this transformation happens as a result of Govinda teasing or testing them to such an unbearable extent that they erupt in anger and opposition. They then begin to vent their frustration in various destructive ways—until, at last, they are liberated from that asura existence by Govinda Himself or by His empowered representatives.

Having said that, under all circumstances, everything operates according to Govinda's will. He alone maintains the harmony of the universe—and He alone disturbs it. Through such paradoxical acts, Govinda demonstrates that He is svārāṭ—fully independent. He does only what pleases Him and is never bound by the conditioned beings' notions of morality, conscience, dharma, guilt, expectations, or anything else.

Govinda has countless names that arise from His different pastimes with various types of beings—both *devas* and *asuras*. Even those embodied as *asuras* are *aṁśas* (portions) of Govinda, and He interacts with them in unique ways that also give rise to divine names and glories.

- **Mādhusūdana** – "Slayer of Madhu," an *asura*.
- **Murāri** – "Enemy of Mura," another *asura*.
- **Keśava** – "Slayer of Keśī," the horse demon.

- **Mahīṣāsura-Mardinī** – A name of Amba Devī (Durgā), meaning "Crusher of the demon Mahīṣāsura."
- **Cāmuṇḍā** – Another name of Amba Devī, after slaying the demons Canda and Muṇḍa.
- **Mathurā (or Madhurā)** – The birthplace of Govinda, named after the *asura* Madhu.
- **Kolhāpur** – A sacred place associated with Ambābāī Devī (Mahālakṣmī), named after the demon Kolla.

Govinda loves everyone equally

The only eternal business of Govinda is reciprocating with His devotees in whatever way they approach Him. Govinda has a personal connection with everyone; there is no difference in His reciprocation with anybody. He responds equally to each soul according to their approach (BG 4.11).

The *jīvas* are not independent to act whimsically. The desires that arise within the minds of the *jīvas* are actually caused by Govinda Himself (BG 15.15). The *jīvas* merely have a false, illusory impression that they are the cause of their own desires and actions (BG 3.27, 18.16), while in truth, they are simply channels through which Govinda executes His purpose.

Govinda values all His *jīvas* for who they are spiritually, regardless of their material condition. No one is ever rejected from the mercy of Govinda — whether they are *śūdras, thieves, prostitutes, chāṇḍālas, dānavas, rākṣasas*, or *asuras* on the material plane.

At the same time, we are not Bhagavān, and therefore we should not try to behave like Him. In other words, we should not concern ourselves with appreciating or serving everyone, which we cannot possibly do due to our limited nature. Our only concern should be to serve Govinda, whether He appears available or seemingly unavailable to us.

We can respect and serve the devotees, simply just by keeping a emotional distance from them with all kindness and humility, and by focusing only upon our eternal business of our own individual connection with Govinda.

By doing so, we indirectly inspire other devotees not to waste time on *prajalpa* (idle talk), *grāmya-kathā* (mundane topics), or unnecessary attention on one another. Instead, they will use all their time for Govinda's *seva* and *bhajan*.

In this sense, devotees are even more merciful than Govinda, because they are satisfied without receiving any attention from us — while Govinda, on the other hand, requires much attention and *seva* to be pleased with us.

The Relationship Between Shiva and Vishnu

We often hear that Shiva and Vishnu are non-different. The śāstras declare that Vishnu is the ātman of Shiva, and Shiva is the ātman of Vishnu. Everyone speaks of the abheda (non-difference) between Hari and Hara. Some even make the deities of half Shiva half Vishnu just like the form of Ardhanārīśvara.

However, nowhere is their exact relationship clearly explained — how they are one and the same, or why they are so intimately connected.

This knowledge has been kept as a secret within the Vedic śāstras — or, more precisely, it has been kept secret from the general audience of the śāstras. The reason is that most people are not yet qualified to understand such truths.

When one becomes truly qualified (pātrata), Govinda Himself reveals all the necessary realizations directly within the heart. Govinda desires that His pure and advanced devotees experience the joy of personal realization through His direct guidance, rather than through external instruction alone.

I am writing this book as a small seva to Śrī Gaurahari. The topic discussed in this book, "Sadāśiva Sandarbha: Śrī Viṣṇuḥ Rudrasya Rakṣakaḥ," is summarized as follows:

At the vyāvahārika (relative) level: Śiva is the puruṣa of this material world.

At the pāramārthika (absolute) level: Śiva is the beloved consort (patnī) of Govinda.

This book also presents the simplest and fastest way to attain Govinda, making His darśana very sulabha, Sudarśana.

Vishnu Tattva & Shiva Tattva

CHAPTER ONE

Govinda In The Vedas

"Govinda: By all the Vedas, I am to be known. Indeed, I am the compiler of Vedānta, and I am the knower of the Vedas." *[vedaiś ca sarvair aham eva vedyo vedānta-kṛd veda-vid eva cāham] — Gītā-upaniṣad* 15.15

"Govinda: Because I am transcendental, beyond both the fallible and the infallible, and because I am the greatest, I am celebrated both in the world and in the Vedas as that Supreme Person (*puruṣottama*)." *[ato 'smi loke vede ca prathitaḥ puruṣottamaḥ] — Gītā-upaniṣad* 15.18

Om namo bhagavate vāsudevāya: "I offer my respectful obeisances to Bhagavān Vāsudeva (Krishna), the Supreme Lord." *janmādy asya yataḥ anvayāt itarataś ca artheṣu abhijñaḥ svarāṭ:* "The Supreme Being from whom the creation, sustenance, and destruction of the universe emanate; who knows everything, directly and indirectly, and who is completely independent."

tene brahma hṛdā ya ādi-kavaye: "He imparted the knowledge of the Veda into the heart of Brahmā, the first created being." *muhyanti yat sūrayaḥ:* "Even the greatest of sages themselves are sometimes bewildered by that Supreme Truth."

tejo-vāri-mṛdāṁ yathā vinimayaḥ yatra tri-sargaḥ amṛṣā: "In Him alone the illusory interplay of fire, water, and earth—the threefold material creation—appears real, though it is ultimately unreal like a mirage." *dhāmnā svena sadā nirasta-kuhakam satyaṁ paraṁ dhīmahi:* "We meditate upon that Supreme Truth (Vāsudeva), whose own spiritual brilliance forever dispels illusion."

— Śrīmad-Bhāgavatam (Bhāgavata Purāṇa) 1.1.1 *("Sarva-Vedānta-sāraṁ" — the essence of all Vedānta)*

“Kṛṣṇa alone is the Supreme Lord. One should meditate upon Him, relish Him, worship Him, and adore Him.” *[kṛṣṇa eva paro devaḥ taṁ dhyāyet taṁ rasayet taṁ bhajet taṁ yajed iti] — Gopāla Tāpani Upaniṣad* (Uttara-khaṇḍa 55, some editions verse 97)

“He who is that Supreme Brahman is Gopāla Himself.” *[yo ’sau paraṁ brahma gopālaḥ] — Gopāla Tāpani Upaniṣad* (Pūrva-khaṇḍa 22)

“The son of Devakī is the Supreme Brahman.” *[brahmaṇyo devakī-putraḥ] — Ātmabodha Upaniṣad* 8; also *Nārāyaṇa Upaniṣad* 4

“Only Narayana exists, no second one *[eko nārāyaṇaḥ na dvitīyo’sti kaścit]*.” — Narayana Upanishad, Krsna Yajur veda

“May Viṣṇu, the most powerful of the powerful, rule over us... / His glorious Name is eternal, He lives forever.” — Rig Veda 7.100.3

“Viśnū is the ancient, the recent, the creator and self born *[pūrvyāya vedhase navīyase sumajjānaye viṣṇave]*." — Rig Veda 1.156.2

“*tad viṣṇoḥ paramam padam sadā paśyanti sūrayaḥ*” — Rig Veda 1.22.20

“Vishnu is supreme (Param) among Gods.” — Yajur Veda, Taittiriya Samhita 5.5.1

“He (Viśnū) is the Great Iśvara (maheśvara) and the master of the worlds *[tamīśvarāṇāṃ paramaṃ maheśvaraṃ taṃ devatānāṃ paramaṃ ca daivatam]*." — Svetaśvatara Upanishad

“Only Narayana existed in the beginning, neither Brahma, nor ishana (Siva) *[tadāhureko ha vai nārāyaṇa āsīnna brahmā neśāno]*." — Mahopanishad, Samaveda

“He is the soul situated in all beings, He is sinless and He is the one (without a second) divine Narayana *[sarvabhūtāntarātmā’pahatapāpmā divyo deva eko nārāyaṇaḥ]*." — Sri Adhyatma Upanishad

“He (Narayan) is the non-dual, transcendent bliss, the glorious Lord, who is eternal, stainless, devoid of misconceptions, detached, and indescribable, that pure radiance, Sriman Nārāyana, is one alone. There is No peer to match him whatsoever *[vācakavācyo’dvaitaparamānando vibhurnityo niṣkalaṅko nirvikalpo nirañjano nirākhyātaḥ śuddho deva eko nārāyaṇo na dvitīyo’sti kaściditi]*." — Tripadvibhuti MahaNarayana Upanishad 1.11

“Narayana Himself is well-established in the heart *[nārāyaṇaḥ sākṣāddhadaye supratiṣṭhitaḥ]*." — Sri Paingalopaniṣad

“Rāma is Bhagvāna *[śrīrāmacandraḥ sa bhagavāna]*." — Rama Tapniye Upanishad, Atharva Veda

“Ayodhyā, the city of supreme lord, has eight circles and nine gates. Therein resides golden (luminous) core the divine pavilion which is full of pure bliss, and covered with the divine-light (brahm-jyoti) *[aṣṭacakrā navadvārā devānāṃ pūrayodhyā, tasyām hiraṇyayaḥ kośaḥ svargo jyotiṣāvṛtaḥ]*." — Atharv Veda 10.2.31

"Within whose three wide-extended paces, all the worlds ... whole world is in his footstep’s dust.” — Atharva Veda 7.26

“Nārāyana is the supreme light, Narayana is the Supreme self (ātmā) *[nārāyaṇaḥ paro jyotirātmā nārāyaṇaḥ paraḥ]*." — Yajurveda Taittiriya Aranyaka 10.13.4

"Vishnu is all Gods.” — Aitareya Brāhmaṇa Rigveda, Ch.1

“Vishnu’s abode is the highest.” — Sama Veda 8.2.5

“No one can find the limit of Vishnu’s glory.” — Rig Veda 7.99.2

“Listen to Me describing the modifications of the unmodifiable Viṣṇu. For the sake of His devotees, the glorious and all-pervasive Lord appears in three forms: Para, Vyūha (four vyūhas), Vibhāva (incarnations). *[vikārānavikārasya viṣṇoḥ śṛṇu mayoditān. 8. trairūpyeṇa jagannāthaḥ samudeti jagaddhite, ādyena pararūpeṇa vyūharūpeṇa cāpyatha. 10. tathā vibhavarūpeṇa nānābhāvamupeyuṣā, vyāpako bhagavān devo bhaktānugrahakāmyayā. 11.]*." — Lakshmi Tantra 10.8-11

“Vishnu is Parat-Para. He assumes the form with the attribute, as well as that without any attribute, for the sake of all beings. He is threefold in form as Sthula, Suksma and Para and thus he is known as Prabhavisnu, Mahavisnu and Sadāvisnu *[sarvabhūtahitāyāsau sthitaḥ sakalaniṣkalaḥ, evaṃ cobhayarūpo’sau. jñeyo viṣṇuḥ parātparaḥ. 42. sthūlasūkṣmaparatvena tridhā ca bhagavān sthitaḥ, prabhaviṣṇurmahāviṣṇuḥ sadāviṣṇuśca sa smṛtaḥ. 43.]*." — Vishnu Samhita 3.42-43

“Narayana is ParaBrahma ParaTattva, Narayana is Para. There is No other Parat Para Tattva except Narayana. Narayana is called Vasudeva Vishnu. By different different names or definitions Narayana alone is described in all the Holy Texts *[nārāyaṇaḥ paraṃ brahma tatvaṃ nārāyaṇaḥ paraḥ, parādapi paraścāsau tasmānnāsti parātparaḥ. vāsudevaṃ tathā viṣṇumātmānaṃ ca tathā viduḥ, saṃjñābhedaiḥ sa evaikaḥ sarvaśāstrābhisaṃskṛtaḥ.]*." — Mahabharata, Anushasana Parva

“Vishnu is beyond Para, He is Para of Para. He is beyond that which is boundless. He is above all that is above, He is beyond infinity *[pāraṃ paraṃ viṣṇurapārapāraḥ paraḥ parebhyaḥ pāmāratharūpī, sabrapāraḥ parapārabhūtaḥ paraḥ parāṇāmapi pārapāraḥ].*" — Vishnu Puran 1.15.55 (Vishnu Has 5 Forms: Para, Vyuha, Vibhava, Archa, Antaryami. Vishnu himself is Beyond Para. Hence Vishnu is Called Para-Para.)

“Vishnu has the Four Vyūhas but He Himself is Beyond Vyūha. He is the ParamAtman, ultimate, His abode is Param (Supreme) *[caturvyūhadharo viṣṇuravyūhaḥ procyate svayam, paramaitmā parandhāma paraṃ vyoma paraṃ padam.].*" — Kūrma purāṇa pūrva bhāga 22.77

Vishnu is Antaryami (controller/lord of soul) Of Brahma, Shiva, Manu etc. “Lord Shiva said: Vishnu is Paramatma, the inner controller of all jeeva-atma. Vishnu manifests himself as Vāsudeva vyuha who creates, maintains and destroys. When Väsudeva is inner controller of Creator Brahma, He is known as Pradyumn. When He is inner controller of destroyer Rudra, He is known as Maha Vishnu or Sankarsana. Hence Sankarsana/Maha Vishnu is the antaryami of Rudra. When He is inner controller of Maintainer like Manu, King, People etc, He is known as Aniruddha / Upendra. And 10 Vibhava(incarnations) of Vishnu – Matsya, Kūrma, Varāha, Narasimha, Vāmana, Rāma, Paraśurāma, Kṛṣṇa, Buddha and Kalki, are the ten Vibhavas (incarnations) of Brahman, the highest soul. The group of six qualities is said to exist in Narasimha, Rama and Krishna.” — Padma Puran, Uttara Khand, Chapter 229, verse 30-44

“At first there is one lamp. Then thousands are produced (i.e. lighted) from it. Similarly (before creation) Visnu alone exists having pervaded everything *[ādireko bhaveddīpastasmājjātāḥ sahasraśaḥ, evamekaḥ sthito viṣṇuḥ sarvavyāpya pratiṣṭhati.].*" — Padma Puran 6.132.60

“Brahma Dev Said: The many Purushas that exist in the universe have that one Purusha as their basis; and since that one Purushas is said to be the source whence all the innumerable Purushas have sprung. He is Narayana. He is the universal soul, and he is the one Purusha." — Mahabharat, Santi Parva, Chapter 338-339

“Obeisance to Lord Vishnu, one without any Origin, endless and lord of all.” — Agni Puran, Chapter 172, verse 3

“He (Viṣnu) is the noble-souled Purusa. He is īśvara. He alone is the lord of the universe *[evaṃvidho’yaṃ puruṣo mahātmā sa īśvaro viśvapatiḥ sa eva].*" — Skanda Purana 1.1.18.211

“Vishnu is Unchanging, Pure, Eternal, Paramatma (Lord of souls). His form is One constant uniform (though He manifests himself in multiform). He is almighty *[avikārāya śuddhāya nityāya paramātmane, sadaikarūparūpāya viṣṇave sarvajiṣṇave.]*." — Vishnu Puran 1.2.1

“Paramatma, the upholder of all things, lord of all, Parameshwara, is glorified in the Veda and Vedanta by the name of Vishnu *[paramātmā ca sarveṣāmādhāraḥ parameśvaraḥ, viṣṇurnāmnā sa vedeṣu vedānteṣu ca gīyate.]*." — Vishnu Puran 6.4.40

“There is nothing greater than Visnu nor even on a par with Him in any respect *[na viṣṇoḥ paramaṃ kiṃcinna samo vā kathaṃcana]*." — Skanda Puran 2.7.19.27

“Just as birds soar up in the sky to the extent of their might, similarly the learned ones impart the knowledge of Viṣṇu to the extent of their capacity *[nabhaḥ patantyātmasamaṃ patattriṇaḥ, tathā samaṃ viṣṇugatiṃ vipaścitaḥ]*." — BH 1.18.23

“He (Vishnu) is the supreme deity, superior to the gods. He alone is worthy of adoration, Not Siva or others *[sarvatra mukhyastvadhikonyatopi sa eva namyo na ca śaṃkarādyāḥ]*." —Garuda Mahapuran, Brahma khanda 1.22

“There is no greater Dharma than Viṣṇu. There is no hymn that does not belong to Viṣṇu *[paro dharmo nāsti maṃtro hyavaiṣṇavaḥ]*." — Padma Puran 6.71.309

“Whatever thing exists and is mentioned by words, and what is beyond the limit of words – all these denote Viṣṇu, the unchanging. He is both manifest and unmanifest *[nivṛttairyogamārgaiśca viṣṇurmuktiphalapradaḥ, hrasvadīrghaplutairyattu kiṃcidvastvabhidhīyate. yacca vācāmaviṣayastatsarvaṃ viṣṇuravyayaḥ, vyaktaḥ sa evamavyaktaḥ sa eva puruṣo'vyayaḥ.]*." — Brahma Puran 125.43-44

"Vishnu Alone is Bhagwan.” — Narasimha Puran 64.66-80

“The sages asked: O Sūta! You are adored by us. Tell us the essence of all things, by knowing which alone one gets omniscience *[ṛṣaya ūcuḥ, sūta tvaṃ pūjito'smābhiḥ sārātsāraṃ vadasva naḥ, yena vijñāna mātreṇa sarvvajñatvaṃ prajāyate. 3.]*. Sūta replied: Bhagwan Viṣṇu is the essence of all the essence *[sūta uvāca, sārātsāro hi bhagavān viṣṇuḥ. 4.]*." — Agni Puran 1.3-4

The Mahabharata starts with *“narayanam namaskritya naram chaiva narottamam…”* and ends with *“alodya sarva shastrani vicarya ca punah punah idamekam sunishpannam dhyeyon narayanah sada”*.

CHAPTER TWO

Govinda Is Supreme

> “*“ekale īśvara kṛṣṇa, āra saba bhṛtya, yāre yaiche nācāya, se taiche kare nṛtya” — CC Ādi 5.142. “eka kṛṣṇa sarva-sevya jagat-īśvara, āra yata saba tāṅra sevakānucara” — CC Ādi 6.83.*”

“Shri Vishnu Said To Bhu Devi, I Create Brahma and Shiva and Control them as well. But they do not know it due to the power of my Maya *[prajāpatiṃ ca rudraṃ ca sṛjāmi ca vahāmi ca te'pi māyāṃ na jānanti mama māyāvimohitāḥ]*." — Varaha Puran 125.7-51

“Vishnu said, Those who are attached to other gods, are deluded by my Maya Sakti and Do not attain me." — Varaha Puran 117.45. “Vishnu again said, Do Not instruct this to those who are impious, Sinners and Not a Devotee of mine." — Varaha Puran 117.48-50

“(In the beginning) here this Viṣṇu, Nārāyaṇa, Acyuta was alone. Brahmā, Rudra, gods, great sages, this heaven, this earth, the moon, the sun, the stars, the world, the (cosmic) egg covered by Mahat (were) not there *[āsīdeko hi vai cātra viṣṇurnārāyaṇo'cyutaḥ na brahmā na ca rudraśca na devā na maharṣayaḥ neme dyāvāpṛthivyau ca na somo na ca bhāskaraḥ na nakṣatrāṇi lokāśca na cāṃḍaṃ mahadāvṛtam]*." — Padma Puran 6.226.88-90

“Since the entire world came up from the eternal Vişṇu, therefore, Viṣṇu full of all, is called Nārāyana. Hari, having thus created the world again devours it, as a spider does the web produced from its saliva. Since, having controlled Brahmā, Indra, Rudra, Yama and Varuna, he devours them, therefore, He is called Hari *[tasmātsarvamayo viṣṇurnārāyaṇa itīritaḥ, evaṃ sṛṣṭvā jagatsarvaṃ punaḥ saṃgrasate hariḥ. 85. nijalīlāsamudbhūtaṃ tāntavaṃ corṇanābhivat, brahmāṇamiṃdraṃ rudraṃ ca yamaṃ varuṇameva ca. 86.]*." — Padma Puran 6.226.85-86

“Sriman Narayana (Pundarikaksha, the Lord of Sri-Bhu-Lila) alone created the two great devtas: Brahmā and Siva. Brahmā and Siva Act According to Vishnu’s Order Only *[nārāyaṇaḥ paro dhyātā dhyānaṃ nārayaṇaḥ param, … hiraṇmayavapurnityaḥpuṃḍarīkanibhekṣaṇaḥ, śrībhūlīlāpatiḥ saumyonirmalaḥ śubhavigrahaḥ. 38. tenaiva sṛṣṭau brahmeśau sarge devottamau vibhū, tasyaivājñāṃ puraskṛtya varttete brahmaśaṃkarau. 39.]*." — Padma Puran 6.238.36,38-39

“Vishnu is the atma of Bhava (Rudra/ Siva) who has immeasurable energy *[viṣṇuśa cātmā bhagavato bhavasyāmita tejasaḥ]*." — Mahabharat, Karna Parva

“There is No God Other Than Parameshwar Vishnu. He is the holder of all the different Names of Gods *[na viṣṇorvyatiriktaṃ syād daivataṃ nṛpasattama, nāmabhedena sarvatra saṃsthitaḥ parameśvaraḥ.]*." — Varaha Puran 57.16

“Worship offered to all gods, goes to Visnu alone *[tasmātsamastadevārcā viṣṇumekaṃ prapadyate]*." — Padma Puran 7.15.3

"When Viṣṇu is propitiated everything is propitiated *[yasminnārādhite viṣṇau viśvamārādhitaṃ bhavet]*." — Padma Puran 5.84.30

“He who has worshipped Viṣnu, has worshipped all *[viṣṇoḥ pūjā kṛtā tena sarveṣāṃ pūjanaṃ kṛtam]*." — Padma Puran 6.68.15

“There is no god above Narayana in the past or future. This is the secret propounded by the Vedas and Purānas.” — Varaha Puran 73.51-52

“Formerly, in the Satya-yuga all had pure minds; and knowing Viṣṇu Alone to be the lord of all gods, they worshipped Him Alone *[purā satyayuge devi viśuddhamatayo’khilāḥ, yajaṃti viṣṇumevaikaṃ jñātvā sarveśvareśvaram]*." — Padma Puran 6.71.90

"In the Satya-yuga, the first millennium, all the Vedic mantras were included in one mantra — praṇava, the root of all Vedic mantras. In other words, the Atharva Veda alone was the source of all Vedic knowledge *[ekaḥ eva purā vedaḥ praṇavaḥ sarva-vāk-mayaḥ]*. Nārāyaṇa was the only worshipable Deity *[devaḥ nārāyaṇaḥ]*; there was no recommendation for worship of the demigods *[na anyaḥ]*. Fire was one only *[ekaḥ agniḥ]*, and the only order of life in human society was known as haṁsa *[varṇaḥ eva ca]*." — BH 9.14.48

CHAPTER THREE

Govinda Expects This

Chatur-Shloki Bhagavatam

"Govinda: All of Me, namely My actual eternal form and My transcendental existence, color, qualities and activities *[yāvān ahaṁ yathā-bhāvo, yad-rūpa-guṇa-karmakaḥ]* – let all be awakened within you by factual realization, out of My causeless mercy *[tathaiva tattva-vijñānam astu te, mad-anugrahāt]*." — BH 2.9.32

"Brahmā, it is I, the Personality of Godhead, who was existing before the creation *[aham eva, āsam eva agre]*, when there was nothing but Myself *[na anyat]*. Nor was there the material nature, the cause of this creation *[nānyad yat sad-asat param]*. That which you see now is also I, the Personality of Godhead, and after annihilation what remains will also be I, the Personality of Godhead *[paścād ahaṁ yad etac ca, yaḥ avaśiṣyeta saḥ asmi aham]*." — BH 2.9.33

"O Brahmā, whatever appears to be of any value, if it is without relation to Me *[yat pratīyeta, na pratīyeta ca ātmani]*, has no reality *[ṛte artham]*. Know it as My illusory energy *[tad vidyād ātmano māyāṁ]*, that reflection which appears to be in darkness *[yathābhāso yathā tamaḥ]*." — BH 2.9.34

"O Brahmā, know that just as the universal elements enter into the cosmos and at the same time do not enter into the cosmos *[yathā mahānti bhūtāni, praviṣṭāny apraviṣṭāni]*; similarly, I Myself also exist within everything created, and at the same time I am outside of everything *[bhūteṣūccāvaceṣv anu, tathā teṣu na teṣv aham]*." — BH 2.9.35

"A person who is searching after the Supreme Absolute Truth, the Personality of Godhead, must certainly search for it up to this *[tattva-jijñāsunātmanaḥ, etāvad eva jijñāsyaṁ]*, in all circumstances, in all space and time *[yat syāt sarvatra sarvadā]*, and both directly and indirectly *[anvaya-vyatirekābhyāṁ]*." — BH 2.9.36

Chatur-Shloki Gita

"Govinda: I am the source of all spiritual and material worlds *[ahaṁ sarvasya prabhavo]*. Everything emanates from Me *[mattaḥ sarvaṁ pravartate]*. The wise who perfectly know this engage in My devotional service *[iti matvā bhajante māṁ]* and worship Me with all their hearts *[budhā bhāva-samanvitāḥ]*." — BG 10.8

"The thoughts of My pure devotees dwell in Me *[mac-cittā]*, their lives are fully devoted to My service *[mad-gata-prāṇā]*, and they derive great satisfaction and bliss *[tuṣyanti ca ramanti ca]* from always enlightening one another *[bodhayantaḥ parasparam]* and conversing about Me *[kathayantaś ca māṁ nityaṁ]*." — BG 10.9

"To those who are constantly devoted *[teṣāṁ satata yuktānāṁ]* to serving Me with love *[bhajatāṁ prīti-pūrvakam]*, I give the understanding *[dadāmi buddhi-yogaṁ taṁ]* by which they can come to Me *[yena mām upayānti te]*." — BG 10.10

"Residing in their hearts *[ātma-bhāva-stho]*, to show them special mercy *[teṣām evānukampārtham]*, I *[aham]*, with the shining lamp of knowledge *[jñāna-dīpena bhāsvatā]*, destroy the darkness born of ignorance *[ajñāna-jaṁ tamaḥ nāśayāmy]*." — BG 10.11

Always meditate on Govinda

"śrī-bhagavān uvāca: Freed from all sinful reactions are those who rise from bed at the end of night, early in the morning, and fully concentrate their minds with great attention *[utthāyāpara-rātrānte prayatāḥ susamāhitāḥ smaranti mama rūpāṇi mucyante te 'ṁhaso 'khilāt]*.

Upon My form; your form; this lake; this mountain; the caves; the gardens; the cane plants; the bamboo plants; the celestial trees; *[ye māṁ tvāṁ ca saraś cedaṁ giri-kandara-kānanam vetra-kīcaka-veṇūnāṁ gulmāni sura-pādapān]*.

The residential quarters of Me, Lord Brahmā and Lord Śiva; the three peaks of Trikūṭa Mountain, made of gold, silver and iron; My very pleasing abode (the Ocean of Milk); the white island, Śvetadvīpa, which is always brilliant with spiritual rays; *[śṛṅgāṇīmāni dhiṣṇyāni brahmaṇo me śivasya ca kṣīrodaṁ me priyaṁ dhāma śveta-dvīpaṁ ca bhāsvaram].*

My mark of Śrīvatsa; the Kaustubha gem; My Vaijayantī garland; My club, Kaumodakī; My Sudarśana disc and Pāñcajanya conchshell; My bearer, Garuḍa, the king of the birds; *[śrīvatsaṁ kaustubhaṁ mālāṁ gadāṁ kaumodakīṁ mama sudarśanaṁ pāñcajanyaṁ suparṇaṁ patageśvaram].*

My bed, Śeṣa Nāga; My expansion of energy the goddess of fortune; Lord Brahmā; Nārada Muni; Lord Śiva; Prahlāda; *[śeṣaṁ ca mat-kalāṁ sūkṣmāṁ śriyaṁ devīṁ mad-āśrayām brahmāṇaṁ nāradam ṛṣiṁ bhavaṁ prahrādam eva ca].*

My incarnations like Matsya, Kūrma and Varāha; My unlimited all-auspicious activities, which yield piety to he who hears them; the sun; the moon; fire; *[matsya-kūrma-varāhādyair avatāraiḥ kṛtāni me karmāṇy ananta-puṇyāni sūryaṁ somaṁ hutāśanam].*

The mantra oṁkāra; the Absolute Truth; the total material energy; the cows and brāhmaṇas; devotional service; the wives of Soma and Kaśyapa, who are all daughters of King Dakṣa; *[praṇavaṁ satyam avyaktaṁ go-viprān dharmam avyayam dākṣāyaṇīr dharma-patnīḥ soma-kaśyapayor api].*

The rivers Ganges, Sarasvatī, Nandā and Yamunā (Kālindī); the elephant Airāvata; Dhruva Mahārāja; the seven ṛṣis; and the pious human beings *[gaṅgāṁ sarasvatīṁ nandāṁ kālindīṁ sita-vāraṇam dhruvaṁ brahma-ṛṣīn sapta puṇya-ślokāṁś ca mānavān]*."

— BH 8.4.17-24

"Govinda says: Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me. Being completely absorbed in Me, surely you will come to Me *[manmanā bhava madbhakto madyājī māṃ namaskuru, māmevaiṣyasi yuktvaivamātmānaṃ matparāyaṇa]*." — BG 9.34

CHAPTER FOUR

Turn Back To Paramatma

“As soon as one becomes inimical to Kṛṣṇa and desires sense gratification, he is immediately seized by the illusory energy.”(*kṛṣṇa-bahirmukha haiya bhoga-vāñchā kare, nikata-stha māyā tāre jāpaṭiyā dhare*) — *Prema-vivarta* 6.2 “When a living entity is conditioned by material nature, he is just like a person haunted by a ghost.” (*piśāci pāile yena mati-cchanna haya, māyā-grasta jīvera haya se bhāva udaya*) — *Prema-vivarta*

> “*"Gaurahari: Pure love for Kṛṣṇa is eternally established in the hearts of the living entities (nitya-siddha kṛṣṇa-prema). It is not something to be gained from another source (‘sādhya’ kabhu naya). When the heart is purified by hearing and chanting, this love naturally awakens (śravaṇādi-śuddha-citte karaye udaya)." – CC Madhya 22.107.*”

“Apart from the ever-liberated devotees, there are the conditioned souls, who perpetually turn away from the Lord’s service. They remain bound in this material world, suffering the tribulations arising from different bodily forms and hellish conditions.” — *Śrī Caitanya-caritāmṛta*, Madhya-līlā 22.12

“One is immediately freed from the clutches of māyā if he sincerely declares, ‘My dear Lord Kṛṣṇa, although I have forgotten You for countless ages in this material world, today I am surrendering unto You. I am Your sincere and humble servant—please engage me in Your service.’” — *Śrī Caitanya-caritāmṛta*, Madhya-līlā 22.33

Gaurahari to Sanatana Goswami: “Those who are eternally liberated are always awake to Kṛṣṇa consciousness and render transcendental loving service at the feet of Lord Kṛṣṇa. They are to be regarded as Kṛṣṇa’s eternal associates, eternally enjoying the transcendental bliss of serving Him.” —

Śrī Caitanya-caritāmṛta, Madhya-līlā 22.11

Gaurahari to Sanatana Goswami: “Forgetting Kṛṣṇa, the living entity has been attracted by the external feature from time immemorial (*kṛṣṇa bhuli' sei jīva anādi-bahirmukha*). Therefore, the illusory energy (*māyā*) inflicts upon him all kinds of miseries in material existence (*ataeva māyā tāre deya saṁsāra-duḥkha*).” — *Śrī Caitanya-caritāmṛta*, Madhya-līlā 20.117

Gaurahari to Sanatana Goswami: “It is the living entity’s constitutional position (*jīvera ‘svarūpa’ haya*) to be an eternal servant of Kṛṣṇa (*kṛṣṇera ‘nitya-dāsa’*), for he is the marginal energy of Kṛṣṇa (*kṛṣṇera ‘taṭasthā-śakti’*). The living being is simultaneously one with and different from the Lord (*‘bhedābheda-prakāśa’*), just like a molecular particle of sunshine or fire (*sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya*). Kṛṣṇa possesses three varieties of energies (*svābhāvika kṛṣṇera tina-prakāra ‘śakti’ haya*).” — *Śrī Caitanya-caritāmṛta*, Madhya-līlā 20.108–109

“The existence of men is said to be fruitless without devotion to Viṣṇu.” (*viṣṇau bhaktiṃ vinā nṛṇāṃ niṣphalaṃ janma ucyate*) — *Padma Purāṇa* 3.61.73

“Without true devotion to Viṣṇu, there is not even the remotest possibility of attaining liberation, even after the lapse of millions of kalpas.” (*vinā viṣṇu-bhaktyā kalpa-koṭibhir mokṣo na vidyate*) — *Tripād-vibhūti Mahā-nārāyaṇa Upaniṣad*, Chapter 8

“Brahmā declared the truth—repeatedly declared the truth—that there is no deity superior to Nārāyaṇa who can bestow liberation upon men.” (*satyaṃ satyaṃ punaḥ satyaṃ brahmaṇā kathitaṃ purā, nārāyaṇāt paro devo nāsti mukti-prado nṛṇām*) — *Padma Purāṇa* 6.223.79

CHAPTER FIVE

Govinda's Expansions

> “*"Sūta: O brāhmaṇas, the incarnations of the Lord are innumerable, like rivulets flowing from inexhaustible sources of water. All the ṛṣis, Manus, demigods and descendants of Manu, who are especially powerful, are plenary portions or portions of the plenary portions of the Lord. This also includes the Prajāpatis." – BH 1.3.26-27.*”

There are innumerable *sva–aṁśa* (personal expansions) and *nitya-siddha pārṣada* (eternally liberated associates) expansions of Govinda. Each of them possesses a distinct identity and personality, yet among all these manifestations, our attention should remain focused on Govinda alone, who is the original *Tattva*—the ultimate source and foundation of all. Below are several examples of *bhaktas* and divine personalities who participate in the pastimes of Hari, expanding themselves into various forms to serve His divine will.

Śiva — The Manifestation of Govinda’s Śakti

Many scriptural references indicate that Lord Śiva is a manifestation of the *śakti* of Govinda.

Hanumān — Rudra-Avatāra and Nitya-Pārṣada

Hanumān is a *Rudrāvatāra*—an incarnation of Lord Śiva—and simultaneously an incarnation of *Mukhya-Prāṇa Vāyu-deva.*

In Rāma-līlā, Hanumān serves as an eternal associate (*nitya-pārṣada*) of Lord Rāma in *dāsya-bhāva* (the mood of servitude).

He also participates in *mādhurya-rasa* (the mood of sweetness), appearing in Śṛṅgāra-līlā as *Cāruśilā-sakhī*, the younger sister of Sītā-devī.

Jalandhara — A Rudra Aṁśa and Viṣṇu-Tattva

Jalandhara, born from the anger of Lord Śiva, is a *Rudra-aṁśa* and considered the brother of Lakṣmī, having arisen from the ocean (*samudra*). Although born through Rudra, Jalandhara was in essence an expansion of Govinda—a *Viṣṇu-tattva* manifestation.

Yamunā Devī

Śrī Yamunā Devī is one of the principal consorts of Śrī Kṛṣṇa, also known as *Kālindī* and *Kṛṣṇā*.

The sacred Yamunā River is her external manifestation, governed and sanctified by her divine presence.

Pārvatī Devī — The Universal Mother and Viṣṇu's Śakti

Pārvatī Devī, also known as *Kṛṣṇā*, *Nārāyaṇī*, and *Vaiṣṇavī*, is the sister of Lord Viṣṇu and His *bahiraṅga-śakti* (external energy).

She is, in essence, Viṣṇu Himself in His divine feminine form. The entire material universe is regarded as her manifestation, over which she presides as the sovereign controller.

When Lord Śiva shifted his residence from Badarikāśrama to Kedāranātha, Lord Viṣṇu appeared as an infant in Pārvatī's home. Pārvatī lovingly sheltered and nurtured this divine child with *vātsalya-prema* (maternal affection).

Gaṇeśa — Viṣṇu's Expansion in Vātsalya-bhāva

Gaṇeśa, the son of Pārvatī, is considered an expansion of Viṣṇu.

Desiring to relish the sweetness of *vātsalya-bhāva*, Viṣṇu expanded Himself as Gaṇeśa to make Pārvatī His mother and experience maternal affection through her.

Sāmba — Partial Incarnation of Śiva

Sāmba, the son of Lord Kṛṣṇa and Jāmbavatī, is a partial incarnation of Śiva.

Samba was feminine, that's why he was able to gave birth to the iron club (*musalā*) from his womb (*Śrīmad-Bhāgavatam* 11.1.13–17), which later served as the instrument for the *mausala-yuddha*, the destruction of the Yadu dynasty.

Just as Samba was involved in destroying the Yadava lineage, similarly Ashwatthama was involved in ending the Pandava lineage. The destruction of both of these dynasties occurred solely by Govinda's will (*Śrīmad-Bhāgavatam* 11.1.1–7).

"Lord Kṛṣṇa thought, 'No outside force could ever bring about the defeat of this Yadu family (*naivānyataḥ paribhavo 'sya bhavet kathañcit*), whose members have always been fully surrendered to Me and endowed with unlimited opulence (*mat-saṁśrayasya vibhavonnahanasya nityam*).'" — *Śrīmad-Bhāgavatam* 11.1.4

Aśvatthāmā — Partial Incarnation of Śiva

Aśvatthāmā is also a *partial avatāra* of Lord Śiva.

Ashwatthama's position can be seen in a devotional way, like this: the *maṇi* (gem) on his forehead was Govinda. When Govinda took the gem away, Aśvatthāmā was left bereft of both the gem and the association of the Lord—experiencing intense separation.

That gem had granted Aśvatthāmā invincibility and freedom from hunger, thirst, and pain—like a provider husband. [Govinda's body is described as resembling a *marakata-śyāmāṁ maṇi* (an emerald-like gem) (*Śrīmad-Bhāgavatam* 8.6.3).]

Now, in sorrowful separation, he awaits Govinda's return as Kalki to reunite with Him and rejoin His divine pastimes.

(*See Śrīmad-Bhāgavatam* 1.7.40–54, to see Krishnaa's feminine tender compassion towards Ashwatthama.)

On Kārttikeya and the Six Gosvāmīs

Six infants were born through the power of Śiva and were later unified by Mother Pārvatī into a single child—Skanda or Kārttikeya.

Based on *Caitanya-bhāgavata* (Ādi 1.2), one may further contemplate that the six-headed Kārttikeya (*Ṣaṇmukha*), who is an *aṁśa* of Śiva, corresponds symbolically to the *Ṣaḍ Gosvāmīs*—the six sons (*sa-putrāya*) of Gaurasundara (*jagannātha-sutāya*).
Just as *Vāsudeva* is born of *Vasudeva*, *Añjaneya* from *Añjanā*, *Kaunteya* from *Kuntī*, *Pāṇḍavas* from *Pāṇḍu*, and *Yādavas* from *Yadu*, similarly Kārttikeya is named for the six *Kṛttikās* who nursed and nurtured him.

The warrior-god Kārttikeya is worshipped by his devotees under various regional names, such as Murugan, Subrahmaṇya, Skanda, Kandha.

Universal Manifestations of Govinda's Śakti

Everything and everyone emanates from Govinda's *śakti*:
All of these are masculine forms, or portions thereof, of the original *Śakti-tattva:* Balarāma, Subala, Sadāśiva, Śaṅkarṣaṇa, Rudra, Sāmba, Aśvatthāmā, Karṇa, the five Pāṇḍavas.

Regarding Sri Baladeva

All of Govinda's divine activities are performed solely through this internal potency, which is eternally present and active in every one of His transcendental pastimes.

The Feminine and Maternal Reflection within Divine Expansion:

Govinda, the Supreme Lord, expands Himself first as Balarāma, through the agency of His internal potency (*antarāṅga-śakti*).

Balarāma, Lakṣmaṇa, Śeṣa Nāga, and Nityānanda are expansions (*aṁśas*) or emanations of Govinda, Rāma, Viṣṇu, and Gaurahari.

Just as a child inherits qualities from both parents, so too every expansion of the Lord reflects the harmony of the masculine (puruṣa) and feminine (prakṛti) principles. In early childhood, every child—male or female—displays tender, innocent, and emotionally receptive qualities, resembling the maternal aspect more than the paternal.

If the child is male, his male tendency, male hormones, maturity develops after a certain ripe age, until then he remains girlish. If the child is female, she maintains her femininity throughout her life, and passes it down to her next generation. The point here is that, all children are innocent, tender, girlish, emotional, in their childhood, they are mini replicas of their mother.

The name Bal–Rāma can be interpreted in two ways: (1) *Bāla* (child) of Rāmā Devī (the internal energy of Govinda), or (2)*Bāla* (beloved child) of Govinda, who is the original Rāma—the reservoir of all pleasure.

In the spiritual realm of Goloka Vaikuṇṭha, Lord Balarāma also participates in *śṛṅgāra-rasa* (the mood of divine romantic service) as Ananga-mañjarī, the younger sister of Śrīmatī Rādhārāṇī, thus assisting in the intimate pastimes of Govinda.

The Divine Pair: Śrī Caitanya and Nityānanda

"I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and the moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all."
— *Śrī Caitanya-caritāmṛta*, Ādi-līlā 1.2, 1.84

The sun and moon symbolize complementary principles — the masculine and feminine aspects of divinity. Hence, Śrī Caitanya and Lord Nityānanda may be viewed as an eternal, non-different couple — two aspects of one absolute reality, appearing together as divine counterparts.

Lord Nityānanda is renowned for His boundless compassion and mercy — even exceeding that of Śrī Gaurasundara. This is because Nityānanda embodies the feminine aspect of compassion within Gaura, personifying His mercy in action.

As Śrīla Narottama dāsa Ṭhākura sings: "*Nitāi-pada-kamala koṭi-candra-suśītala* — The lotus feet of Lord Nityānanda are as cooling as millions of moons."

Nityananda is kripa avtara. "Because He is intoxicated by ecstatic love and is an incarnation of mercy, He does not distinguish between the good and the bad. He delivers all those who fall down before Him. Therefore He has delivered such a sinful and fallen person as me." (*preme matta nityānanda kṛpā-avatāra, uttama adhama kichu nā kare vicāra; ye āge paḍaye tāre karaye nistāra, ata eva nistārila more nija-durācāra*) — *Śrī Caitanya-caritāmṛta*, Ādi-līlā 5.208–209

Similarly, Lord Śiva is also described as the incarnation of karuna (of Govinda): "*Karpūra-gauram karuṇāvatāram, saṁsāra-sāram bhujagendra-hāram, sadāvasantaṁ hṛdayāravinde, bhavaṁ bhavānī-sahitaṁ namāmi.*" — *Yajurveda*

Regarding the Six Goswamis

In Chapter *Shri Vishnuh Rudrasya Raksakah,* within the section "Viṣṇu Saved Śiva's Life from Svedja," it is described that Svedja took birth from the perspiration of Brahmā, and Raktaja took birth from the blood of Viṣṇu. Viṣṇu then handed over Svedja to Sūrya-deva and Raktaja to Indra-deva, informing them that they would later appear through them as Karṇa and Arjuna in Dvāpara-yuga.

Even in Tretā-yuga, these two—Svedja and Raktaja—appeared as the rival monkey brothers Sugrīva (Sūrya) and Vāli (Indra). At that time, Lord Rāma sided with Sugrīva, while in Dvāpara-yuga Lord Kṛṣṇa favored Arjuna over Karṇa.

Our point here is that the same personality—Svedja/Sugrīva/Karṇa—might have appeared as Nawab Hussain Shah, the ruler whom Śākara Mallika and Dabhir Khāsa (later known as Sanātana and Rūpa Goswāmīs) served as ministers. The Nawab is said to have regarded them as his own brothers or sons.

Śrīla Rūpa and Sanātana Goswāmīs were born in a brāhmaṇa family. Yet Govinda purposefully arranged for them to become ministers under a Yavana ruler so that they would remain detached, vigilant, and disgusted with worldly life—constantly repelling material association. Had they remained among brāhmaṇas, they might have become sociable, indulging in mundane talk, thus too much comfortable in their material life, weakening their detachment and spiritual determination.

Govinda desired to keep them free from all social entanglement so that He alone would remain their closest relation. The more one becomes disillusioned with material circumstances, the stronger one's detachment and the greater one's resolve to seek the Absolute. Comfort often distracts from spiritual vision, just as Sugrīva, after attaining his kingdom, forgot his promise to Lord Rāma and became absorbed in enjoyment.

When the proper time arrived, Gaurahari personally delivered Rūpa and Sanātana from material service and engaged them fully in His divine mission.

Hanumān was extremely humble—though stronger than Sugrīva, he served as Sugrīva's minister rather than seeking kingship among the Vānaras. Later, he became the minister of Lord Rāma in Ayodhyā. Similarly, Rūpa and Sanātana served as ministers under Nawab Hussain Shah before being blessed by Gaurahari to distribute His mercy to the world.

The six-headed Kārttikeya corresponds to the Six Goswāmīs of Gaurahari. Kārttikeya, the commander of the celestial armies, conquers demons for the welfare of the devas—thus he is not a weak or passive being. Yet the Goswāmīs, though spiritually powerful, did not take up arms against foreign rulers. Instead, they humbly served within the system to teach by example that the utmost important purpose of life is to focus on *bhajana* and the attainment of Goloka-Vaikuṇṭha. Following their footsteps, we too should tolerate temporary, unimportant matters and dedicate ourselves to *paramārtha*—the supreme goal.

As Govinda manifests in many forms across various worlds, His associates also appear in corresponding forms to accompany Him. Bhagavān Viṣṇu is related to Kārttikeya both as *māma* (maternal uncle) and *śvaśura* (father-in-law). Mātā Vallī and Mātā Devasenā, daughters of Viṣṇu, were married to Kārttikeya, making Viṣṇu his father-in-law. Moreover, since Mātā Pārvatī is Viṣṇu's sister, Viṣṇu also becomes Kārttikeya's maternal uncle.

The six heads of Skanda (Kārttikeya) are said to represent Ether, Fire, Water, Earth, Air, and Paramātman. These elements correspond to the senses as follows:

- Fire → sight
- Earth → smell
- Water → taste
- Air → touch
- Ether → hearing
- Ātman → consciousness

These in turn align with the six divine opulences (*ṣaḍ-aiśvarya*) of Bhagavān:

- Beauty → Ātman
- Strength → Earth
- Intelligence → Ether
- Renunciation → Fire
- Fame → Air
- Wealth → Water

Śrī Gaurahari is *Svayam Bhagavān*, and the Six Goswāmīs—His *aṁśas* (expansions)—are identical with His six opulences:

- Śrī Rūpa Goswāmī — Beauty (*śrī*)
- Śrī Sanātana Goswāmī — Wealth (*aiśvarya*)
- Śrī Jīva Goswāmī — Knowledge (*jñāna*)
- Śrī Raghunātha Bhaṭṭa Goswāmī — Fame (*yaśaḥ*)
- Śrī Gopāla Bhaṭṭa Goswāmī — Strength (*vīrya*), as by his *bhajana*-śakti, the Śālagrāma manifested as Rādhā-Ramaṇa
- Śrī Raghunātha Dāsa Goswāmī — Renunciation (*vairāgya*)

Because each limb of Bhagavān can perform the function of any other, each Goswāmī exhibited all six opulences to some degree—renunciation, knowledge, beauty, strength, wealth (in spiritual terms), and fame throughout the Gauḍīya Sampradāya. By their collective spiritual potency, they perfectly fulfilled the purpose of Gaurahari.

Śrīla Rūpa Goswāmī could understand the inner mind of Gaurahari because he was His own expansion and the recipient of His full blessings:

"Seeing the Lord, Śrī Rūpa Goswāmī fell flat in the courtyard to offer obeisances *(prabhu dekhi' daṇḍavat prāṅgaṇe paḍilā)*. The Lord lovingly slapped him gently and spoke as follows *(prabhu tāṅre cāpaḍa māri' kahite lāgilā):*

'My heart is very confidential *(gūḍha mora hṛdaya)*. How did you know My mind in this way? *(tuñi jānilā kemane?)*'

Saying this, He firmly embraced Rūpa Goswāmī *(rūpe kailā dṛḍha āliṅgane).*" *— CC Antya 1.83–84*

"When Śrī Gaurahari recited the two important verses, He felt great pleasure; thus, as if He had five mouths (*pañca-mukha*), He began to praise His devotee." *— CC Antya 1.105*

"What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. Gaurahari is Bhagavān Kṛṣṇa Himself, full with six opulences (*ṣaḍ-aiśvaryaiḥ*)." *— CC Ādi 1.3*

"In the course of time *(kālena)*, the transcendental news of Kṛṣṇa's pastimes in Vṛndāvana was almost lost *(vṛndāvana-keli-vārtā lupteti)*. To explicitly reveal those transcendental pastimes *(tāṁ khyāpayituṁ viśiṣya)*, Śrī Gaurahari empowered Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī with the nectar of His mercy to carry out this work in Vṛndāvana *(kṛpāmṛtenābhiṣiṣeca devaḥ tatraiva rūpaṁ ca sanātanaṁ ca)*." — Caitanya-caritāmṛta, Madhya 19.119; Caitanya-candrodaya 9.28–30

Relevant Shlokas:

"Gaurahari, adopting the mood of Śiva *(maheśa-āveśa hailā śacīra nandana)*, got on the man's shoulders *(tāra skandhe caḍi)*, and danced for a long time *(nṛtya kaila bahu-kṣaṇa)*." – CC Ādi 17.100.

"When Gaurahari, in His ecstasy of Baladeva, was moving as if intoxicated by the beverage *(mada-matta-gati baladeva-anukāra)*, Advaita Ācārya, the chief of the ācāryas, saw Him in the form of Balarāma *(ācārya śekhara tāṅre dekhe rāmākāra)*." – CC Ādi 17.118.

"Displaying the emotions of Hanumān, Śrī Gaurahari took up a large tree branch *(hanumān-āveśe prabhu vṛkṣa-śākhā lañā)* and, mounting the walls of the Laṅkā fort, began to dismantle it *(laṅkā-gaḍe caḍi' phele gaḍa bhāṅgiyā)*." – CC M 15.33.

"Gaurahari sometimes took the part of Goddess Durgā, Lakṣmī [the goddess of fortune] or sometimes the cit-śakti *(kabhu durgā, lakṣmī haya, kabhu vā cic-chakti)*. Sitting on a cot, He gave prema-bhakti to all the bhaktas present *(khāṭe vasi' bhakta-gaṇe dilā prema-bhakti)*." – CC Ādi 17.242.

◆

CHAPTER SIX

The Greatest Vaishnava?

Understanding Why Lord Śiva Is Called the Greatest Vaiṣṇava

In the Śrīmad-Bhāgavatam (12.13.16), Lord Śiva is glorified as the greatest Vaiṣṇava: vaiṣṇavānāṁ yathā śambhuḥ "Among all the devotees of Lord Viṣṇu, Śambhu (Lord Śiva) is the greatest."

This verse reveals Lord Śiva's exalted position as the supreme devotee of Lord Viṣṇu (Kṛṣṇa). Despite possessing immense power and being worshiped by many, Lord Śiva's heart is fully surrendered to the service of the Supreme Lord, setting the highest example of pure devotion.

Yet, when we study the manifest pastimes of Lord Govinda (Kṛṣṇa) on this planet, we do not find Lord Śiva directly participating in those pastimes or personally serving Govinda.

Govardhana Hill — The Best of the Lord's Servants

Similarly, Govardhana Hill is glorified as Haridāsa-varya, the best among the Lord's servants, and we can practically see how Govardhan is serving Govinda in so many different ways, by offering the flowers, fruits, pleasant water streams, sweet singing of birds, caves as places for resting etc.

This is beautifully described in the Śrīmad-Bhāgavatam (10.21.18): "Of all the devotees, this Govardhana Hill is the best! (hari-dāsa-varyo). O my friends, this hill supplies Kṛṣṇa and Balarāma, along with Their calves, cows, and cowherd friends, with all kinds of necessities — water for drinking, very soft grass, caves, fruits, flowers, and vegetables. In this way the hill offers respects to the Lord. Being touched by the lotus feet of Kṛṣṇa and Balarāma, Govardhana Hill appears very jubilant." — Śrīmad-Bhāgavatam 10.21.18

Govardhana's Loving Service

Śrīla Viśvanātha Cakravartī Ṭhākura elaborates on this verse in his commentary:

"*Pānīya* refers to the fragrant, cool water from the Govardhana waterfalls, which Kṛṣṇa and Balarāma drink and use to wash Their feet and mouths. Govardhana also offers other beverages, such as honey, mango juice, and pīlu juice.

Sūyavasa indicates *dūrvā* grass, used for religious offerings (*arghya*). Govardhana provides grass that is fragrant, soft, and nourishing, promoting strong cows and abundant milk production — thus serving Kṛṣṇa's herds.

Kandara refers to the caves where Kṛṣṇa, Balarāma, and Their friends play, rest, and take shelter. These caves give pleasure in all seasons — whether it is too hot, too cold, or raining.

Govardhana also features soft roots for eating, jewels for ornamentation, flat stones for sitting, and natural lamps and mirrors in the form of glistening stones, shining water, and other substances."*

— *Commentary on Śrīmad-Bhāgavatam* 10.21.18 by Śrīla Viśvanātha Cakravartī Ṭhākura

Apparent Absence of Direct Service

During the time when Lord Govinda appeared as the king of Dvārakā, He was personally served by intimate devotees such as Lord Balarāma, Arjuna, Bhīma, and Hanumān. Their interactions with Govinda were filled with love and service, and the *Bhāgavatam* vividly describes how the Lord was pleased by their devotion.

Given this, one might wonder: why are these devotees not referred to as the greatest Vaiṣṇavas, while Lord Śiva — who did not directly serve or reciprocate with Govinda in any recorded pastime — holds that title?

Not Because of His Cosmic Duties

It might be thought that Lord Śiva's destruction of the universe during *pralaya-sandhyā* might constitute his service to Govinda. However, such cosmic functions are not acts of *bhakti* in themselves. They are administrative duties within the material creation, similar to the roles of other celestial controllers such as Yama, Śani, Agni, Brahmā, Indra, and

Varuṇa. None of these deities are glorified as the greatest Vaiṣṇavas solely because of their universal responsibilities.

Not Due to His Role as Protector of the Holy Dhāma

Lord Śiva also serves as the protector (*kṣetrapāla*) of Vṛndāvana, the divine abode of Govinda. Yet, even this alone does not explain why he is called the supreme Vaiṣṇava, for other deities such as Kubera, Yama, Indra, and Varuṇa also serve as guardians of the holy dhāma from the four cardinal directions. None of them are celebrated as *Haridāsa-varya* — the best among the servants of Hari — for merely performing their protective duties.

The Early Connection Between Govinda and Śiva

A significant moment in their relationship is seen when Govinda appeared as a newborn in Gokula. Lord Śiva came to have His darśana, but due to his awe-inspiring and fearsome appearance, the Vrajavāsīs hesitated to let him approach the infant Kṛṣṇa, fearing the child might cry. However, Govinda Himself was eager to see Śiva. The Lord began crying incessantly, and no one could pacify Him until Śiva, in his *aghora* form, was allowed to appear. Upon seeing Śiva, baby Govinda immediately stopped crying, indicating a deep, transcendental affection that predated His earthly pastimes.

This suggests that the bond between Govinda and Śiva existed long before Kṛṣṇa's manifest pastimes in this world.

When Did Śiva's Service Begin?

One might propose that Lord Śiva served Govinda in His earlier incarnation as Lord Rāma, appearing as Hanumān. Indeed, even Hanumān exhibited intense *bhakti* and *prema* for Lord Rāma from their very first meeting in the forest — without any formal introduction, prior acquaintance, or preparatory *sādhana*. His devotion was also spontaneous and fully mature.

This indicates that Śiva's love for the Supreme Lord did not arise from a particular event or practice; it was eternally present. Śiva's *prema* — his deep, unwavering love for the Lord — existed even before his visible interactions with the Lord's incarnations.

The Birth of Rudra and the Instruction of Brahmā

When Rudra (Śiva) was born from the eyebrows of Lord Brahmā, he manifested great anger and began causing destruction wherever he went. At that time, Brahmā instructed Rudra to meditate upon the Supreme Personality of Godhead, Lord Viṣṇu, in order to attain peace and subdue his destructive tendency (*Śrīmad-Bhāgavatam* 3.12.18).

It may therefore be argued that Lord Śiva became a great Vaiṣṇava by meditating upon Lord Viṣṇu under Brahmā's instruction. However, this reasoning does not fully explain why Śiva is described as the greatest of all Vaiṣṇavas.

Why Not Brahmā?

If meditation upon Viṣṇu alone qualified one as the greatest Vaiṣṇava, then Brahmā himself should hold that position.

Brahmā was born directly from the navel of Lord Viṣṇu, performed intense meditation to have His darśana, and was personally entrusted with the service of universal creation. He had direct knowledge of Viṣṇu's transcendental nature and was empowered to act as His representative in this world.

Yet the scriptures do not describe Brahmā as the *topmost* Vaiṣṇava. The title *vaiṣṇavānāṁ yathā śambhuḥ* — "Among the Vaiṣṇavas, Śambhu is the greatest" (*Bhāgavatam* 12.13.16) — is reserved for Śiva alone.

The Argument of Sequential Service

One might propose that Śiva's role in destroying the previous universe constitutes an earlier act of service to Lord Viṣṇu, preceding Brahmā's creative activity in the present cycle. Since destruction allows creation to begin anew, Śiva could be said to serve Viṣṇu by clearing the field for Brahmā's work.

However, this reasoning too is incomplete. For Śiva to destroy, a universe must first exist — and that universe would have been created by a previous Brahmā. Thus, Brahmā's creative function precedes Śiva's destructive one in every cycle (*kalpa*). Without creation, there is nothing to destroy. Hence, temporally and functionally, Brahmā's service always occurs first.

There is also mention of sages such as Lomāśa Ṛṣi, whose lifespan exceeds even that of Brahmā. Lomāśa Ṛṣi has witnessed countless creations and dissolutions of the universe while continuously engaging in *bhajana* and *bhakti*. If mere longevity or persistence of devotional practice were the measure, then such sages might also be called the greatest Vaiṣṇavas. Yet scripture reserves that title solely for Lord Śiva.

Brahmā's Transcendental Status

"Brahmā is the personal representation of the Supreme Personality of Godhead as the source of transcendental sound (*śabda-brahmātmanas tasya*), and is therefore beyond the conception of manifest and unmanifest (*vyaktāvyaktātmanaḥ paraḥ*). Brahmā is the complete manifestation of the Absolute Truth (*brahmāvabhāti vitato*) and is endowed with multifarious energies (*nānā-śakty-upabṛṁhitaḥ*)." — *Śrīmad-Bhāgavatam* 3.12.48

Even though Brahmā is highly exalted, the title of *greatest Vaiṣṇava* belongs exclusively to Śiva. This indicates that Śiva's devotion operates on a plane beyond the comprehension of material reasoning or temporal sequence.

Beyond Material Time and Space

As far as material time is concerned, the glories of Lord Śiva's *bhakti* toward Viṣṇu cannot be fully traced, analyzed, or comprehended. To understand why Śiva is called the greatest Vaiṣṇava, one must look beyond the material universe — into the eternal, spiritual realm — where his true identity and service to Govinda are revealed.

Only by considering the transcendental position of Śiva can we begin to appreciate his devotion and follow his example to perfect our own service to Govinda.

The Transcendental Nature of Lord Śiva

The true form of Lord Śiva exists beyond the three material modes (*guṇas*) and even beyond the *nirguṇa* (impersonal) conception. Nirguna is already the subject of the Vedas and Upanishads, but the scriptures hint that Śiva's reality transcends even the reach of the Vedas and the Upaniṣads. This means that the real Śiva is not merely the unmanifest, endless impersonal *jyotirliṅga* described in Vedic texts, he is something more.

Just as Govinda's supreme form, pastimes, and abode remain hidden from the unqualified, Śiva also conceals his true identity from the eyes of those bound by material perception. Though he outwardly appears as a *daridra* (a renunciate dwelling in cremation grounds), this is only to disguise his true nature — which is eternally pure, auspicious, and effulgent.

Rudra and Sadāśiva

Within the material universes, he is known as Rudra — the fierce and terrible aspect associated with destruction. But beyond the material realm, he exists eternally as *Sadāśiva* — the ever-auspicious, spiritual form who embodies pure devotion and oneness of purpose with Govinda.

Śiva is simultaneously the Lord's servant, His devotee, and His manifestation — always united with Viṣṇu through love and devotion. His example teaches us that true greatness in *bhakti* lies not in external actions or cosmic roles, but in inner sharanagati, and eternal service to Govinda.

Beyond the material gunas, hidden from the Vedas, having beautiful spiritual form, He/She is actually — a manifestation of Viṣṇu's own divine potency (*śakti-tattva*).

Shlokas:

Brahmā said: “It is neither gross nor subtle, nor capable of being defined. Unto that ever-pure and holy nature of Viṣṇu, I bow.” *(brahmovāca — na sthūlaṃ na ca sūkṣmaṃ yanna viśeṣaṇagocaram, tat padaṃ paramaṃ viṣṇoḥ praṇamāmaḥ sadā’malam — 1.9.51)* “I bow to the glorious nature of the Supreme Viṣṇu — that supreme abode which neither the gods, nor the sages, nor I, nor Śaṅkara can comprehend.” *(yanna devā na munayo na cāhaṃ na ca śaṃkaraḥ, jānanti parameśasya tad viṣṇoḥ paramaṃ padam — 1.9.53)* — Vishnu Purāṇa 1.9.51–53

“My dear Lord, You are the Mahā-puruṣa, the Supreme Personality of Godhead. I worship Your lotus feet, which are the only eternal object of meditation (*vande mahā-puruṣa te caraṇāravindam dhyeyaṃ sadā*). Those feet destroy the humiliations of material existence (*paribhava-ghnam*) and freely bestow the highest desire of the soul — pure love of God (*abhīṣṭa-doham*). Your lotus feet are the shelter of all holy places (*tīrthāspadam*) and of all surrendered devotees (*śaraṇyaṃ bhṛtyānām*), even of Śiva and Brahmā who always bow before them (*śiva-viriñci-nutam*). O Lord, You are so compassionate that You willingly protect all who bow before You (*praṇata-pālam*), relieving their sufferings (*ārti-ham*). Indeed, Your lotus feet are the true boat for crossing the ocean of birth and death (*bhavābdhi-potaṃ*), and therefore even Brahmā and Śiva seek shelter at them.” — Śrīmad Bhāgavatam 11.5.33

“He, the Personality of Godhead (*bhagavān*), as the maintainer of the universe (*evedaṃ jagad-dhātā*), manifests various incarnations (*dharma-rūpa-dhṛk*) to establish creation (*sthāpayan viśvam*) and to reclaim all conditioned beings — human, nonhuman, and celestial (*puṣṇāti tiryaṅ-nara-surādibhiḥ*).” “Thereafter, at the end of the millennium, the Lord Himself — in the form of Rudra, the destroyer (*kālāgni-rudrātmā*) — will completely annihilate the universe, His own creation (*yat sṛṣṭam idam ātmanaḥ*), just as the wind scatters the clouds (*ghanānīkam ivānilaḥ*).” “There is no direct material involvement by the Lord in the creation and dissolution of the cosmos (*nāsya karmaṇi janmādau parasya anuvidhīyate*). Descriptions in the Vedas of His direct intervention exist only to counter the misconception that material nature itself is the creator (*kartṛtva-pratiṣedhārthaṁ* *māyayāropitaṁ hi tat*)." — Śrīmad Bhāgavatam 2.10.42–45

The Devas prayed to Lord Śiva: "You are the cause of all causes, the self-effulgent being who manifests both existence and nonexistence (*sad-asad-bhāva-bhāvanam*). You are the inconceivable, the supreme Brahman (*brahma paramaṃ*), the very soul and Lord of the universe (*tvam ātmā jagad-īśvaraḥ*), manifesting diverse energies within the cosmic creation (*nānā-śaktibhir ābhātas*).

O Lord, You are the source of the Vedic sound vibration (*tvaṃ śabda-yonir*), the origin of the cosmos (*jagad-ādir*), the life-force, the senses, the elements, the three guṇas, and the *mahat-tattva* (*prāṇendriya-dravya-guṇaḥ svabhāvaḥ*). You are eternal time, sacrifice, truth (*satya*), and righteousness (*ṛta*). You are the shelter of the sacred syllable 'Om,' composed of the three letters *a–u–m* (*tvayy akṣaraṃ yat tri-vṛd-āmananti*)." — Śrīmad Bhāgavatam 8.7.24–25

The Devas continued: "Even Brahmā and the other gods cannot comprehend Your true nature (*brahmādayaḥ kim uta saṁstavane vayaṁ tu*), for You transcend the manifest and the unmanifest creation (*tat tasya te sad-asatoḥ parataḥ parasya*).

Since no one can truly know You, how can we properly glorify You? We are merely beings born within Brahmā's creation (*tat-sarga-sarga-viṣayā*), and thus we can only praise You to the extent of our limited power (*api śakti-mātram*).

O greatest of all rulers, none is superior to You (*na paraṁ te maheśvara*). Your real nature is beyond our grasp. As far as we perceive, Your presence alone brings auspiciousness to all (*mṛḍanāya hi lokasya*). Beyond this, Your actions remain inconceivable (*'vyakta-karmaṇaḥ*). This much we can see, and no more (*etat paraṁ prapaśyāmo*)." — Śrīmad Bhāgavatam 8.7.34–35

◆

CHAPTER SEVEN

Rudra Comes From Hari

Rudra took birth from between the eyebrows of an angry Brahmā (Bhāgavata Purāṇa 3.12.7). However, Rudra is ultimately generated from the anger of the Supreme Lord of Vaikuṇṭha (Bhāgavata Purāṇa 8.5.39).

In the *Bhagavad-gītā* (3.37), it is described that krodha (anger) is born of kāma (lust), which itself arises from the mode of passion (*rajo-guṇa*). When lust and material desires remain unfulfilled, they transform into anger. Hence, *krodha* is also known as *Kāma-anuja*—the younger brother or by-product of desire.

Monkeys are traditionally viewed as highly lustful and restless animals. They imitate human activities much like parrots mimic the human voice. Constantly in motion—leaping from one tree to another and rarely remaining still—their eyes are ever active, scanning their surroundings.

In the *Bhāgavata Purāṇa* (4.2.12), Dakṣa remarks that Śiva's eyes are like those of a monkey—*markaṭa-locanaḥ*, extremely restless (*chanchala*). By this, Dakṣa intends to suggest that although Śiva outwardly appears detached, inwardly he is not calm or composed, but rather filled with passion and restlessness. To Dakṣa, this indicates that Śiva is not entirely free from desire.

As a father, Dakṣa carefully observed Śiva before giving his daughter Pārvatī in marriage to him. A father naturally examines a prospective husband with great scrutiny, as his daughter is his most precious treasure. He must be assured of her comfort and wellbeing before entrusting her life to another.

Although Śiva is free from material desires, he possesses spiritual desires related to his devotion to Lord Viṣṇu. Thus, he is called *desireless* in the sense that his desires are transcendental, not material.

Śiva performs the function of cosmic destruction, adorning himself with *bhasma*—the sacred ash produced from the dissolution of the universe. By doing so, he expresses his reverence for Viṣṇu, as that very universe was born from the lotus emanating from Viṣṇu's navel.

Śiva is also described as wearing a lion's skin—the skin of Lord Narasiṁha, whom he once subdued—and a garland of skulls representing the forms of Viṣṇu he has overcome. For instance, during the Dakṣa Yajña, Śiva is said to have defeated at least three of Viṣṇu's manifestations.

Furthermore, scriptural injunctions indicate that offerings made to the *Śivaliṅga* are, in essence, first meant for Viṣṇu. The remnants of such offerings (*Śiva-nirmālya*) are prohibited for direct human consumption.

"The flowers, food, fruits, and water offered to Lord Rudra must not be touched or consumed. The nirmālya of Śiva must not be crossed. Therefore, all items offered to Rudra should be respectfully consigned to a well." — *Kṛṣṇāmṛta-Mahārṇava* 101

Śiva expands himself without limit, revealing that he is not on the same level as the *jīvas* (individual souls).

"The sons and grandsons generated by Rudra were unlimited in number (*asaṅkhyaśaḥ*), and when they assembled together they attempted to devour the entire universe." — *Śrīmad-Bhāgavatam* 3.12.16

The name Vāmadeva, one of the principal names of Śiva, indicates a feminine aspect.

"Lord Brahmā said: My dear boy Rudra, you have eleven other names—Manyu, Manu, Mahināsa, Mahān, Śiva, Ṛtadhvaja, Ugraretā, Bhava, Kāla, Vāmadeva (*vāmadevaḥ*), and Dhṛtavrata." — *Śrīmad-Bhāgavatam* 3.12.12

The Sanskrit term *vāma* refers to the left side of the body, which is traditionally considered feminine, while the right side is masculine. The word *vāma* also denotes *a lovely woman*. Thus, the name *Vāmadeva* signifies the presence of both masculine and feminine principles within Śiva.

The tendencies of Rudra are reflected in his own offspring, Brahmā.

"Brahmā first created the nescient engagements such as self-deception, the sense of death, anger arising from frustration, false ownership, and the illusory bodily conception, or forgetfulness of one's real identity." — *Śrīmad-Bhāgavatam* 3.12.2

Śiva is also described as residing within feminine locations—the heart and the senses—indicating his intimate connection to the subtle mechanisms of emotion and perception.

"My dear boy, I have already selected the following places for your residence: the heart (*hṛd*), the senses (*indriyāṇi*), the air of life, the sky, the air, the fire, the water, the earth, the sun, the moon, and austerity." — *Śrīmad-Bhāgavatam* 3.12.11

ACBVS Srila Prabhupada explains that: "The egocentric attitude is a manifestation of the Rudra principle in the heart, wherein krodha (anger) is generated. This anger develops in the heart and is further manifested through various senses, like the eyes, hands and legs. When a man is angry he expresses such anger with red-hot eyes and sometimes makes a display of clenching his fists or kicking his legs. This exhibition of the Rudra principle is the proof of Rudra's presence in such places."

Shlokas:

Govinda himself declares that he is the original Rudra (*Bhagavad-gītā* 10.23) and Kāla, the destroyer of worlds (*Bhagavad-gītā* 11.32).

In the *Mahābhārata (Śānti-parva)*, Govinda reveals to Arjuna the divine origin of Rudra:

Arjuna said: "While striking down the enemies with arrows in battle, I saw before me a radiant Person, brilliant like fire, holding a trident. Wherever He moved, my enemies in that direction were burnt and destroyed. I followed Him, striking those already vanquished by Him. Onlookers, unaware of this truth, believed that I had slain them myself."

Govinda replied: "Under My protection, O son of Kuntī, you achieved great victory in battle. Know that the One you saw leading you was none other than Rudra—also known as Devadeva and Kapardin. He is Kāla, born of My wrath. Those foes you thought you slew were already destroyed by Him. Therefore, control your mind and offer reverence to that Umapati, the Lord of lords, of immeasurable greatness, Maheśvara, the changeless one."
— *Mahābhārata, Śānti-parva*

Kaśyapa Muni describes Lord Śiva to Diti:

"Lord Śiva's body is reddish and unstained, yet covered with ashes. His hair is dusty from the whirlwind of the crematorium. He is the husband of your sister and sees with three eyes."

"Lord Śiva regards no one as his relative, yet none are without connection to him. He is impartial—neither considering anyone favorable nor abominable. We respectfully worship the remnants of his food and vow to accept what he rejects."

"Although none in the material world are equal to or greater than Lord Śiva, and though his impeccable conduct is followed by great souls to destroy ignorance, he remains, by appearance, as one beyond convention, bestowing liberation upon devotees of the Lord."

"Foolish people, unaware that he is absorbed in the Self, mock him. Such ignorant persons, attached to bodily maintenance—the very body destined to be eaten by dogs—adorn themselves with ornaments, garlands, and ointments."

"Even demigods like Brahmā follow the religious rites established by him. As the controller of material energy, he presides over creation itself. His seemingly eccentric characteristics are but divine imitations, beyond comprehension."

— *Śrīmad-Bhāgavatam* 3.14.25–29

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CHAPTER EIGHT

Śiva-Śaṃkara Samsara-Kara

Govinda is janmādy asya yataḥ

Śrī Govinda is the original source of all existence — *sarva–kāraṇa–kāraṇam*, “the cause of all causes,” as declared in the Vedānta-sūtra (*janmādy asya yataḥ*). Śiva is the divine form through which Govinda works to beget the living entities within this material world. Though Govinda is the ultimate origin, He expands Himself as Lord Śiva for the purpose of creation and interaction with the material energy.

“To impregnate with the seeds of the living entities, the Lord Himself does not directly touch the material energy, but by His specific functional expansion He touches the material energy, and thus the living entities, who are His parts and parcels, are impregnated into material nature.” — *Śrī Caitanya–caritāmṛta*, Madhya 20.273

The *jīvas*, who originally emanate from *taṭasthā-śakti* in the spiritual world, take material birth through Lord Śiva into the womb of Pārvatī when they enter the material domain. Thus, Lord Śiva is regarded as the father of the universe, while material nature (*Pārvatī* or *Durgā*) is its mother.

“All offspring of the consort of Maheśvara (*māheśvarī-prajāḥ*) of this mundane world (*jātā imā*) are of the nature of the embodiment (*ātmikā*) of the mundane masculine (*liṅga*) and feminine generative organs (*yoni*).” — *Brahma–saṁhitā* 5.9

Govinda explains: “They (the asuras) say that this world is unreal, with no foundation, no God in control. They say it is produced of sex desire, and has no cause other than lust.” — *Bhagavad–gītā* 16.8. [The true, underlying cause, however, is the divine glance of Govinda—the Supreme Lord, from whom all manifestations ultimately arise.]

Shiva is a expansion of Shankarshana:

"In Ilāvṛta-varṣa, Lord Śiva is always encircled by ten billion maidservants of Goddess Durgā, who minister to him. The quadruple expansion of the Supreme Lord is composed of Vāsudeva, Pradyumna, Aniruddha, and Saṅkarṣaṇa. Saṅkarṣaṇa, the fourth expansion, is certainly transcendental, but because His activities of destruction in the material world are in the mode of ignorance, He is known as *tāmasī*, the Lord's form in the mode of ignorance.

Lord Śiva knows that Saṅkarṣaṇa is the original cause of his own existence (*prakṛtim ātmanaḥ saṅkarṣaṇa-saṁjñām*), and thus he always meditates upon Him in trance." — *Śrīmad-Bhāgavatam* 5.17.16

Śrī Śukadeva Gosvāmī describes the transcendental position of Lord Saṅkarṣaṇa and His relationship with Lord Śiva:

"Śrī Śukadeva Gosvāmī said to Mahārāja Parīkṣit: My dear King, approximately 240,000 miles beneath the planet Pātāla lives another incarnation of the Supreme Personality of Godhead. He is the expansion of Lord Viṣṇu known as Lord Ananta or Lord Saṅkarṣaṇa.

He is always in the transcendental position, but because He is worshiped by Lord Śiva, the deity of *tamo-guṇa* or darkness, He is sometimes called *tāmasī*. Lord Ananta is the predominating Deity of the material mode of ignorance as well as the false ego of all conditioned souls.

When a conditioned living being thinks, "I am the enjoyer, and this world is meant to be enjoyed by me," this conception of life is dictated to him by Saṅkarṣaṇa. Thus the mundane conditioned soul thinks himself the Supreme Lord." — *Śrīmad-Bhāgavatam* 5.25.1

Bhāgavatam describes the appearance of Rudra, or Lord Śiva, at the time of cosmic devastation:

"At the time of devastation, when Lord Anantadeva desires to destroy the entire creation (*upasañjihīrṣataḥ amarṣa*), He becomes slightly angry. Then, from between His two eyebrows appears three-eyed Rudra, carrying a trident.

This Rudra, who is known as Sāṅkarṣaṇa (*sāṅkarṣaṇaḥ nāma rudraḥ*), is the embodiment of the eleven Rudras, or incarnations of Lord Śiva. He appears in order to devastate the entire creation." — *Śrīmad-Bhāgavatam* 5.25.3

CHAPTER NINE

Collaboration of Vishnu & Shiva

The shastras simultaneously glorify both Vishnu and Shiva as the ultimate, one non-dual Purusha. The scriptures declare that Vishnu is transcendental to the material world; even Śaṅkarācārya has stated, nārāyaṇaḥ paro 'vyaktāt: the Supreme Lord is beyond the material encirclement. Meanwhile, Shiva is described as a temporary, material manifestation of the eternal, unborn, unmanifest Brahman-tattva, which is symbolised by the Jyotir-linga. Thus, we understand that the form of the purusha within this material world—Shiva—is not eternal. All Advaitins know that the current manifested form of the smashana-dwelling Rudra is not his ultimate, original form, which is why they worship Nirguna through the Shivalinga icon or through any of the pancha-devatas.

The shastras claim that the Absolute Truth is only one, and there cannot be two or more Purushas. This Param Satya exists in two states simultaneously: as the manifest Bhagawan, who possesses form and qualities, and as the unmanifest Nirguna-Brahman (BG 14.27). In the Nirguna state, the Purusha and Prakriti remain inert and dormant, but in the Saguna state, they perform playful pastimes. During these pastimes, the non-dual yet dual Param Satya—Purusha and Prakriti—sometimes switch their roles and perform the activities of each other. This is done for the purpose of experiencing ananda (spiritual pleasure) from both perspectives, ensuring they receive a complete experience rather than remaining confined to a one-sided, partial experience throughout eternity.

Just imagine what occurs when the original Purusha and this Purusha aspect of Prakriti are placed together, face to face; imagine how their reciprocations and activities would unfold. These exact dynamics are displayed in the relationship between Vishnu and Shiva. They happen to be

Purushas representing different categories of existence—the spiritual and the material—who are now present at the same time in the same universe, continuing their pastimes of loving exchanges within this world.

Their reciprocation manifests on a cosmic level: the destruction of the universe is dependent upon the creation of the universe, for if nothing were created, there would be nothing left to destroy. Simultaneously, creation is dependent upon dissolution, because if old forms are not destroyed first, new things cannot be generated from the same matter. Destruction is necessary for the revival of things and for new beginnings. From an external perspective, dissolution depends on the origin, but from an internal perspective, it is dissolution that empowers and facilitates the origin to begin anew. Both of these dualities move hand in hand.

Shiva and Vishnu behave in ways that are totally opposite yet completely complementary to each other: Vishnu oversees the work of creation through Brahma and preserves the universe Himself by maintaining dharma. Meanwhile, Shiva executes the task of destruction and continuously empowers the asuras, who go about creating disturbances throughout the universe. By empowering these demons, Shiva facilitates Vishnu's engagement in the activities of protecting dharma. Without Shiva's support of the asuras, there would not be much disturbance in the universe; the devatas would be able to manage everything by their own strength, and Vishnu would have no need to interfere to support them. Consequently, Vishnu would have no role to perform, no cosmic duties, and no thrilling activities of protecting the world and emerging as the hero. All of this points to a beautifully orchestrated collaboration between Vishnu and Shiva.

The entire history of our universe is filled with narratives of a similar theme: Shiva empowers the asuras, which provides Vishnu with the engagement of protecting the universe, thereby becoming the hero in front of everyone. Furthermore, the asuras obtain instant liberation upon being slain by Vishnu; most often, these asuras turn out to be great Vaishnavas from their past lives who circumstantially became demons, only to be spiritually revived now by Vishnu. The shastras repeatedly echo that "the whole world is filled with nothing except Shakti and Shaktimaan," "the universe is just a play pastime of Purusha and Prakriti," and "everything is a drama of Vishnu's maya." Meanwhile, all that we can see happening here is the eternal reciprocation between Shiva and Vishnu.

Shlokas:

“Visnu being Discrete and Indiscrete, Purush, and Time, Sports Like A Playful Boy.” [vyaktaṃ viṣṇustathāvyaktaṃ puruṣaḥ kāla eva ca, krīḍato bālakasyeva ceṣṭāṃ tasya niśāmaya.18.] – Vishnu Puran 1.2.18.

Govinda created infinite universes for his play, he plays with infinite universes like a child plays with toys: “The lord sports in the world like a child with his toys. This powerful lord Madhusudana cannot be comprehended.” [krīḍate bhagavāṃlloke bālaḥ krīḍanakeriva na pramātuṃ mahābāhuṃ śakyo’sau madhusūdanaḥ] – Brahmānda Puran 2.3.73.95.

“The creation of the universe is the Sport of Viṣṇu. He who creates heaven etc. is the beginning of the creation and is endowed with qualities and is without qualities.” [jagatsargādikāṃ krīḍāṃ viṣṇorvakṣyedhunā śrṛṇu, svargādikṛt sa sargādiḥ sṛṣṭyādiḥ saguṇoguṇaḥ. 1.] – Agni Puran 17.1.

“jagat-krīḍanakaḥ sva-śaktibhiḥ, gṛhīta-mūrti-traya īśvareśvaro.” – BH 11.29.7.

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CHAPTER TEN

Govinda is Maya

> “*“The wonderful potency of Govinda is bewildering even to the jugglers. That potency is unknown even to the self-sufficient Govinda, so it is certainly unknown to others (ato bhagavato māyā māyinām api mohinī, yat svayaṁ cātma-vartmātmā na veda kim utāpare).”*
> *— Śrīmad Bhāgavatam 3.6.39*”

The Nature of Māyā

The *Bhāgavatam* often declares that Govinda takes no pleasure in His external energy. But why is that so? What does it truly mean? Is material energy the enemy of Govinda—something to be conquered and overcome?

If she were truly His enemy, then why does she still exist? Surely Govinda, being all-powerful, could have destroyed her long ago. Why, then, do we find such seemingly aggressive statements in the *śāstras*, which make us believe that Māyā is our foe?

The truth is subtler and far more beautiful.

Govinda intends to tell us that, He doesn’t delight alone by oneself, but finds joy in the loving company of His devotees. He does not dwell upon Himself. His heart is fixed on His devotees; their happiness is His only concern.

Govinda doesn’t even glance at himself or His own other forms, while he himself is Maya in his feminine form, therefore Govinda does not even glance at the material energy.

We see that Govinda engages His sister, Māyā, in His service. Through her, He performs all universal functions and manifests His *vīra-rasa* (heroic pastimes) within the material world—pastimes that cannot occur in the spiritual realm. Thus, Māyā serves Govinda faithfully and is, therefore, His devotee (*bhaktā*). Govinda always loves His devotees and never abandons them.

He considers Māyā to be as dear to Him as His own self. Indeed, Govinda is non-different from His energies; all are expansions of His own being, acting to fulfill His divine purposes. Govinda does nothing that He dislikes, nor is He compelled by any superior force, for none exists. Every act of Govinda flows from His own sweet will, motivated by divine affection and play.

The only reconciliation lies in understanding that Govinda does not wish to be absorbed in Himself. He desires that His devotees think of Him, serve Him, and love Him. His joy is found in reciprocation. He delights in serving His devotees even more than being served. Thus, He chooses to manifest as the accessible, playful, and loving Govinda of Vṛndāvana, rather than remain as the distant, unmanifest, nirguṇa Brahman.

This explains why Goloka Vṛndāvana is the highest abode of ecstasy—surpassing Vaikuṇṭha, Ayodhyā, and Dvārakā. In Vṛndāvana, Govinda engages in the most intimate, personal exchanges with His devotees. While Nārāyaṇa rejoices in being the supreme shelter and provider for all, Govinda finds joy in *empowering* His devotees to offer Him shelter and sustenance.

We may observe a reflection of this truth in our own lives. When we give something in charity, we feel uplifted and superior. There is no fault in this feeling—and this is the natural mood of Lakṣmī-Nārāyaṇa, the universal providers and maintainers. Govinda's joy is of another kind: He delights in making His devotees capable of *providing for Him*—of offering Him their love, service, and care.

Govinda sustains His devotees, yet simultaneously allows them to sustain Him. He gives them strength, yet humbles their pride by reminding them that countless other living beings also serve and love Him in their own unique ways.

Yogamāyā: The Divine Sister of Govinda

“Govinda invokes Yogamāyā Bhadrakālī: *O My potency (bhadre), who are worshipable for the entire world and whose nature is to bestow auspiciousness upon all living entities (devi), go to Vraja, where many cowherd men and their wives reside. In that beautiful land, adorned with countless cows (gaccha vrajam gopa-gobhiḥ alaṅkṛtam), Rohiṇī, the wife of Vasudeva (rohiṇī vasudevasya bhāryā), lives at the home of Nanda Mahārāja (āste nanda-gokule). Other wives of Vasudeva are also living there incognito, out of fear of Kaṁsa (anyāḥ ca kaṁsa-saṁvignāḥ vivareṣu vasanti hi). Please go there.*

Within the womb of Devakī is My partial plenary expansion known as Saṅkarṣaṇa, or Śeṣa (devakyā jaṭhare garbhaṁ śeṣākhyaṁ dhāma māmakam). Without difficulty, transfer Him into the womb of Rohiṇī (tat sannikṛṣya rohiṇyā udare sanniveśaya).

O all-auspicious Yogamāyā (śubhe), I shall then appear with My full six opulences as the son of Devakī (athāham aṁśa-bhāgena devakyāḥ putratāṁ prāpsyāmi), and you will appear as the daughter of mother Yaśodā, the queen of Nanda Mahārāja (tvaṁ yaśodāyāṁ nanda-patnyāṁ bhaviṣyasi).

Human beings will worship you with great reverence, offering various sacrifices and paraphernalia (balibhiḥ arciṣyanti manuṣyās tvām), for you are the supreme fulfiller of material desires.

Kṛṣṇa then blessed Yogamāyādevī, saying: In different places upon the earth, people will call you by many names — Durgā, Bhadrakālī, Vijayā, Vaiṣṇavī, Kumudā, Caṇḍikā, Kṛṣṇā, Mādhavī, Kanyakā, Māyā, Nārāyaṇī, Īśānī, Śāradā, and Ambikā.

The son of Rohiṇī will be celebrated as Saṅkarṣaṇa, because He was transferred from the womb of Devakī to the womb of Rohiṇī (garbha-saṅkarṣaṇāt taṁ vai prāhuḥ saṅkarṣaṇaṁ bhuvi). He will be called Rāma because He delights all the inhabitants of the universe (rāma iti loka-ramaṇāt), and He will be known as Balabhadra due to His immense physical strength (balabhadram bala-ucchrayāt).

— *Śrīmad Bhāgavatam* 10.2.6–13

The Compassion of Yogamāyā and the Journey to Vraja

When the sixteen thousand queens of Dvārakā expressed their heartfelt desire to attain Govinda in *Vraja-bhāva*, to Draupadī-devī, by divine grace, their desire was fulfilled.

Similarly, we too may express such a longing to Mahāmāyā Durgā-devī — the same Yogamāyā invoked by Govinda Himself — and thereby attain the opportunity to approach Him in that intimate Vraja mood.

Just as Māyādevī once transferred Śaṅkarṣaṇa from the womb of Devakī to that of Rohiṇī — from the fortified city of Mathurā to the pastoral haven of Vraja — in the same way, she has the power to relocate us from the womb of Garbhodakaśāyī (the material cosmos) into the spiritual womb of Vaikuṇṭha; from the *bahirmukha* (outward-facing, matter-oriented) world to the *antarmukha* (inward, Govinda-oriented) reality.

Thus, it is by the compassionate agency of Māyādevī that the jīva gets delivered from the realm of forgetfulness into remembrance — from bondage into loving service.

Durgā-devī is not separate from Kṛṣṇa

"He who is Kṛṣṇa is Durgā, and she who is Durgā is Kṛṣṇa.
One who perceives any difference between Them will not be liberated from material existence."
— *Gautamīya-kalpa*, as quoted by Śrī Jīva Gosvāmī in his commentary on *Brahma-saṁhitā* 5.3

When we understand Durgā in this light — not as a separate goddess of illusion, but as Govinda's own transformation — She ceases to be seen as an obstacle and becomes a bridge. She is the mother who moves the soul from illusion to devotion, from the transient to the eternal.

Therefore, those who approach Yogamāyā or Mahāmāyā with sincerity and humility can be transported — by her grace — from the bewildering domain of material existence to the intimate realm of Govinda's eternal pastimes in Vraja.

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CHAPTER ELEVEN

Govinda = Bhagawati 1

From the *Lalitā Sahasranāma Stotram*

"[Lalitāmbikā] assumes the form of Govinda for the task of protection (*goptrī govinda-rūpiṇī*)." — 1.63

"Who is herself in the form of Viṣṇu (*viṣṇu-rūpiṇī*)." — 1.166

"Lalitā — who, out of her finger nails, re-created all the ten incarnations of Nārāyaṇa (Viṣṇu) to destroy the Asuras slain by Him in His incarnations and now recreated magically by the demon Bhaṇḍa out of a missile of his. She again burned to death the armies of demons with the fire of the great missile *Mahā-Pāśupata*."[*karaṅguli-nakhotpannā nārāyaṇa-daśākṛtiḥ |*
mahā-pāśupatāstrāgni-nirdagdha-sura-sainikā ||] — 1.32

From the *Tantrarāja Tantra*, Chapter 26, Verse 84

"Lalitā Tripurasundarī assumed a male form as Kṛṣṇa,
and by enveloping all women, enchanted the whole world."

From the *Mahāviparīta Pratyangirā Stotra* (13–15)

Śiva said to Devī Pārvatī:
"It is the same Mahākālī who is addressed by the name Mahāpratyangirā.
This Devī, in the form of Mahāviṣṇu, creates, nurtures, and destroys the three worlds.
What I am saying is *satyam*.
This Mahākālī Devī grants both *bhukti* and *mukti*."

mahā-pratyaṅgirā saiva viparītā tathoditā |
mahā-viṣṇur yathā jñāto bhuvanānāṃ maheśvarī |
kartā pātā ca saṃhartā satyaṃ satyaṃ vadāmi te |

bhukti-mukti-pradā devī mahā-kālī suniścitā ||

From the *Brahmāṇḍa Purāṇa*

"[Devī says:] 'My male form as Kṛṣṇa is bewildering the milkmaids.
Kṛṣṇa, the manifestation of Lalitā, beguiles the entire world by His flute.'"
mam eva pauruṣaṃ rūpaṃ gopikā-jana-mohanam |
kadācid adya lalitā puṃrūpā kṛṣṇa-vigraha |
veṇu-nāda-vinodena vivaśīkurute jagat ||

From the *Padma Purāṇa*, Pātāla Khaṇḍa

"I am Lalitā, and I am Kṛṣṇa in male form.
There is no difference between the two of us, Nārada."
ahaṃ ca lalitā devī puṃrūpā kṛṣṇa-vigrahā |
āvayor antaraṃ nāsti satyaṃ satyaṃ hi nārada ||

From Ādi Śaṅkarācārya's *Śivānanda Lahari* (Verse 82)

"Lord Viṣṇu occupied half Your body,
became transformed to be Your wife (*Pārvatī*),
became a boar to search for You,
became Your lady-friend to serve nectar (*Mohinī*)."
ardha-vapuṣā bhāryātvaṃ gṛhītavān |
ghoṇitvaṃ sakhitāṃ caiva...

From the *Rudra Hṛdaya Upaniṣad*

"Yā Umā sā svayaṃ Viṣṇuḥ — Uma Herself is in the form of Viṣṇu." — 5

"Uma Herself is the form of Viṣṇu. Viṣṇu Himself is the form of the moon.
Therefore, those who worship Viṣṇu worship Śiva Himself,
and those who worship Śiva worship Viṣṇu.
Those who decry Rudra decry Viṣṇu Himself."

"Rudra is the generator of the seed, Viṣṇu the embryo.
Śiva Himself is Brahmā and Brahmā Himself is Agni.
Rudra is full of Brahmā and Viṣṇu.

The world is filled with Agni and Soma.
The masculine is Śiva; the feminine, Śrī Bhavānī Devī.
All creation, mobile and immobile,
is filled with Umā and Rudra."

From the *Kūrma Purāṇa* (1.11.245)

Himavān praises Devī:
"I salute Thy form called Nārāyaṇa, O Lalitā,
which has a thousand heads, infinite energy,
a thousand arms — the ancient Person,
reclining on the waters."

sahasra-mūrdhānam ananta-śaktiṃ |
sahasra-bāhuṃ puruṣaṃ purāṇam |
śayānam antaḥ salile tathaiva |
nārāyaṇākhyaṃ praṇato'smi rūpam ||

From the *Brahmāṇḍa Purāṇa, Lalitopākhyāna* (2.04)

"Meanwhile, Viṣṇu began to meditate on Śrī Lalitā Mahātripurasundarī, who was his very own Self."

etasmin anantare viṣṇuḥ sarva-lokaika-rakṣakaḥ |
samyag ārādhayām āsa lalitaṃ svaikya-rūpiṇīm ||

From the *Brahmāṇḍa Purāṇa, Lalitopākhyāna* (2.8–10)

"By completely identifying Himself with Maheśvarī, Viṣṇu manifested in Her form.
She appeared as the very embodiment of *śṛṅgāra-rasa*,
adorned with all ornaments, enchanting gods and demons alike,
halting the battle with Her smile."

From the *Brahmāṇḍa Purāṇa*

Nārāyaṇa says to Vīrabhadra:
"The ancient Śakti of the Lord (*Parameśvara Śiva*) appears in four forms:
She becomes Bhavānī (Pārvatī) in enjoyment,

in battle She takes the form of Durgā,
in anger that of Kālī,
and She is present in Her male form as Me (Viṣṇu).”
ekaiva śaktiḥ parameśvarasya |
bhinnā caturdhā viniyoga-kāle |
bhoge bhavānī sama-reṣu durgā |
kopeṣu kālī puruṣeṣu viṣṇuḥ ||

From the *Devī Upaniṣad* (1.28)

“Beyond Her is nothing; renowned is She as Durgā —
the remover of sin, the pilot across the ocean of worldly life.
I bow to Durgā, the refuge from fear.”
prapadye śaraṇaṃ devīṃ duṃ durge duritaṃ harā |
tāṃ durgāṃ durgamāṃ devīṃ durācāra-vighātinīm |
namāmi bhava-bhīto'haṃ saṃsāra-ārṇava-tāriṇīm ||

Dasha Mahavidyas and the Dasha Avataras

Śiva said:
“Tārā Devī is the *Matsya* form;
Bagalā is the *Kūrma* incarnation;
Dhūmāvatī is the *Varāha*;
Chinnamastā is *Nṛsiṃha*;
Bhuvaneśvarī is *Vāmana*;
Mātangī is the *Rāma* form;
Tripurā is *Jāmadagnya* (Paraśurāma);
Bhairavī is *Balabhadra*;
Mahālakṣmī is *Buddha*;
and Durgā is the *Kalki* form.
Bhagavatī Kālī is the *Kṛṣṇa Mūrti*.”
— *Todal Tantra*, 10

The *Muṇḍamālā Tantra* gives a different list:

"Kālī — *Kṛṣṇa*;
Tārā — *Rāma*;
Bhuvaneśvarī — *Varāha*;
Bhairavī — *Nṛsiṃha*;
Dhūmāvatī — *Vāmana*;
Chinnamastā — *Paraśurāma*;
Kamalā — *Matsya*;
Bagalāmukhī — *Kūrma*;
Mātangī — *Buddha*;
Śodāśī — *Kalki*."

kṛṣṇastu kālikā sākṣād rāma-mūrtiś ca tāriṇī |
varāho bhuvana proktā nṛsiṃho bhairaviśvarī ||
dhūmavatī vāmano syāc chinnaḥ bhṛgukulodbhavaḥ |
kamalā matsya-rūpā syāt kūrmas tu bagalāmukhī ||
mātangī bauddha ity eṣā śodāśī kalki-rūpiṇī ||

* * *

CHAPTER TWELVE

Govinda = Bhagawati 2

Parallels Between Bhagavān Govinda and Bhagawati Durgā

Govinda is non-different from Bhagawati Durgā; they are the same person in different forms and gender. On the same *Bhādrapada Kṛṣṇa Aṣṭamī tithi*, both Govinda and His sister Vindyavāsinī Devī took birth simultaneously through the same mother, Yaśodā Maiyyā. Through the similarity of their *janma tithi*, they indicate that their *tattva*, nature, mindset, and activities are non-different.

Govinda and the Grahas

For ordinary people, the position of the *grahas* dictates activities and destiny. But in the case of Bhagavān, He allows the planets to serve Him, arranging them according to His will, so that He may perform particular *līlās* by His own decision.

Govinda is not subjected to the influence of the *grahas*; rather, He pre-arranges their positions to suit His divine play.

Govinda displayed His superiority —

- Over the *grahas* during the killing of Jayadratha,
- Over the *devatās* during the *Virāṭa Rūpa* darśana,
- Over the mechanism of *karma* during the killing of Karṇa —

all during the Mahābhārata war, while He was avenging His sister Draupadī and establishing *Dharma*.

The following sections illustrate the similarity between *Bhagawan Govinda* and *Bhagawati Durga*, as revealed in the *Bhagavad Gita* and the *Durga Saptashati.*

1. Source of the Universe

Bhagawati:

“I am Brahma-svarūpiṇī. From Me this universe, in the form of *Prakṛti* and *Puruṣa*, is generated. I am both void and non-void.” *(ahaṁ brahmasvarūpiṇī mattaḥ prakṛti-puruṣātmakaṁ jagad utpannaṁ śūnyaṁ cāśūnyaṁ ca) — Devī Atharvaśīrṣa 2*

Bhagawan:

“By Me, in My unmanifested form, this entire universe is pervaded." *(mayā tatam idaṁ sarvaṁ jagad avyaktamūrtinā) — Bhagavad Gita 9.4*

"I am the basis of the impersonal Brahman, which is immortal, imperishable, and eternal.” *(brahmaṇo hi pratiṣṭhāham amṛtasyāvyayasya ca) — Bhagavad Gita 14.27*

2. Knowledge, Ignorance, and Birth

Bhagawati:

“I am knowledge about Brahman and also non-knowledge. I am learning and also ignorance. I am unborn and also born. I am up, down, and in the middle.” *(ahaṁ vedasya ca vijñānam avijñānam eva ca | śikṣā ca aśikṣā ca | ajā caiva jā caiva | ūrdhvaṁ ca madhyaṁ ca adhaś ca |) — Devī Atharvaśīrṣa 4*

Bhagawan:

“I alone am to be known by all the Vedas. I am the author of the Vedanta and the knower of the Vedas." (*vedaiś ca sarvair aham eva vedyo vedānta-kṛd veda-vid eva cāham) — Bhagavad Gita 15.15*

"I am seated in the hearts of all beings, and from Me come memory, knowledge, and forgetfulness.” *(mattaḥ smṛtir jñānam apohanaṁ ca) — Bhagavad Gita 15.15*

“Although I am unborn, I appear in every millennium in My original transcendental form.” *(ajo ’pi sann avyayātmā bhūtānām īśvaro ’pi san) — Bhagavad Gita 4.6*

“I am the beginning, the middle, and the end of all beings.” *(aham ādiś ca madhyaṁ ca bhūtānām anta eva ca) — Bhagavad Gita 10.20*

3. Cosmic Function and Divine Administration

Bhagawati:

"I function as Rudra and Vasu. I sustain from within Mitra, Varuna, Indra, Agni, Ashvins, Soma, and others. I am the sustainer of Vishnu whose footsteps covered the three worlds, Brahma and Prajapatis. I am the Ishwari of this entire Universe. I am provider of wealth to my worshippers. I am Brahmarupa and pramukh amongst all other devatas. I create by myself all the primordial elements. My abode is in the waters of Samudra (the ocean of consciousness). One who knows this obtains divine wealth." *(rudra-vasv-ādityātmikāhaṁ… viṣṇoḥ pādān tridivāntān bibharāmy antarātmikā |) — Devī Atharvaśīrṣa 5–7*

Bhagawan:

"Of the Adityas I am Vishnu, of lights I am the radiant sun… Of the Rudras I am Shiva… Of mountains I am Meru." *(ādityānām ahaṁ viṣṇur jyotiṣāṁ ravir aṁśumān) — Bhagavad Gita 10.21–23*

"There is no being—moving or unmoving—that can exist without Me." *(na tad asti vinā yat syān mayā bhūtaṁ carācaram) — Bhagavad Gita 10.39*

"I am the seed of all existences, the intelligence of the intelligent, and the prowess of the powerful." (*bījaṁ māṁ sarva-bhūtānāṁ buddhiḥ buddhimatām asmi tejaś tejasvinām aham) — Bhagavad Gita 7.10*

4. Speech and Sound

Bhagawati:

"Among mantras I am the *mūla-mātrikā*; among words I am their meaning. Among knowledge I am realization, and before creation, I am the witness of the void." *(mantrāṇāṃ mātṛkā devī śabdānāṃ jñānarūpiṇī । jñānānāṃ cinmayātītā śūnyānāṃ śūnyasākṣiṇī ।) — Devī Atharvaśīrṣa 24*

Bhagawan:

"I am the syllable *Om* in the Vedic mantras." *(praṇavaḥ sarva-vedeṣu) — Bhagavad Gita 7.8*

"Of letters I am the 'A', and among compounds I am the dual word." *(akṣarāṇām a-kāro 'smi dvandvaḥ sāmāsikasya ca) — Bhagavad Gita 10.33*

"I am the sound in ether." *(śabdaḥ khe) — Bhagavad Gita 7.8*

5. Supreme Controller and Liberator

Bhagawati:

"This Mahamaya, the Yoganidra of Vishnu, deludes the entire world and creates all beings. When propitious, She grants final liberation." *(mahamaya hareshchaisha haya sammohyate jagat।,,, sa vidya parama mukterhetubhuta sanatani) — Devī Māhātmya 1.54, 58*

Bhagawan:

"This material nature is working under My direction, producing all beings." (*mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram*) *— Bhagavad Gita 9.10* "Of all sciences, I am the spiritual science of the Self." (*adhyātma-vidyā vidyānāṁ*) *— Bhagavad Gita 10.32*

6. Divine Attributes in All Beings

Bhagawati:

"Vishnu-maya is present in all beings as consciousness, intelligence, sleep, hunger, satisfaction, peace, and compassion." (*yā devī sarva-bhūteṣu cetanā-rūpeṇa saṁsthitā… śraddhā, puṣṭiḥ, śāntiḥ, dayā…*) *— Devī Māhātmya 5.7–42*

Bhagawan:

"All qualities of living beings—intelligence, knowledge, truth, forgiveness, happiness and distress—are created by Me alone." (*buddhir jñānam asammohaḥ… ahiṁsā samatā tuṣṭis tapo dānaṁ yaśo 'yaśaḥ*) *— Bhagavad Gita 10.4–5*

7. Elemental Correspondence

Bhagawati:

"She is situated in the form of water and gives satisfaction to all beings." *(apam svarupasthitaya tvayaita-dapyayate kritsnamalanghyavirye) — Devī Māhātmya 11.4*

Bhagawan:

"I am the taste of water." (*raso 'ham apsu*) *— Bhagavad Gita 7.8*

8. Indwelling Intelligence

Bhagawati:

"Devi Narayani is situated as intelligence in the hearts of all beings, granting heavenly reward and liberation." *(sarvasya buddhirupena janasya hridi sansthite। svargapavargade devi narayani namoastu te) — Devī Māhātmya 11.8*

Bhagawan:

"I am seated in everyone's heart, and from Me come remembrance, knowledge, and forgetfulness." (*sarvasya cāhaṁ hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanaṁ ca*) —
Bhagavad Gita 15.15

9. Compassion and Deliverance

Bhagawati:

"O Narayani, rescuer of the distressed, remover of all suffering, we take refuge in You." *(sharanagatadinartaparitranaparayane। sarvasyartihare devi narayani namoastu te॥) —Devī Māhātmya 11.12*

"O great king, take refuge in Her, the Supreme Sovereign. When worshiped, She bestows enjoyment, heaven, and final liberation." *(tamupaihi maharaja sharanam parameshvarim, aradhita saiva nrinam bhogasvargapavargada) — Devī Māhātmya 13.4-5*

Bhagawan:

"Those who worship Me with exclusive devotion—I preserve what they have and provide what they lack." *(ananyāś cintayanto māṁ ye janāḥ paryupāsate | teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham) — Bhagavad Gita 9.22*

"Abandon all varieties of religion and surrender unto Me. I shall deliver you from all sinful reactions. Do not fear." *(sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja | ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ) — Bhagavad Gita 18.66*

10. Cause and Sustainer of All Worlds

Bhagawati:

"You are the cause and resort of all worlds, the manifold universe, primordial matter, and supreme untransformed reality." *(hetuh samastajagatam trigunapi doshairna jnayase hariharadibhirapyapara।sarvashrayakhilamidam jagadanshabhuta-mavyakrita hi parama prakritistvamadya) — Devī Māhātmya 4.7*

Bhagawan:

"I am the source of all spiritual and material worlds; everything emanates from Me." *(ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate) — Bhagavad Gita 10.8*

"I am the goal, sustainer, witness, refuge, and eternal seed." *(gatir bhartā prabhuḥ sākṣī nivāsaḥ śaraṇaṁ suhṛt) — Bhagavad Gita 9.18*

11. Essence of Sacrifice

Bhagawati:

"O Devi, You are the mantra of consecration in all sacrifices, satisfying the gods and ancestors." *(yasyah samastasurata samudiranena triptim prayati sakaleshu makheshu devi। svahasi vai pitriganasya cha triptihetu-ruchcharyase tvamata eva janaih svadha cha) — Devī Māhātmya 4.8*

Bhagawan:

"I am the ritual, the sacrifice, the offering to the ancestors, the healing herb, the transcendental chant, the butter, the fire, and the offering." *(ahaṁ kratur ahaṁ yajñaḥ svadhāham aham auṣadham | mantro 'ham aham evājyam aham agnir ahaṁ hutam) — Bhagavad Gita 9.16*

12. All-Pervading Presence

Bhagawati:

"By You alone, O Mother, is this world pervaded. You have become all things." *(tvayaikaya puritamambayaitat ka te stutih stavyapara paroktih) — Devī Māhātmya 11.6*

Bhagawan:

"The Supersoul is all-pervading." (yena sarvam idaṁ tatam) — *Bhagavad Gita 8.22*

"Everything exists within Him." *(sarvam āvṛtya tiṣṭhati) — Bhagavad Gita13.14*

13. One Reality Manifesting as Many

Bhagawati:

"I alone exist in this world. These goddesses are but My own powers." *(ekaivaham jagatyatra dvitiya ka mamapara। aham vibhutya bahubhiriha rupairyadasthita) — Devī Māhātmya 10.5,8*

Bhagawan:

"There is no truth superior to Me." *(mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya) — Bhagavad Gita 7.7*

"Although one, Govinda manifested Himself in countless forms." — *Śrīmad Bhāgavatam 10.13.39*

14. Object of Universal Worship

Bhagawati:

"To the Devi, who spreads out this world through Her power and embodies the might of the gods, we bow in devotion. May She grant us the auspicious." *(devya yaya tatamidam jagadatmashaktya nishsheshadevaganashaktisamuhamurtya। tamambikamakhiladevamaharshipujyam bhaktya natah sma vidadhatu shubhani sa nah) — Devī Māhātmya 4.3*

Bhagawan:

"Everywhere are His hands and legs, eyes, heads, and faces. The Supersoul exists, pervading everything." *(sarvataḥ pāṇi-pādaṁ tat sarvato 'kṣi-śiro-mukham) — Bhagavad Gita 13.14*

"Arjuna said: O Krishna, I see assembled in Your body all the gods, sages, and beings." — *Bhagavad Gita 11.15*

CHAPTER THIRTEEN

Govinda = Bhagawati 3

Vishnu and Parvati: One Tattva in Dual Forms

The Divine Attendants

Bhagavān Śrī Nārāyaṇa (Viṣṇu) has two doorkeepers named **Jaya** and **Vijaya**.

Bhagavatī Śrī Nārāyaṇī (Pārvatī) has two maidservants named **Jaya** and **Vijayā**.

The Divine Births

Govinda took birth on **Bhādrapada Kṛṣṇa Aṣṭamī**, to **Mother Yaśodā**.

Bhadrā Devī took birth on **Bhādrapada Kṛṣṇa Aṣṭamī**, to **Mother Yaśodā**.

Complexion of Divine Forms

Govinda is of *Ghana-Śyāma varṇa* — deep dark in hue, whereas **Lakṣmī Devī** is of golden complexion.

Pārvatī, as a newborn child, also possessed a dark complexion. **Śiva**, by contrast, is *Karpūra-Gauram* — pure white as camphor.

Their First-Born Beings

The **son of Viṣṇu**, **Brahmā**, is the *Prathama Jīva* — the first living being, born before all the Devas.

(*Śiva severed one of Brahmā's heads, leaving him with four instead of five.*)

The **son of Pārvatī**, **Gaṇeśa**, is the *Prathama Devatā* — worshipped before all other deities.
(*Śiva also severed the head of Gaṇeśa, granting him the elephant form.*)

Cosmic Manifestations

The universe resides within the **lotus springing within the navel of Viṣṇu**, wherein all *jīvas* are contained.
Likewise, the universe exists **within the womb of Durgā Devī**, the Mother of all creation.

Universal Forms

Govinda displayed his *Virāṭa Rūpa* — the Universal Form — during the *Mahābhārata* war.
Similarly, **Durgā Devī** possesses her own cosmic form, comprised of the combined *Śaktis* of all deities, as described in the *Śākta Śāstras*.

Divine Incarnations

Govinda manifests in countless incarnations — *Puruṣa Avatāras*, *Daśāvatāras*, *Līlā Avatāras*, *Guṇa Avatāras*, *Śaktyāveśa Avatāras*, and more.
Durgā too expands Herself as the **Mahāvidyās**, **Yoginīs**, **Navadurgās**, **Aṣṭa Mātrikās**, **Guṇa Avatāras**, and innumerable *Kula Devīs*.

Compassionate Destroyer of Demons

Govinda destroys demons out of compassion, granting them *mokṣa* rather than punishing them in hell.
Durgā Devī, too, slays demons with compassion, granting *mukti* — spiritual existence, to those She defeats, liberating them from suffering in this world.

Divine Rasa (Transcendental Love)

Govinda delights in the *rasa* of divine love between *Bhagavān* and *Bhakta*, experiencing both roles as *Bhagavān* and a *Bhakta* — as **Govinda** and as **Gaurahari**.

Similarly, He also relishes the eternal play of *Puruṣa* and *Prakṛti, f*rom the position of both — the *Nāyaka* and *Nāyikā*.

Beyond the Three Guṇas

Govinda, being beyond all *Guṇas*, may be worshipped through all three — *Sattva*, *Rajas*, and *Tamas*.

In his *Tāmasika Avatāras* such as **Nṛsiṁha**, **Matsya**, and **Virāṭa Rūpa**, He accepts offerings accordingly. Nṛsiṁha: drinks blood of asura, accepts meat bhoga in his Ahobilam), Matsya: has a name timingila, timingila eats sharks and whales), Virāṭa Rūpa: consumed flesh of all the soldiers of Mahabharata.

Durgā Devī, as *Ādi-Parāśakti*, is also beyond all *Guṇas* and may be worshipped through any of them.

Even animal sacrifices in *Kula Devī Pūjā* are sanctioned by **Govinda Himself** from his Vaikuntha, as noted in *Bhāgavata Purāṇa* (10.2.10–12).

Grahas and Deities

As stated in *Bṛhat Parāśara Horā Śāstra* (2.3–4), **Viṣṇu** incarnates as the **Navagrahas**, and further manifesting Avtaras through the Grahas as:

- From **Sūrya** – Rāma
- From **Candra** – Kṛṣṇa
- From **Maṅgala** – Nṛsiṁha
- From **Budha** – Buddha
- From **Guru** – Vāmana
- From **Śukra** – Paraśurāma
- From **Śani** – Kūrma
- From **Rāhu** – Varāha
- From **Ketu** – Matsya

According to the *Tantra Śāstras*, the **Mahāvidyās** preside over the Grahas:

Matangi (Sun), Bhuvaneśvarī (Moon), Bagalāmukhī (Mars), Tripura Sundarī (Mercury), Tārā (Jupiter), Kamalā (Venus), Kālīkā (Saturn), Chinnamastā (Rāhu), Dhumāvatī (Ketu), and Bhairavī (Lagna).

Dance and Devotion

Devotees dance for the pleasure of **Govinda**, just as **Śrī Caitanya Mahāprabhu** and His associates danced before **Lord Jagannātha**.

Śiva, too, dances to please **Viṣṇu**: "Lord Viṣṇu created Nritya (dance) and gave it to Brahmā. Brahmā imparted it to Śiva. Śiva performs dance to worship and please Viṣṇu." — *Viṣṇu Dharmottara Purāṇa*, Khaṇḍa III, Chapter 34. Śiva's *Tāṇḍava Nritya*, even during *Pralaya Kāla*, is performed as an offering to **Viṣṇu**.

Wealth and Grace

Lakṣmī Devī, born as an *Asura Putrī*, bestowed great wealth upon the *Asuras* of *Bila-Svarga*.

Śiva, too, can manifest immense gold; He gifted the **Golden Palace of Laṅkā** to **Rāvaṇa**, pleased by his penance.

Protector and Preserver

Viṣṇu is the protector of **Lakṣmī Devī** and of all *jīva-aṃśas*.

He also protects **Śiva**, as in the episodes of **Vṛkāsura**, **Jalandhara**, and **Svedja**.

Divine Pastimes

Viṣṇu and **Lakṣmī** engage in playful pastimes — games, debates, and friendly quarrels.

Similarly, **Viṣṇu** and **Śiva** enact *Vīra Rasa* through divine combats — **Govinda vs. Bāṇāsura**, **Gandabheruṇḍa Nṛsiṁha vs. Śarabheśvara Śiva** — all in divine sport.

Divine Feminine and Masculine Roles

Draupadī, the sister of **Govinda**, is dark in complexion, bearing the name *Kṛṣṇā*.

In certain *Kalpa-bhedas*, the five faces of **Pañcānana Śiva** incarnate as the five Pāṇḍavas, with **Kālikā Devī as** Draupadī.

Thus, at times **Govinda** remains male with His consorts female, while at others, He assumes a female form, and His eternal consorts appear male — a divine reversal of roles.

Renunciation and Withdrawal

Govinda, during His renunciate incarnations such as **Gaurahari** and **Buddha**, remains apart from His consort, though She exists in an unmanifest form.

Durgā Devī too becomes ascetic or widowed, as in her forms of **Brahmacāriṇī** and **Dhaumavatī**. In the *Dhaumavatī* form, **Śiva** abides as the surrounding smoke enveloping Her.

Solar and Lunar Parallels

The **Sun** is masculine; **Durgā Devī** in Her form as **Kūṣmāṇḍā** dwells within the solar core, radiating effulgence brighter than a billion suns — thus embodying the solar principle.

The **Moon** is feminine; **Śiva**, calm as the moonlight, bears it upon His forehead and is therefore *Śaśīśekhara* — and is worshipped on the lunar day Somvara.

Order of Invocation

Typically, the *Śakti* precedes the *Śaktimān*: **Lakṣmī-Nārāyaṇa**, **Sītā-Rāma**, **Padmāvatī-Venkeṭeśa**.

However, with **Śiva**, the order reverses: **Rudra-Chaṇḍikā**, **Śiva-Pārvatī, Śaṅkara-Nārāyaṇa.**

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CHAPTER FOURTEEN

Govinda's Kāla Shakti

The Expansions of Balarāma and the Principle of Tattva

Balarāma is the first expansion of Govinda. From Balarāma emanate multiple *Catur-vyūha* expansions, and from these *Catur-vyūha* expansions arise the three *Puruṣa* incarnations. [CC Ādi 5.7] The *Puruṣa* expansions, in turn, further manifest as Śaṅkarṣaṇa.

All these various manifestations originating from Balarāma are of the *Viṣṇu-tattva* category. From Lord Śaṅkarṣaṇa emanates Lord Śiva; thus, Śiva is an expansion descending from the multiple expansions of Govinda. However, Śiva is not entirely of the *Viṣṇu-tattva*, as **he possesses within himself an additional element of *Śakti-tattva***.

It is understood that the only *tattva* existing between *Jīva-tattva* and *Govinda* is *Śakti-tattva*—specifically the *Taṭasthā-śakti*, who is the origin of all *jīvas*.

Within this material realm, Lord Śiva serves as the medium for the material birth of the *jīvas* and the cause of material *ahaṅkāra*—both of which are, in essence, functions of *Śakti-tattva*.

> “*ACBVS Srila Prabhupada says: “Lord Shiva’s position is between that of the living entity and that of the Supreme Lord. Lord Shiva is neither the Supreme Personality of Godhead nor a living entity" "A living being can become godly by developing the seventy-eight-percent transcendental attributes in fullness, but he can never become a God like Shiva, Viṣṇu or Kṛṣṇa.”*”

Indeed, everything in existence apart from *Jīva-tattva* and *Viṣṇu-tattva* belongs to *Śakti-tattva*. All that exists apart from *Puruṣa* is *Prakṛti*, which pervades all of creation.

The Divine Union of Puruṣa and Prakṛti

Whenever Viṣṇu manifests His various expansions—such as Balarāma or Pārvatī—each expansion is accompanied by its respective consort. Pārvatī Devī, the chaste wife of Lord Śiva, reveals through their divine form of *Ardhanārīśvara* that they are intrinsically one and the same—united in thought, decision, action, coordination, *ātman*, and *tattva*.

The *śāstras* affirm that the entire universe is but a divine play (*līlā*) of *Puruṣa* and *Prakṛti*. Beyond this divine duality, there is no separate reality. *Puruṣa* and *Prakṛti* pervade the entire cosmos, extending even into the realm of apparent void, which is the abode of Mahāvidyā Dhūmāvatī Devī. Their divine union exists even within the sphere of *Nirguṇa Brahman*.

This same non-different *tattva* of *Puruṣa* and *Prakṛti* manifests itself in various divine forms such as Sītā-Rāma, Rādhā-Govinda, Rukmiṇī-Kṛṣṇa, Lakṣmī-Nārāyaṇa, Lakṣmī-Nṛsiṁha, and Śiva-Pārvatī. All aspects of *Puruṣa* are from Viṣṇu, and all aspects of *Śakti* are from Lakṣmī Devī.

The Mystery of Śiva and Pārvatī

In the case of Śiva and Pārvatī, it is revealed that Pārvatī Devī is Viṣṇu Himself in a feminine manifestation. Śiva, however, is not fully of *Viṣṇu-tattva*, due to the presence of an element of transformation—an addition brought about through the activity of Mahāviṣṇu's divine glance. This act of glancing is executed through Mahāviṣṇu's spiritual energy, and thus the influence of *Śakti-tattva* becomes the cause of this modification.

Lakṣmī Devī, the eternal consort of Viṣṇu, is perpetually engaged in His service, never neglecting any opportunity to assist Him in His divine pastimes. Consequently, it is fitting that the consort of Viṣṇu should assume a complementary masculine form to accompany Viṣṇu when He manifests in a feminine form as Pārvatī Devī. Therefore, we may understand that it is Lakṣmī Devī who assumes the masculine role of Śiva, while Viṣṇu appears as Pārvatī.

An Illustrative Example

A parallel example is found in the life of Tiruppān Ālvār of the Śrī-sampradāya. Tiruppān Ālvār was an incarnation of the *Śrīvatsa*—the auspicious mark of hair on the chest of Lord Nārāyaṇa. Although *Śrīvatsa* is eternally feminine, Tiruppān Ālvār appeared in a masculine form to execute his devotional service. Similarly, the transformation of *Śakti* into a masculine role in the case of Śiva is an expression of divine purpose and harmony within the eternal play of *Puruṣa* and *Prakṛti*.

⁂

CHAPTER FIFTEEN

The Cosmic Creators

> “*Brahmā said to the demigods (On behalf of Bhagawan Vishnu:): “As long as the Original Ishwara of the Ishwaras (saḥ yāvat īśvara-īśvaraḥ), along with His eternal consort Kāla-śakti (sva-kāla-śaktyā), moves on earth to diminish its burden (urvyāḥ bhāraṁ kṣapayaṁś cared bhuvi), all of you demigods should appear through plenary portions as sons and grandsons in the family of the Yadus (bhavadbhir aṁśair yaduṣūpajanyatām).” — Śrīmad Bhāgavatam 10.1.22*”

Govinda is manifested within Śiva through the activity of His glancing.

The actions of that glance are carried by Govinda’s internal potency.

In this chapter we find scriptural references explaining that the **Impersonal Time Energy (Kāla)**—which operates Śiva from within—is the **Śakti of Bhagavān Govinda**.

The Universe is born via Mahavishnu’s glance

“Just as milk is transformed into curd by the action of acids, but the effect (curd) is neither the same as nor different from its cause (milk), so I adore the Primeval Lord Govinda, of whom the state of Śambhu is a transformation for the performance of the work of destruction.”
— *Brahma-saṁhitā* 5.45

“The supremacy of Śambhu is subservient to that of Govinda; hence they are not really different from each other.”

“The nondistinction is established by the fact that, just as milk treated with acid turns into curd, so Godhead becomes subservient when He Himself attains a distinct personality by the addition of a particular element of adulteration. This personality has no independent initiative."

"The adulterating principle consists of a combination of the stupefying quality of the deluding energy, the quality of non-plenitude of the marginal potency, and a slight degree of the ecstatic-cum-cognitive principle of the plenary spiritual potency."

"This specifically adulterated reflection of the principle of the subjective portion of the Divinity is Sadā-Śiva, in the form of the effulgent masculine-symbol-god Śambhu, from whom Rudradeva is manifested."

"Govinda manifests Himself as guṇa-avatāra in the form of Śambhu, who is the separated portion of Govinda imbued with the principle of His subjective plenary portion." — *Brahma-saṁhitā* 5.45, *Tātparya* by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

"The person embodying the material causal principle, viz. the great lord of this mundane world (Maheśvara Śambhu), in the form of the male generating organ, is joined to his female consort—the material energy (Māyā)—as the efficient causal principle.

The Lord of the world (Jagat-pati), Mahā-Viṣṇu, is manifest in him (*tasminn āvirabhūt liṅge*) by His subjective portion in the form of His glance." — *Brahma-saṁhitā* 5.10

"By the power of His spiritual energy, a plenary subjective portion of Him—eternally reposing in the neutral stream of Virajā, forming the boundary between the spiritual and mundane realms—casts His glance, at creation, upon the limited shadow potency, Māyā, who is located far away from Himself."

"Thereupon Śambhu, lord of *pradhāna*, embodying the substantive principle of all material entities—who is the same as Rudra, the dim reflection of the Supreme Lord's own divine glance—consummates his intercourse with Māyā, the efficient mundane causal principle."

"But Śambhu can do nothing independently of the energy of Mahā-Viṣṇu, who represents the direct spiritual power of Kṛṣṇa." — *Brahma-saṁhitā* 5.10, *Tātparya* by Śrīla Bhaktisiddhānta

"Kṛṣṇa never consorts with His illusory energy (*māyayā aramamaṇasya*). Still, her connection is not entirely cut off from the Absolute Truth (*na viyogaḥ tayā*).

When He intends to create the material world, the amorous pastime in which He engages—by consorting with His own spiritual (*cit*) potency

Ramā (*saha ātmanā ramayā reme*)—by casting His glance at the deluding energy in the form of sending His time energy, is an auxiliary activity (*tyakta-kālaṁ sisṛkṣayā*)." — *Brahma-saṁhitā* 5.7

"Even in casting His glance He has no contact with the deluding energy, because the spiritual (*cit*) potency Ramā then carries the function of His glance as His unpolluted, ever-submissive potency." — *Brahma-saṁhitā* 5.7, *Tātparya* by Śrīla Bhaktisiddhānta

"Ramādevī, the spiritual (*cit*) potency, beloved consort of the Supreme Lord (*tat-priyā*), is the regulatrix of all entities (*niyatiḥ sā*).
The divine plenary portion of Kṛṣṇa creates the mundane world. At creation there appears a divine halo of the nature of His own subjective portion (*svāṁśa*). This halo is divine Śambhu, the masculine symbol or manifested emblem of the Supreme Lord (*tal-liṅgaṁ bhagavān śambhuḥ*).
This halo is the dim twilight reflection of the supreme eternal effulgence (*jyotī-rūpaḥ sanātanaḥ*).
This masculine symbol is the subjective portion of Divinity who functions as progenitor of the mundane world (*ahaṅkārātmakaṁ viśvaṁ tasmād etad vyajāyata*), subject to the supreme regulatrix (Niyati).
The conceiving potency for mundane creation arises from the supreme regulatrix. She is Māyā—the limited, nonabsolute (*aparā*) potency, the symbol of mundane feminine productivity (*yā yoniḥ sāparā śaktiḥ*).
The intercourse of these two brings forth the faculty of perverted cognition (*mahad dhareḥ*), the reflection of the seed of the procreative desire of the Supreme Lord (*kāmo bījaṁ*)." — *Brahma-saṁhitā* 5.8

Iśvarera śaktye sṛṣṭi karaye prakṛti

The Divine Energies of Īśvara

Govinda:

"Besides these, there is another, superior energy of Mine (*itas tv anyāṁ prakṛtiṁ parām*), which is mighty (*mahā-bāho*) and is the original source (*yaya*) of all living entities (*jīva-bhūtām*). That superior energy of Mine sustains this material nature (*idaṁ dhāryate jagat apareyam*)."
— *Śrī Caitanya-caritāmṛta, Madhya-līlā* 6.165; *Bhagavad-gītā* 7.5

"All created beings in this world have their source in these two natures—material and spiritual (*etad-yonīni bhūtāni sarvāṇīty*). Know for certain that I am the sustainer (*upadhāraya ahaṁ kṛtsnasya*), the origin, and

also the dissolution (*jagataḥ prabhavaḥ pralayas tathā*)."
— *Bhagavad-gītā* 7.6

[The entire material cosmic manifestation is a combination of His two different energies: the superior spiritual energy and the inferior material energy.]

The Three Potencies of Govinda

Śrī Gaurahari:

"The spiritual potency of Govinda manifests in three phases—internal (*antaraṅgā–cic-śakti*), marginal (*taṭasthā–jīva-śakti*), and external (*bahiraṅgā–māyā*). These are all engaged in His devotional service filled with love (*tine kare prema-bhakti*).
In His spiritual potency (*prabhura cic-śakti-vilāsa*), the Supreme Lord enjoys six kinds of opulences (*ṣaḍ-vidha aiśvarya*). You do not accept this spiritual potency (*hena śakti nāhi māna*), and this is due to your great impudence (*parama sāhasa*)."
— *CC Madhya-līlā* 6.160–161

"The Lord is the master of the potencies (*māyādhīśa*), and the living entity is their servant (*māyā-vaśa*). That is the difference between the Lord and the living entity (*īśvare-jīve bheda*).
However, you declare that the Lord and the living entities are one and the same (*hena-jīve īśvara-saha kaha ta' abheda*).
In the *Bhagavad-gītā* (*gītā-śāstre*), the living entity is established as the marginal potency of Govinda (*jīva-rūpa 'śakti' kari' mane*), yet you differentiate from this understanding and categorize the *jīva* as equal to the Lord (*hena jīve 'bheda' kara īśvarera sane*)."
— *CC Madhya-līlā* 6.162–163

Govinda's Internal Potency and Cosmic Creation

"After the Supreme Personality of Godhead (*paraḥ pumān*) impregnates (*ādhatta*) His own material nature (*svasyāṁ yonau*) with His own internal potency (*vīryaṁ*), material nature delivers (*sāsūta*) the sum total of the cosmic intelligence (*mahat-tattvaṁ*), which is known as *Hiraṇmaya*.
This takes place in material nature when she is agitated (*kṣubhita dharmiṇyāṁ*) for the destiny of the conditioned souls (*daivāt*)."

— *Śrīmad Bhāgavatam* 3.26.19; *CC Madhya-līlā* 20.274

The Cosmic Body of Nṛsiṁhadeva

Prahlāda to Nṛsiṁhadeva:

"This cosmic manifestation, the material world, is also Your body (*tasyaiva te vapur idaṁ*). This total lump of matter is agitated by Your potent energy known as *kāla-śakti*, and thus the three modes of material nature are manifested (*nija-kāla-śaktyā sañcodita prakṛti-dharmaṇaḥ ātma-gūḍham ambhasi*).

You awaken from the bed of Śeṣa Ananta (*ananta-śayanāt viramat-samādheḥ*), and from Your navel a small transcendental seed is generated (*nābheḥ abhūt sva-kaṇikā*).

From this seed, the lotus flower of the gigantic universe (*mahā-abjam*) manifests, just as a banyan tree grows from a small seed (*vaṭa-vat*)."

— *Śrīmad Bhāgavatam* 7.9.33

The Lord as the Cosmic Whole

Manu uvāca:

"The entire cosmic manifestation is the body of Īśvara Hari, who has millions of names and unlimited potencies (*saḥ viśva-kāyaḥ puru-hūta-īśaḥ*). He is the ultimate Brahman—self-effulgent, unborn, and the changeless complete whole (*satyaḥ svayaṁ-jyotir ajaḥ purāṇaḥ*).

He performs creation, maintenance, and annihilation (*dhatte asya janmādy*), through the combination of His external energy and His personal potency (*ajayātma-śaktyā*).

Although He assigns these tasks to His energies, He remains aloof, without desire or activity (*tāṁ vidyayodasya nirīha āste*)."

— *Śrīmad Bhāgavatam* 8.1.13

The Empowerment of Matter

Śrī Gaurahari:

"Without the energy of the Lord (*īśvara-śakti vine*), dull matter cannot create the cosmic manifestation (*jaḍa haite sṛṣṭi nahe*). Its power does not arise from material energy itself but is endowed by Saṅkarṣaṇa (*tāhātei*

saṅkarṣaṇa kare śaktira ādhāne)."
— *CC Madhya-līlā* 20.260

"Dull matter alone cannot create anything. The material energy produces creation by the power of Bhagavān (*īśvarera śaktye sṛṣṭi karaye prakṛti*).
Iron itself cannot burn, but when placed in fire, it becomes empowered to burn (*lauha yena agni-śaktye pāya dāha-śakti*)."
— *CC Madhya-līlā* 20.261

The Source of All Beings

"The total material substance, called *Brahman* (*mahad brahma*), is the source of birth (*tato bhavati*), and it is that *Brahman* (*tasmin garbhaṁ, mama yonir*) which I impregnate (*dadhāmy aham*), making possible the births of all living beings (*sambhavaḥ sarva-bhūtānāṁ*)."
— *Bhagavad-gītā* 14.3

"Māyā has two functions (*māyāra ye dui vṛtti*): one is called *māyā* and the other *pradhāna* (*'māyā' āra 'pradhāna'*).
Māyā refers to the efficient cause (*'māyā' nimitta-hetu*), and *pradhāna* refers to the ingredients that create the cosmic manifestation (*viśvera upādāna 'pradhāna'*)."
— *CC Madhya-līlā* 20.271

Śiva as Śakti-Svarūpa

Brahmā uvāca:
"My dear Lord Śiva, I know that You are the controller of the entire material manifestation (*jāne tvām īśam viśvasya*).
You are both the mother and father of the cosmic creation (*jagataḥ yoni-bījayoḥ*).
You are the auspicious potency (*śakteḥ śivasya*), the Supreme Brahman (*param yat tat brahma*), and without any material qualities (*nirantaram*).
You are the expansion (*svarūpayoḥ*) of the eternally auspicious potency (*śiva-śaktyoḥ*) of Bhagavān (*bhagavan etat*), and You create, maintain, and annihilate the universe (*viśvam sṛjasi pāsi atsi*), exactly as a spider creates, sustains, and withdraws its web (*krīḍan ūrṇa-paṭaḥ yathā*)."
— *Śrīmad Bhāgavatam* 4.6.42–43

"In this verse, the term śiva-śakti is significant. Śiva means 'auspicious,' and śakti means 'energy.' All energies of the Supreme Lord are auspicious. Although Lord Brahmā was offered obeisance by Lord Śiva, he understood that Lord Śiva's position was more exalted than his own." — Tatparya by ACBVS Srila Prabhupada.

Everything is Kāla-Māya's Aṁśa

In the *Śrīmad Bhāgavatam* (Canto 3, Chapter 5), Maitreya Muni explains to Vidura:

"The Personality of Godhead, the master of all living entities, alone existed prior to the creation as one without a second (*bhagavān eka āsīt*). It is by His will only that creation becomes possible, and again everything merges in Him. This Supreme Self is symptomized by different names.
The Lord, the undisputed proprietor of everything, was the only seer. The cosmic manifestation was not present at that time, and thus He felt imperfect without His plenary and separated parts and parcels.
The material energy was dormant (*supta-śaktiḥ*), whereas the internal potency was manifest (*asupta-dṛk*).
The Lord is the seer, and the external energy, which is seen, works as both cause and effect in the cosmic manifestation.
O greatly fortunate Vidura, this external energy is known as Māyā, or illusion, and through her agency alone is the entire material manifestation made possible."

"The Supreme Living Being, in His feature as the transcendental Puruṣa incarnation (*vīryavān*), the Lord's plenary expansion (*ātma-bhūtena*), impregnates the material nature of three modes (*vīryam ādhatta*); and thus, by the influence of eternal time (*kāla-vṛttyā*), the living entities appear."

— *Śrīmad Bhāgavatam* 3.5.23–38

"Thereafter the Personality of Godhead glanced (*bhagavad-vīkṣitaṁ*) over the sky (*nabhaḥ*), partly mixed with eternal time and external energy (*kāla-māyāṁśa-yogena*), and thus developed the touch sensation, from which air was produced...
When electricity was surcharged in the air and glanced over by the Supreme, by a mixture of eternal time and external energy, there occurred the creation of water and taste...
The water, produced from electricity and glanced over by the Supreme

Personality of Godhead (*vīkṣitam*), mixed with eternal time and external energy (*kāla-māyāṁśa-yogataḥ*), was transformed into earth, which is primarily qualified by smell."

"O gentle one, all the physical elements—from sky down to earth—derive their superior and inferior qualities only from the final touch of the glance of the Supreme Personality of Godhead (*parānusaṁsargāt*).
The controlling deities of these physical elements (*ete devāḥ*) are empowered expansions of Lord Viṣṇu (*kalā viṣṇoḥ*), embodied (*liṅginaḥ*) by eternal time under the external energy (*kāla-māyā*). They are His parts and parcels (*aṁśa*)."

— *Śrīmad Bhāgavatam* 3.5.23–38

"The art of affection is His set of teeth, and the most alluring illusory material energy is His smile (*hāsaḥ jana-unmāda-karī*). This great ocean of material creation (*duranta-sargaḥ*) is but the casting of His glance over us (*yat-apāṅga-mokṣaḥ*)." — *Śrīmad Bhāgavatam* 2.1.31

"Eternal time (*kālena avyakta-mūrtinā*) is the primeval source of the interactions of the three modes of material nature (*guṇa-vyatikarākāraḥ*). It is unchangeable and limitless (*nirviśeṣaḥ apratiṣṭhitaḥ*), and it works as the instrument of the Supreme Personality of Godhead (*puruṣas tad-upādānam*) for His pastimes in material creation (*ātmānaṁ līlayāsṛjat*)." — *Śrīmad Bhāgavatam* 3.10.10–13

"Time is certainly the controller of different dimensions (*kālo 'yaṁ paramāṇv-ādir dvi-parārdhānta īśvaraḥ*); nevertheless, it is controlled by the Supreme (*naiva īśituṁ prabhuḥ bhūmnaḥ*).
Time can control only those who are body-conscious (*īśvaro dhāma-māninām*)." — *Śrīmad Bhāgavatam* 3.11.39

⁂

CHAPTER SIXTEEN

Shankarshan ♡ Vishnu

> ““The divine lotus which springs from the navel-pit of Viṣṇu is spiritually related to all souls and is the origin of the four-faced Brahmā, versed in the four Vedas.” — Brahma-saṁhitā 5.22”

Mahā-Viṣṇu expands Himself into localized Viṣṇu forms:

“Viṣṇu has three forms called *puruṣas* (*viṣṇos tu trīṇi rūpāṇi puruṣākhyāny atho viduḥ*).

The first, Mahā-Viṣṇu, is the creator of the total material energy (*ekaṁ tu mahataḥ sraṣṭṛ*).

The second, Garbhodaśāyī, is situated within each universe (*dvitīyaṁ tv aṇḍa-saṁsthitam*).

The third, Kṣīrodaśāyī, lives in the heart of every living being (*tṛtīyaṁ sarva-bhūta-sthaṁ*).

He who knows these three Puruṣa forms attains *mukti* (*tāni jñātvā vimucyate*).”

— *Sātvata Tantra* (quoted in *Caitanya-caritāmṛta*, Madhya 20.251; *Laghu-bhāgavatāmṛta*, Pūrva-khaṇḍa 2.9)

From Mahā-Saṅkarṣaṇa emanates Saṅkarṣaṇa, who further expands as the various Rudras:

“The eleven Rudras, expansions of Lord Śiva, come out from the eyebrows of Lord Saṅkarṣaṇa due to His angry mood, and all of them together devastate the entire creation.” — *Śrīmad-Bhāgavatam* 5.25.3

Even in their expanded forms, the divine relationships remain the same:

"The spiritual seeds of Saṅkarṣaṇa (*bījam saṅkarṣaṇasya*), existing in the pores of the skin of Mahā-Viṣṇu (*roma-bila-jāleṣu*), are born as so many golden sperms. These sperms are covered with the five great elements." — *Brahma-saṁhitā* 5.13

"As if harassed by an enemy in the form of lusty desires, Lord Śiva followed the path of Lord Viṣṇu, who acts very wonderfully and who had taken the form of Mohinī.
Just as a maddened bull elephant follows a female elephant able to conceive, Lord Śiva followed the beautiful woman and discharged semen — though His discharge never goes in vain."
— *Śrīmad-Bhāgavatam* 8.12.31–32

"You (Viṣṇu) are *Prakṛti*, and Rudra is *Puruṣa*. The seed is deposited in You. The five-faced Brahmā was born of Your umbilical lotus."
(*prakṛtistvaṁ pumān rudras tvayi vīryyaṁ samāhitam,*
tvannābhi-paṅkajājjātaḥ pañca-vaktraḥ pitāmahaḥ)
— *Śiva Purāṇa* 3.11.40

Govinda declares His oneness with all causes — material and efficient:

"The material universe, having Mahā-Viṣṇu as its original ingredient and final state (*prakṛtir yasyopādānam ādhāraḥ puruṣaḥ paraḥ*), and which becomes manifest by the power of time, may be considered real (*sato 'bhivyañjakaḥ kālaḥ*).
Thus nature, time, and almighty Viṣṇu are not different from Me, the Supreme Absolute Truth (*prakṛti, kāla, brahma tat tritayaṁ tv aham*)."
— *Śrīmad-Bhāgavatam* 11.24.19

"I am the seed — the fundamental principle — of this world of animate and inanimate objects. I am *pradhāna* (the substance of matter), *prakṛti* (the material cause), and *puruṣa* (the efficient cause). It is by Me that this radiance is sustained — O creator, sustain the worlds." (*ahaṁ hi viśvasya carācarasya bījaṁ pradhānaṁ prakṛtiḥ pumāṁś ca mayāhitaṁ teja idaṁ bibharṣi vidhe vidhehi tvam atho jaganti*) — *Brahma-saṁhitā*

CHAPTER SEVENTEEN

Balarama ♡ Krishna

Govindera pratimūrti śrī-balarāma – CC A 5.73

“Govinda’s confidential message, conveyed via Uddhava to all of us:
‘These two Lords, Balarāma and Mukunda, are the seed and womb of the universe — one is the *puruṣa* and the other His creative potency (*etau hi viśvasya ca bīja-yonī rāmo mukundaḥ puruṣaḥ pradhānam anvīya*).
They enter the hearts of living beings and control their conditioned awareness. They are the primeval Supreme.’ (*bhūteṣu vilakṣaṇasya jñānasya ceśāta imau purāṇau*).” — *Śrīmad-Bhāgavatam* 10.46.31

Govinda and Balarāma are as non-different as a husband and wife — eternally united in purpose, love, and divine play.

The Nature of Govinda

Govinda is: *raso vai saḥ* — He is the very essence of transcendental bliss, *akhila-rasāmṛta-mūrtiḥ* — the embodiment of all spiritual tastes.
He is the supreme reservoir of happiness that every living being eternally seeks.

The name *Kṛṣṇa* means “He who attracts all” (*sarvākārṣaṇīti kṛṣṇaḥ*).
We are drawn toward Govinda only because He allows us to be attracted to Him — it is He who pulls us toward Himself out of causeless mercy.

We, the *jīvas*, are the eternal *aṁśas* (parts and parcels) of Govinda (*mamaivāṁśo jīva-loke jīva-bhūtaḥ sanātanaḥ*). We always follow the path of Govinda (*mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ*), and following His path is our only true scope of action (*svabhāva-jena kariṣyasy avaśo ’pi*).

The Expansion of Govinda as Balarāma

Govinda is the possessor and origin of all strength (*bala*) and bliss (*rāma*). He expanded Himself as Balarāma in order to relish His own association and to taste the joy of serving Himself — just as an artist delights in interacting with his own creation, or as we create robot toys and play with it.

Balarāma is the first and direct expansion of Govinda, existing on the same absolute platform.
Govinda is *Svayaṁ-Bhagavān* — the original Supreme Lord;
Balarāma is *Sevaka-Bhagavān* — the Supreme Lord in the mood of service.

Balarāma performs all His pastimes in the same mood and manner as Govinda, yet always for Govinda's pleasure.
He expands Himself into innumerable *jīva-tattvas* — individual living beings — to increase His service to Govinda.
Thus, Balarāma is the source of both *Jīva-tattva* and *Guru-tattva*.

"That Ananta Śeṣa is the devotee incarnation of Godhead (sei ta' 'ananta' 'śeṣa' — bhakta-avatāra). He knows nothing but service to Lord Kṛṣṇa (īśvarera sevā vinā nāhi jāne āra)." – CC A 5.120.

"He is thus called Lord Śeṣa, for He has attained the ultimate end of servitude to Kṛṣṇa (kṛṣṇera śeṣatā pāñā 'śeṣa' nāma dhare). He takes many forms for the service of Kṛṣṇa, and thus He serves the Lord (eta mūrti-bheda kari' kṛṣṇa-sevā kare)." – CC A 5.124.

"The source of the sentiment of servitude is indeed Lord Balarāma (bhakta-abhimāna mūla śrī-balarāme). The plenary expansions who follow Him are all influenced by that ecstasy (sei bhāve anugata tāṅra aṁśa-gaṇe)." – CC Ādi 6.88. "The original bhakta-avatāra is Saṅkarṣaṇa (mūla bhakta-avatāra śrī-saṅkarṣaṇa)." – CC Ādi 6.112.

Balarāma's Pastimes and Parallels with Govinda

Just as Govinda performed His *rāsa-līlā* on the banks of the Yamunā, killed demons, and engaged in countless transcendental pastimes,
Balarāma also enacted His own *rāsa-līlā* with His own distinct gopī associates.

He created new canals in the Yamunā River using His plough, and in those newly expanded streams He performed His divine sports — mirroring Govinda's pastimes. (*Śrīmad-Bhāgavatam* 10.65.25–26, 33)

"Innumerable incarnations flow (*avatārā hy asaṅkhyeyāḥ*) from Śrī Hari, who is the Supreme Personality of Godhead and the reservoir of all power (*sattva-nidher*),
O learned brāhmaṇas (*dvijāḥ*), just as hundreds and thousands of small rivulets issue from a great reservoir of water (*yathāvidāsinaḥ kulyāḥ sarasaḥ syuḥ sahasraśaḥ*)."
— *Śrīmad-Bhāgavatam* 1.3.26 (*Caitanya-caritāmṛta*, Madhya 20.249)

The Gopīs of Balarāma

Śrīdhara Svāmī explains that the gopīs who enjoyed conjugal pastimes with Lord Balarāma during His visit to Gokula had not participated in Śrī Kṛṣṇa's *rāsa-līlā*, being too young at that time.

Śrīla Jīva Gosvāmī confirms this by citing *Śrīmad-Bhāgavatam* 10.15.8 — "*gopyaḥ antareṇa bhujayoḥ*" — indicating that there are distinct gopīs who serve as Lord Balarāma's beloveds.
He further states that during the Holī festival celebrated after Kṛṣṇa killed Śaṅkhacūḍa, the gopīs with whom Lord Balarāma enjoyed were different from those who danced with Lord Kṛṣṇa.
Śrīla Viśvanātha Cakravartī Ṭhākura concurs with this explanation.

Balarāma's Dealings with the Vrajavāsīs

"Lord Balarāma then paid proper respects to the elder cowherd men (*gopa-vṛddhān ca vidhi-vat*),
and the younger ones all greeted Him respectfully (*yaviṣṭhaiḥ abhivanditaḥ*).
He met them all with smiles, handshakes, and other gestures (*hāsya-hasta-graha-ādibhiḥ*),
dealing personally with each one according to age (*yathā-vayaḥ*), degree of friendship (*yathā-sakhyam*), and family relationship (*yathā-sambandham*)."
— *Śrīmad-Bhāgavatam* 10.65.4

The Eternal Companionship of the Lord and His Associates

Govinda is always surrounded by His eternal devotees and divine consorts:

- **Śrī Śrī Rādhā-Govinda** with **Balarāma–Revatī–Vāruṇī**
- **Śrī Gaurāṅga** with **Viṣṇupriyā** and **Lakṣmīpriyā**, accompanied by **Nityānanda–Jāhnavā–Vasudhā**
- **Śrī Sītā-Rāma** with **Lakṣmaṇa–Urmilā**, **Bharata–Mandavī**, **Śatrughna–Śrutakīrti**, and **Hanumān–Suvarchalā**
- **Śrī Lakṣmī-Nārāyaṇa** with **Ananta Śeṣa–Nāgalakṣmī**
- **Śrī Lakṣmī-Viṣṇu** with **Śiva–Pārvatī**

The Divine Lineage of Pradyumna

"Pradyumna said: 'What will I say to My ancestors, Rāma and Keśava (*kiṁ nu vakṣye 'bhisaṅgamya pitarau rāma-keśavau*), when I return to Them after having fled the battle? (*yuddhāt samyag apakrāntaḥ*) What can I tell Them that will befit My honor? (*pṛṣṭas tatrātmanaḥ kṣamam*)'" — *Śrīmad-Bhāgavatam* 10.76.30

In this verse, Śrī Pradyumna addresses Lord Balarāma (*Rāma*) and Lord Kṛṣṇa (*Keśava*) as his *pitṛs* — his revered ancestors. The term *pitṛ* in Sanskrit denotes the lineage of progenitors from both the paternal and maternal lines.

According to the *Śrīmad-Bhāgavatam*, Lord Vāsudeva is the Supreme Bhagavān, the original source from whom the first expansion, Śrī Saṅkarṣaṇa (Balarāma), emanates as His *kāla* and is the direct counterpart (*vilāsa*) of Govinda, and from Him expands Śrī Pradyumna, followed by Śrī Aniruddha.

This same divine sequence manifests within the earthly pastimes of Śrī Kṛṣṇa's family — Vāsudeva (Kṛṣṇa), Saṅkarṣaṇa (Balarāma), Pradyumna, and Aniruddha — each appearing as the *aṁśa* (expansion) or *aṁśāṁśa* (expansion of an expansion) of the previous form, mirroring the cosmic hierarchy.

The Maternal Aspect of Balarāma

Śrī Saṅkarṣaṇa or Balarāma is none other than the masculine manifestation of Śrī Lakṣmī-devī or Śrī Rukmiṇī-devī, representing the divine potency of Govinda.

Hence, Śrī Pradyumna's words in *Bhāgavatam* 10.76.30 — addressing Balarāma as one of His *pitṝs* — reveal an intimate truth:

Balarāma, as the source of Pradyumna's own manifestation, is not only a fatherly figure but also embodies a **maternal** or **nurturing** principle within the spiritual lineage.

Before His appearance as the son of Govinda and Rukmiṇī, Pradyumna existed in a **disembodied** or **non-manifest** form.

In the cosmic order:

- **Aniruddha** is *Kṣīrodakaśāyī Viṣṇu*, the indwelling Supersoul within every being.
- **Pradyumna** is *Garbhodakaśāyī Viṣṇu*, who enters each universe as its maintainer and regulator.
- **Saṅkarṣaṇa** is counterpart of *Mahā-Viṣṇu*, the creator of the aggregate material energy.
  Thus, each descends successively, establishing a perfect correspondence between the transcendental *Catur-vyūha* (fourfold expansion) and their universal manifestations.

The Transcendental Feminine Dimension

Śrī Balarāma is eternally present in Vraja-līlā as **Anāṅga Mañjarī**, the younger sister of Śrī Rādhikā.

In this divine identity, He expresses the full sweetness of loving service to Govinda in the mood of *mādhurya-rasa* (conjugal devotion).

Therefore, His expansion Śrī Pradyumna — the transcendental Cupid — naturally embodies that same energy of attraction and beauty.

As Govinda Himself is *kandarpa-koṭi-kamanīya-viśeṣa-śobham* — "one whose beauty defeats millions of Cupids" —

so too is Pradyumna, His expansion, imbued with the power of divine *kāma-tattva* — spiritual eros that attracts all beings toward the Supreme.

In the same way, even in other divine lineages, this principle is reflected symbolically — for instance, the legendary son of Hanumān is known as **Makaradhvaja**, signifying the transmission of spiritual potency (*śakti*) across incarnations.

The Meaning of the Hare Kṛṣṇa Mahā-Mantra

> *"Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare*
> *Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare"*

The All-Inclusive Invocation

The transcendental vibration of the **Hare Kṛṣṇa mahā-mantra** is the complete invocation of both *śakti-tattva* (the divine energy) and *śaktimān-tattva* (the possessor of that energy).

The word **"Hare"** represents the entire potency of the Lord — encompassing all manifestations of His internal and external energies. Therefore, within the sound of *Hare Kṛṣṇa* are included all divine pairs of the Supreme and His expansions, both in *Vraja* and in other manifestations of *Vaikuṇṭha.*

The All-Encompassing Meaning of "Hare Kṛṣṇa"

When a devotee chants *Hare Kṛṣṇa*, he or she invokes all the eternal consorts and expansions of the Lord, which also include:

- **Revati – Balarāma**
- **Urmilā – Lakṣmaṇa**
- **Nāgalakṣmī – Śaṅkarṣaṇa**
- **Balarāma – Kṛṣṇa**
- **Lakṣmaṇa – Rāma**
- **Śaṅkarṣaṇa – Viṣṇu**
- **Har – Hari**

The phrase *Hare Rāma* can be realized according to the consciousness (*bhāva*) of the *nāma-sādhaka* — the practitioner of the Holy Name.

Depending on one's spiritual mood, it may invoke:

- **Rādhikā – Rāmana (Kṛṣṇa)**, as in the gopīs' address: *"Ha nātha ramana-preṣṭha"* (*Śrīmad-Bhāgavatam* 10.30.39);
- **Sītā – Rāmacandra**, the Lord of Ayodhyā; or
- **Revati – Balarāma**, the *Halāyudha* of Dvārakā.

Thus, *Hare Rāma* celebrates the eternal consorthood of the Lord and His energy, in whichever transcendental form the heart of the devotee contemplates.

Shlokas:

Śrī Gaurāṅga Mahāprabhu:

"Both the material and spiritual worlds are transformations of Kṛṣṇa's energies (*vaikuṇṭha, brahmāṇḍa-gaṇa — śakti-kārya haya*). These are His external and internal potencies respectively (*svarūpa-śakti śakti-kāryera*). Therefore, Kṛṣṇa is the original source of both the material and spiritual manifestations (*kṛṣṇa samāśraya*)." — *Caitanya-caritāmṛta*, Madhya 20.150

"Saṅkarṣaṇa, or Balarāma, is the foremost of My creative energies (*kriyā-śakti-pradhāna saṅkarṣaṇa-balarāma*). He/She creates both the material and the spiritual worlds (*prākṛtāprākṛta-sṛṣṭi karena nirmāṇa*)." — *Caitanya-caritāmṛta*, Madhya 20.255

"Lord Nārāyaṇa, the four primary expansions — Vāsudeva, Saṅkarṣaṇa, Pradyumna, and Aniruddha —
Matsya and the other *līlā*-avatāras, the *yuga*-avatāras, the *manvantara*-avatāras, and as many other incarnations as there are (*nārāyaṇa, catur-vyūha, matsyādy-avatāra, yuga-manvantarāvatāra, yata āche āra*) — all descend in the body of Lord Kṛṣṇa (*sabe āsi' kṛṣṇa-aṅge haya avatīrṇa*). In this way, the complete Supreme Personality of Godhead, Lord Kṛṣṇa Himself, appears (*aiche avatare kṛṣṇa bhagavān pūrṇa*)." — *Caitanya-caritāmṛta*, Ādi 4.11–12

Vasudevam Sarvam

CHAPTER EIGHTEEN

Govinda Becomes Gauri Devi

From Śrīla Rūpa Gosvāmī's Vidagdha Mādhava, Act 7, Govinda's Pastime as Ambā-devī at Gaurī-tīrtha

Background: Govinda was spending time with Candrāvalī-devī. Later, He went to meet Śrīmatī Rādhārāṇī. While conversing Govinda accidentally uttered the name of Candrāvalī-devī. Hearing her name, Rādhārāṇī became overcome with māna (jealous anger), feeling deeply offended she left that place. In māna-bhāva, She didn't want to see Govinda's face. Desiring to pacify Her, Govinda assumes the form of Durgā-devī (Ambā-devī) and approaches Rādhārāṇī while concealing His identity. Through sweet and gentle words, He consoles Her heart. When Rādhārāṇī's anger is subsided, She forgives Govinda, and the divine couple get joyfully reunited once again.

Kṛṣṇa: (Approaching Rādhā) My dear Candra... (He stops in the middle of the word and pretends to become bewildered.)

Rādhikā: (Aggrieved) Alas! Alas! Why is it that, even though My two ears hear these words, they do not burst apart?

Vṛndā: (Aside) By waving this bunch of peacock feathers, I shall cast a mantra of *unmāda* (bewilderment) over Kakkaṭī and compel her to speak in accordance with Kṛṣṇa's desire. (Unobserved, she does so. Then Kakkaṭī says:) Friend, do not become hostile on this happy occasion.

Kṛṣṇa: O moon-faced beloved (*priye candranane)*, why have You suddenly become morose?

A Voice from Behind the Scenes (Kakkaṭī): O Swāminī, because of Your anger, Lalitā will not be able to remain alive!

Rādhikā: (Listening, She draws back) Vṛndā! How much longer must I be ridiculed? Stop at once the stage-manager who directs this drama! He only teaches the flute how to destroy the entire world with amorous desires. He is nothing but a tame deer playing in the hands of Karāla's granddaughter, Candrāvalī!

Kṛṣṇa: (With a blissful smile) Sakhī Vṛndā, please pacify Rādhā.

Vṛndā: My dear friend Rādhā, You are the foremost among all expert and intelligent gopīs (*vidagdha-vadhūnāṁ mūrdhanyā*). Please do not, suddenly and without good reason, drive away with the hard staff of Your jealous anger (*kaṭhora-māna*) the black deer—Your beloved Kṛṣṇa (*kṛṣṇa-sāraṁ*)—who is the very staff (*vallabha*) of Your life.

Rādhā: (With deep contempt) It is not proper for Me to remain here. (She exits.)

Kṛṣṇa: Vṛndā, I desire to win the heart of Rādhā (*prasādhayitum*) by disguising Myself (*veśena*) as a beautiful, fair-complexioned girl (*varṇinī*). Please assist Me in this reconciliation (*saṁdhāna-madhya*).

(Vṛndā smiles in assent.) *Vṛndā saṅgī-kāram smitaṁ karoti*

Kṛṣṇa: My friend, how may I obtain some golden cosmetics (*gaurāṅga-rāga*) and garments suitable for a beautiful young woman (*vara-aṅganā*)?

(Madhumaṅgala enters.)

Madhumaṅgala: My friend, Padmā placed all these items (*veśa-sāmagrī*) in my hands, and they are now kept in the temple of Gaurī-devī (*gaurī-ghare*).

Kṛṣṇa: (Jubilantly) Vṛndā, I shall remain within the inner sanctum of the temple of Gaurī-devī (*gaurī-gṛha-gambhīrikāyām*). You act as if I am your own sister (*ātma-bhaginī*).

(Govinda exits with His friend Madhumaṅgala.)

(Rādhā Approaches the Temple of Gaurī-devī) praviśya tathā-vidhā Rādhā.

Lalitā: Where is that enchanter, Kṛṣṇa?

Vṛndā: In the temple of Gaurī-devī (gaurī-sadmani).

Lalitā: What is He doing there?

Vṛndā: He is talking with (or as) Nikuñja-vidyā (nikuñja-vidyāyā sārdhaṁ goṣṭhīṁ tanoti).

The Three Sakhīs: Friend, who is this Nikuñja-vidyā?

Vṛndā: (Laughing aloud) Ah! How ignorant these gopīs are! They do not even know the very famous Nikuñja-vidyā!

The Three Sakhīs: (Embarrassed) Sakhī, please tell us — we truly do not know.

Vṛndā: O pure and chaste gopīs (viśuddhāḥ), what cowherd girl in all of Gokula does not know my sister (svasāraṁ me), the presiding goddess of the Bhāṇḍīravan forest (bhāṇḍīra-devatām)?

Lalitā: O Vṛndā, please advise us — how may this calamity end happily (suhodakam bhavet)?

Vṛndā: My dear sakhīs, Nikuñja-vidyā is the treasure-chest wherein the jewels of Kṛṣṇa's most hidden secrets are kept. Come, let us go to her.

(They all walk together.)

(Rādhā Encounters Govinda in the Form of Nikuñja-vidyā at the Temple of Gaurī-devī)

Rādhikā: Vṛndā, this is the temple of Gaurī-devī (*gaurī-maṇḍapam*). Please go inside, and with a signal, bring Nikuñja-vidyā outside.

Rādhikā: Vṛndā, I do not know why My heart feels such intense affection for Nikuñja-vidyā.

Vṛndā: Sakhī, I know why. It is not surprising—She has loved You (*tvayi anurajyati*) for a long time.

Rādhikā: (Joyfully approaching) O Nikuñja-vidyā, where is Your *Nikuñja-nagara*—the Beloved who meets You in these forest groves?

A Voice from Behind the Scenes (Nikuñja-vidyā): Sakhī, who indeed can know Him? (*kas taṁ jano jānāti*).

Lalitā: Sakhī Nikuñja-vidyā, please do not joke in this way. We are Your friends.

A Voice from Behind the Scenes (Nikuñja-vidyā): O girl whose eyes are like autumn lotuses! Without understanding the true nature of reality (*tattvam avijñāya*), how can one attain (*parilabhyate*) the lotus-eyed Bhagavān (*padmākṣi*)—just as one cannot obtain pure gold by merely heating mercury in fire (*paradaḥ parilabhyate*)?

Vṛndā: (Aside) The smile upon Nikuñja-vidyā's cheek reveals that She will act as Your messenger. O Rādhā, now You should soften Her heart by anointing Her (*abhyajya*) with the excellent oil (*bhavyena*) of Your love (*snehena*).

(Scene: Inside the temple of Gaurī-devī)

Kṛṣṇa (in the form of Nikuñja-vidyā): (Smiling) Rādhā, please do not request something that is so difficult to grant.

Rādhikā: (With a playful smile — *sa-narma-smitam*) O goddess, O Ambā-devī, have mercy! Have mercy! (*pāsīda, pāsīda!*)

Abhimanyu: (Entering the temple) Aha! Outlaw! I have caught You red-handed! (hattha-ahatthi).

Kṛṣṇa (as Nikuñja-vidyā): (Aside) Alas! Recognizing Abhimanyu from the sound of his voice, My beloved has become frightened, and has fainted at once — falling like a stick upon the ground.

Jaṭilā: (Astonished, pointing with her finger) O child, who is this fair-complexioned girl (*gaurī*) who illuminates this temple with such extraordinary beauty?

Abhimanyu: (Reflecting) Mother, Rādhā said, "O goddess, have mercy! Have mercy!" and then immediately fell to the ground like a stick. Clearly, this girl is none other than the goddess Gaurī — Ambā-devī — the splendidly beautiful (*divya-rūpā*) queen of Lord Maheśa (*Maheśa-mahiṣī*), who has now manifested here before us.

Kṛṣṇa: (To Himself, joyfully) Ah! This disguise as a fair-complexioned girl (*gaurī-nēpathyam*) has been most helpful to Me (*suṣṭhu pathyam babhūva*).

Two Gopī-Friends: (Happily) O best of cowherd men (*go-vṛttama*), on your request (*tumhenaṁ ambedidena*), we worshipped the goddess Gaurī — and now the goddess Herself has emerged from Her murty (*pratimād nirgamitā*).

Abhimanyu: Viśākhā, what rare and difficult-to-obtain boon (*kim su-durlabham*) was Rādhā praying for (*Rādhikā abhyaṣṭhitam*) at the feet of the goddess (*devī-pāde*)?

Vṛndā: O proud Abhimanyu (*mānīn Abhimanyu*), two evenings from now, Kaṁsa — the king of the Bhojas (*Bhojeśvaraḥ*) — will offer you in sacrifice to Lord Śiva (*Bhairavāya upahāryaḥ kartavyaḥ*).

Jaṭilā: (Alarmed) O goddess, have mercy! Have mercy! Let my son live! (*jīva putram mama, karehi!*)

Rādhikā: (Happily rising — *sa-harṣam utthāya*) O goddess, have mercy! Have mercy! (*pāsīda, pāsīda!*)

Kṛṣṇa: (Smiling) Rādhā, I have already told You — for now it will be very difficult to prevent this calamity.

Rādhikā: (Bowing down and speaking many plaintive words) O goddess of the gopīs (*hanta vallabhī-kula-devī*), nothing is impossible for You (*kim api aśakyaṁ devī nāsti*). Please be merciful to this person (*anugṛhṇātu eṣa janaḥ*). Let Me never be separated from My Lord (*nāthena aviprayogaṁ prasādayatu*).

Kṛṣṇa: (Smiling) O Rādhā, You have conquered Me (*vaśīkṛtātmā asi*). You have bound Me with the ropes of ever-fresh devotion (*nava-bhakti-dāma-bhiḥ*). You have attained that perfection (*tad iṣṭa-siddhiṁ kṛtā*), which even great sages and ascetics cannot achieve.

By always residing in Gokula (*Gokula-sthitiḥ sadā*) and constantly worshipping Me (*mat-ārādhānataḥ*), You will attain the fulfillment of Your request (*tvam āpsyasi*).

Abhimanyu: (Sighing) O goddess, most compassionate to Your devotees, I shall never take Rādhikā to Mathurā. She shall remain here in Gokula and worship You always.

Jaṭilā: (Embracing Rādhā) O girl who brings joy to Gokula, I am saved!

Vṛndā: (Glancing at Abhimanyu) A chaste woman destroys the life-span of those men who insult her (*vidhvāṁsayati puṁsām sādhvī parivāditāyuṁsi*). The supreme goddess Gaurī (*parā-devatā atra Gaurī*), who responds to the pure love of Her devotees (*bhāva-grāhiṇī*), will now declare Her judgment (*asau vadatu*).

Kṛṣṇa: O fortunate Abhimanyu, Rādhikā is the source of your good fortune (*kalyāṇa-sādhikā Rādhikā*). Never lose faith in Her (*asyāṁ nāviśraddhena bhavitavyam*).

Abhimanyu: O goddess, Subala dresses like Rādhā (*Rādhā-veśaṁ kṛtvā Subalena*), and mocks my mother (*ambāṁ me parihāsayati*). When envious and ignorant people see him (*dṛṣṭvā matsarīṇaḥ ajñāninaḥ*), they spread false gossip about this supposed scandal (*mithyā-ahiśaṁśaṁ utpādayanti*).

Lalitā: Abhimanyu, fortunately, you yourself have faith (*viśasthosi*).

Abhimanyu: Mother, come with me to our home. We must stop the servants I sent to carry our household goods to Mathurā City.

(He and his mother bow before Kṛṣṇa, then exit.)

(Scene: The Temple of Gaurī-devī, immediately after Abhimanyu's departure)

The Two Gopī-friends: (Embracing Rādhā, with tears)
O dearest friend (*sakhi*), why did these wretched people (*kathaṁ pāmarebhiḥ*) wish to take You away to the city of Mathurā (*tvāṁ Mathurā-pure netum*)?

[Earlier, Abhimanyu had resolved to leave Vṛndāvana for Mathurā with his family, being disturbed by rumors of Rādhā's secret meetings with Govinda.]

(Enter Paurṇamāsī)

Paurṇamāsī: (With a jubilant smile) This goddess who presides over these forest bowers (*nikuñja-kula-devatā*), whose golden complexion (*gaurāṅgī*), though created by cosmetics (*aṅgārageṇa*), eclipses the splendor of molten gold (*hiraṇya-dyuti-hāriṇī*), fills me with great delight (*mām agre rañjayati*).

Kṛṣṇa: (Circumambulating Paurṇamāsī — *parikramya*)
O noble lady, I offer my respectful obeisances unto you (*bhagavati vande*).

Paurṇamāsī: Hundreds of blessings upon You! O son of Yaśodā, today You have made me most fortunate, indeed!

Kṛṣṇa: Now Rādhā is rescued from great fear (*nirbādha ajani bhavati*). The sharp thorn of Her anxiety has been removed (*gata-ādhi-śuciḥ*). Her dear sakhīs are joyful again and free from all distress. O goddess (*bhagavati*), tell Me — what else may I do to please you?

Paurṇamāsī: (With tears of joy) O friend of Gokula, now my birth has become fruitful. Yet, there is one further boon I ask of You. Displaying the sweetness of Your infinite transcendental qualities, may You eternally enjoy auspicious amorous pastimes with Śrī Rādhikā in the forest bowers of Vṛndāvana.

O Kṛṣṇa — the springtime that makes the *mādhavī*-vine of Rādhā bloom with bliss —may that soul whose loving devotion (*prema-bhakti*) for You has already sprouted in the heart, and who listens with open ears to the drops of nectar that flow from the splendid ocean of Your pure pastimes in Gokula, attain entrance into the kingdom of Your transcendental sweetness. May such a devotee swim and float in the waves of pure love for Your lotus feet.

Kṛṣṇa: (Smiling) *Bhagavati, tathā astu* ~ O venerable one, so be it. Come now. Not seeing Me at the time of milking the cows, My parents will surely become anxious (*aprekṣya cintayiṣyantau pitarau*). Without delay, let us go to the village of Gokula and give them joy.

CHAPTER NINETEEN

Shakti-Shaktimaan Abheda

Kālikāṁ Śaṁkarapriyām

At another time, in a similar incident, while Govinda was spending time with Śrī Rādhārāṇī in the forest, He assumed the form of Bhadrakālī Devī to avoid being discovered by Jaṭilā, Kuṭilā, Abhimanyu, etc.

Govinda's two arms became four; His flute transformed into a *khaḍga* (sword); and the flower garland around His neck became a garland of skulls. It appeared as though Rādhā was engaged in worship of Goddess Bhadrakālī for the welfare of Her family.

Seeing this, Abhimanyu did not become angry with Rādhā, for he thought Her to be performing a pious religious observance. There still exists a temple commemorating this pastime of Govinda—where He gives *darśana* in His form of *Kṛṣṇa-Kālī*—in the Keśighāṭ area of Vṛndāvana.

Govinda performs countless pastimes, in Vṛndāvana, with His beloved gopīs. Sometimes He wears the attire of Rādhārāṇī and behaves like Her, while Rādhā dons the garments of Govinda and acts as He does. In this way, They both experience mutual reciprocation of divine identity and affection.

All the expansions of Govinda eternally reside within Him. Occasionally, Govinda manifests within His Vṛndāvana pastimes the various activities of His different *avatāras*. He sometimes identifies Himself as Rāma, Varāha, Vāmana, Nārāyaṇa, Gaurāṅga, and others—while Śrī Rādhārāṇī simultaneously assumes the complementary forms of Sītā, Vārāhī, Lakṣmī, and so on. Their *sakhī*-gopīs worship Them in accordance with the appropriate devotional mood, offering their service in harmony with the divine forms revealed at that time.

Whenever Govinda assumes the feminine manifestations of His *bahiraṅgā-śakti*, such as Durgā or Bhadrakālī, His eternal companion must also assume a corresponding form to complement Bhadrakālī—shouldn't it be so?

Bhadrakālī is, after all, the chaste wife of Śiva alone. None other can control Kālī. This truth is revealed in the pastime where Kālī, overcome by wrath while slaying the asuras, became uncontrollable, and only Śiva could pacify Her—by lying down beneath Her feet. Whoever else approached Her in that moment was torn apart by the ultimate destroyer. Thus, Mahākālī will always remain with Her own counterpart—Mahādeva—and not with any other being.

Bhagavatam 4.24.18 Tatparya by ACBVS Srila Prabhupada: "Herein it is mentioned that Lord Śiva is always accompanied by his material energy (śaktyā ghorayā). Material energy — goddess Durgā, or goddess Kālī — is always under his control. Goddess Kālī and Durgā serve him by killing all the asuras, or demons. Sometimes Kālī becomes so infuriated that she indiscriminately kills all kinds of asuras. There is a popular picture of goddess Kālī in which she wears a garland composed of the heads of the asuras and holds in her left hand a captured head and in her right hand a great khaḍga, or chopper, for killing asuras. Great wars are symbolic representations of Kālī's devastation of the asuras and are actually conducted by the goddess Kālī: sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā (Brahma-saṁhitā 5.44). Asuras try to pacify the goddess Kālī, or Durgā, by worshiping her in material opulence, but when the asuras become too intolerable, the goddess Kālī does not discriminate in killing them wholesale. Asuras do not know the secret of the energy of Lord Śiva, and they prefer to worship the goddess Kālī or Durgā or Lord Śiva for material benefit. Due to their demoniac character, they are reluctant to surrender to Lord Kṛṣṇa, as indicated by Bhagavad-gītā (7.15). Lord Śiva's duty is very dangerous because he has to employ the energy of the goddess Kālī, or Durgā. In another popular picture the goddess Kālī is sometimes seen standing on the prostrate body of Lord Śiva, which indicates that sometimes Lord Śiva has to fall down flat in order to stop the goddess Kālī from killing the asuras."

Śrī Radha and Śrī Govinda Are One

"The loving affairs (*praṇaya-vikṛtiḥ*) of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure-giving potency (*hlādinī-śakti*). Although Rādhā and Kṛṣṇa are one in Their identity (*ekātmānāv*), previously They separated Themselves (*deha-bhedaṁ gatau*). Now these two transcendental identities have again united (*tad-dvayaṁ caikyam āptaṁ*) in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī, although He is Kṛṣṇa Himself." — *Caitanya-caritāmṛta*, Ādi-līlā 1.5

"Rādhā and Kṛṣṇa are one and the same (*rādhā-kṛṣṇa eka ātmā*), but They have assumed two bodies (*dui deha dhari'*). Thus They enjoy each other (*anyonye vilāse*), tasting the mellows of love (*rasa āsvādana kari'*)." — *Caitanya-caritāmṛta*, Ādi-līlā 4.56

"Śrīmatī Rādhikā is the transformation of Kṛṣṇa's love (*rādhikā hayena kṛṣṇera praṇaya-vikāra*). She is His internal energy called *hlādinī* (*svarūpa-śakti hlādinī-nāma yāṅhāra*)." — *Caitanya-caritāmṛta*, Ādi-līlā 4.59

"Śrī Rādhā is the full power (*rādhā pūrṇa-śakti*), and Lord Kṛṣṇa is the possessor of full power (*kṛṣṇa pūrṇa-śaktimān*). The two are not different (*dui vastu bheda nāi*), as evidenced by the revealed scriptures (*śāstra-pramāṇa*)." — *Caitanya-caritāmṛta*, Ādi-līlā 4.96

"Her mind, senses, and body (*yāṅra citta, indriya, kāya*) are steeped in love for Kṛṣṇa (*kṛṣṇa-prema bhāvita*). She is Kṛṣṇa's own energy (*kṛṣṇa nija-śakti rādhā*), and She assists Him in His pastimes (*krīḍāra sahāya*)." — *Caitanya-caritāmṛta*, Ādi-līlā 4.71

"Just as the fountainhead, Lord Kṛṣṇa (*avatārī kṛṣṇa yaiche*), is the cause of all incarnations (*kare avatāra*), so Śrī Rādhā is the cause of all His consorts (*aṁśinī rādhā haite tina-gaṇera vistāra*)." — *Caitanya-caritāmṛta*, Ādi-līlā 4.76

"The goddesses of fortune are Her plenary portions and display the forms of *vaibhava-vilāsa* (*lakṣmī-gaṇa tāṅra vaibhava-vilāsa-aṁśa-rūpa*). The queens are of the nature of Her *vaibhava-prakāśa* (*mahiṣī-gaṇa vaibhava-prakāśa-svarūpa*)." — *Caitanya-caritāmṛta*, Ādi-līlā 4.78

“Śrī Śrīdevī said: Lord Viṣṇu, in the form of *ṣāḍguṇya-vigraha*, is present in all living beings. Similarly, along with the wonderful form present within the *ātman* of all beings, I also reside within them. In this way, both I and Lord Nārāyaṇa are established everywhere. Indeed, the glory of Viṣṇu pervades the entire world.” *[śrīḥ: sarvabhūto yathā viṣṇur devaḥ ṣāḍguṇya-vigrahaḥ | sarvabhūtātmabhūtasthā tādṛśyevāham adbhutā || pratiṣṭhitāyāḥ sarvatra mama nārāyaṇasya ca | vastutaḥ kā pratiṣṭhā syāt sarvaṃ yadvaiṣṇavaṃ yaśaḥ ||] — Lakṣmī Tantra* 49.64–65

One in Essence, Manifest in Many Forms

“Śrī Kṛṣṇa (*‘yaṁ śrī-kṛṣṇas*) is the only Lord of Vaikuṇṭha (*eko vaikuṇṭha-nāthaḥ*). To please His devotees (*tat-tat-sevaka-harṣāya*), He manifests different forms in different places (*tatra tatra hi tat-tad-rūpādinā vaset*).” — *Bṛhad-bhāgavatāmṛta*, 2.4.163

“Just as Lord Kṛṣṇa (*yādṛśo bhagavān kṛṣṇaḥ*) expands in many incarnations, so does Goddess Mahā-Lakṣmī (*mahā-lakṣmīr apīdṛśī*), His eternal beloved (*tasya nitya-priyā*), whose form is filled with eternity, knowledge, and bliss (*sāndra-sat-cid-ānanda-vigrahā*).” — *Bṛhad-bhāgavatāmṛta*, 2.4.168

“Devoted to Him (*tat-parā*), She always stays upon the Lord’s chest (*sā sadā bhagavad-vakṣaḥ-sthale vasati*). As Lord Kṛṣṇa manifests His various incarnations (*kṛṣṇasyaivāparā hi yāḥ*), She manifests Her incarnations as His devoted consorts (*tasyaivāvatārās tāḥ*).” — *Bṛhad-bhāgavatāmṛta*, 2.4.169

“O best of the brāhmaṇas, Lord Viṣṇu’s transcendental potency, Śrīmatī Lakṣmī-devī, is His constant, faithful companion. She is eternal, and She is the mother of the entire material universe. She is all-pervading, just as Lord Viṣṇu is.” *[nityāiva sā jagan-mātā viṣṇoḥ śrīr anapayini | yathā sarva-gato viṣṇus tathāiveyaṁ dvijottama ||] — Viṣṇu Purāṇa* 1.8.17 (sometimes numbered 1.9.118 depending on edition)

“Lakṣmī-devī appears in different forms corresponding to the forms of Lord Viṣṇu. When the Lord appears as a demigod, She assumes a demigod-like form, and when He appears in a human-like form, She assumes a human-like form.” *[devatve deva-deheyaṁ mānuṣyatve ca mānuṣī | viṣṇor dehānurūpāṁ vai karoty eṣātmanas tanum ||] — Viṣṇu Purāṇa* 1.9.143

"The incarnations (*'vatārās te*) are not different (*na bhidyante*) from Śrī Kṛṣṇa (*śrī-kṛṣṇena*), who is the Supreme Personality of Godhead (*bhagavatā tena*) and the origin of all incarnations (*avatāriṇā*). They are real and eternal as He (*nityāḥ satyāś ca tādṛśāḥ*)." — *Bṛhad-bhāgavatāmṛta*, 2.4.185

"Kṛṣṇa (*eka sa kṛṣṇo*), whose form contains all incarnations (*nikhilāvatāra-samaṣṭi-rūpaḥ*), is glorious with countless opulences (*vividhair mahattvaiḥ tais tair*), which are greater than all others and denoted by the word *bhaga* (*nijaiḥ sarva-vilakṣaṇair hi jayaty anantair bhaga-śabda-vācyaiḥ*)." — *Bṛhad-bhāgavatāmṛta*, 2.4.186. *(cf. Viṣṇu Purāṇa 6.5.47: "aiśvaryasya samagrasya vīryasya yaśasaḥ śriyaḥ / jñāna-vairāgyayoś caiva ṣaṇṇāṁ bhaga itīṅganā")*

"Lord Nārāyaṇa (*nārāyaṇa*), the four primary expansions (*catuḥ-vyūha*), Matsya and the other *līlā*-avatāras (*matsyādi-avatāra*), the *yuga*-avatāras, the *manvantara*-avatāras, and all other incarnations (*yuga-manvantara-avatāra yata āche āra*)—all descend within the body of Lord Kṛṣṇa (*sabe āsi' kṛṣṇa-aṅge haya avatīrṇa aiche avatare*). Bhagavān Kṛṣṇa is complete (*kṛṣṇa bhagavān pūrṇa*)." — *Caitanya-caritāmṛta*, Ādi-līlā 4.11–12

"Even if He is considered an incarnation of Nārāyaṇa (*nārāyaṇād apy avatāra-bhāve saṁvyajyamānaiḥ*), His many sweet and charming glories (*madhurair manojñaiḥ*), understood only by those whose hearts melt with love and devotion for Him (*tat-prema-bhakty-ardra-hṛd*), make Lord Kṛṣṇa superior, in sweetness, to Nārāyaṇa (*eka-vedyair māhātmya-vargair vividhair viśiṣṭaḥ*)." — *Bṛhad-bhāgavatāmṛta*, 2.4.187

"Although the Lord (*bhagavān*), whose form is filled with eternity, knowledge, and bliss (*sāndra-sat-cid-ānanda-vigrahaḥ*), is one (*eko 'pi*), by His mercy He appears in many places (*kṛpayā tatra tatrāste*) and in many forms for His pastimes (*tat-tad-rūpeṇa līlayā*)." — *Bṛhad-bhāgavatāmṛta*, 2.4.203

"O Lord, You are the support of everything. The three attributes—*hlādinī*, *sandhinī*, and *samvit*—exist in You as one spiritual energy. But the material modes, which cause happiness, misery, and mixtures of the two, do not exist in You, for You have no material qualities." — *Viṣṇu Purāṇa* 1.12.69

CHAPTER TWENTY

Parakīya-Rasa

"We couldn't access Govinda if parakīya-rasa didn't exist ~ Sudarshan"

The Necessity of Divine Blueprint

There needs to be an archetypal standard, a spiritual blueprint manifest in this world, for setting an example, for the world to imitate. For laying down a pattern in the world. Such prototypes are established either by an empowered śaktyāveśa-avatāra of Govinda, or by Govinda Himself.

"Whatever action is performed by a great man, common men follow in his footsteps. Whatever standards he sets by exemplary acts, all the world pursues." — *Bhagavad-gītā* 3.21. This mechanism operates both at the gross level—of physical actions—and at the subtle level—of mental impressions and attitudes.

Among many other things, even *parakīya-bhāva*—the mood of transcendental love that transcends social conventions—must also be revealed by personal example.

Unless there are some divine exemplars, such as the *nitya-siddha* associates (*sahacarīs*) of Govinda, to teach us something by their own example, we jīvas would remain unable to conceive or practice this mood. We can only imitate. We don't have the strength to create anything new by ourselves. We can only inherit and reflect that what is passed down unto us through a parampara. We inherit spiritual knowledge via guru parampara, genetic traits via kula parampara.

The Exemplary Role of Brahmā

In *Śrīmad-Bhāgavatam* (2.9.4–9), Brahmā appears from the lotus in confusion and ignorance. This was not imperfection but divine arrangement. The purpose was because, we conditioned souls who are born in forgetfulness, similarly need to do Tapasya in our life, to be able to realise and see Hari. Also, Brahma Deva was purposefully made to do sinful acts, for the sake of giving rise and effect to paap in his creation.

"Brahmā sets the example for all living entities. Brahmā, the living entity who is the most pious and spiritually elevated, is entrusted with a post next to that of the Personality of Godhead." – BH 3.12.30 Tatparya by ACBVS Srila Prabhupada.

"Sometimes the Supreme Personality of Godhead has to become Brahmā when there is no suitable living being to occupy the post. In the material world, Brahmā is the complete representation of the Supreme Personality of Godhead, and transcendental sound, praṇava, comes from him. His transcendental value is not to be minimized, even though he exhibited a tendency to enjoy his own daughter [BH 3.12.29-32]. There is a purpose for the exhibition of such a tendency by Brahmā, and he is not to be condemned like an ordinary living entity." – BH 3.12.48 Tatparya by ACBVS Srila Prabhupada.

Govinda Teaches by His Own Example

To instruct the jīvas in *bhakti* and bestow their eternal relationship (*sambandha*) with Himself, Govinda personally inaugurated the Gauḍīya *sampradāya*.

Govinda thought: "I shall accept the role of a devotee, and I shall teach devotional service by practicing it Myself. Unless one practices devotional service himself, he cannot teach it to others." – CC Adi 3.20-21. "My plenary portions can establish the principles of religion for each age. No one but Me, however, can bestow the kind of loving service performed by the residents of Vraja." "There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Śrī Kṛṣṇa can bestow love of Himself upon the surrendered souls?" "Therefore in the company of My devotees I shall appear on earth and perform various colorful pastimes." – CC Ādi 3.26-28.

By descending as Śrī Caitanya Mahāprabhu, Govinda became His own devotee, demonstrating the path of the highest love.

Parakiya-rasa has to exist in material world

Through countless births (*cf.* BG 7.19), souls wander in ignorance until they encounter *bhakti*. Gradually, through *sādhana-bhakti*, they awaken their eternal identity (*svarūpa*) as servants and lovers of Govinda.

The true protector, maintainer, and beloved of all jīvas is Bhagavān Viṣṇu alone. Yet, in this material realm, every jīva is embodied as either male or female and joined with another mortal being. When this realization arises, devotees cease to identify primarily as someone's husband, wife, father, or daughter. Their hearts yearn to belong solely to Govinda, the eternal Beloved. In this sense, their love reflects the *parakīya-rasa*.

Devotees want to belong to Govinda and Govinda alone exclusively. The bhakta's relation with Govinda, in material world, is identical to parakiya rasa, because devotees are circumstantially married to someone else, while at the same time both the husband and wife love Govinda more than each other.

Devotees identify Govinda to be their eternal master, and their consorts to be just a material happenstance. Since no jīva can act independently, every true emotion must be first revealed and demonstrated by Govinda Himself (*cf.* BG 3.18–27). Therefore, He manifests *parakīya-līlā*—to teach us how to give up worldly possessiveness and take full shelter of the eternal Beloved, asper our current material situation, by rejecting our mortal husband, wife, parents, children, shyness, shame, pride, and taking full shelter of our eternal Govinda.

Ask yourself: Suppose your daughter is married to her husband. If she is a devotee of Govinda, and if she desires relationship with Govinda, due to chasing her natural attraction and love for God. So what about their Bhava for Govinda? Will this be called a extramarital relationship? immoral and unnatural? or the most important aspect of life? Is it appropriate for material life partner obstruct the devotee? Will Govinda fulfil the desires of devotee and reciprocate?

As far as Govinda is concerned, he is very much clear in his resolution. "Lord Kṛṣṇa has made a firm promise for all time (kṛṣṇera pratijñā dṛḍha sarva-kāle āche). As one approaches unto Him, Kṛṣṇa correspondingly gives him an equal amount of success in devotional service to the Lord (ye yaiche bhaje, kṛṣṇa tāre bhaje taiche)." – CC Madhya 8.90.

Govinda never rejects anybody who approaches Him

The sages of Daṇḍakāraṇya, enchanted by the beauty of Lord Rāma, desired to embrace Him as their beloved. Their wish was fulfilled when the Lord appeared as Kṛṣṇa and accepted them as gopīs in Vraja. "Great sages, sons of the fire-gods, performed austerities desiring conjugal love for Kṛṣṇa. In their next lives they attained Him, the origin of all creation, as their husband." — *Mahā-kūrma Purāṇa*

"Those who develop conjugal love for Kṛṣṇa as wives are promoted to Dvārakā to become His queens. Those who love Him as paramours attain Goloka Vṛndāvana to join the gopīs. Those who merely desire such love but do not follow the gopīs' mood attain Dvārakā." — *Nectar of Devotion*, Chapter 16

Bhumi Devi had a son from Varaha deva, named Bhaumasura. Bhaumasura had kidnapped 16000 topmost women from all around the universe, and had kept them protected in a cage to be offered to Govinda. Dvarakadhish Govinda killed and liberated Bhaumasura, and rescued all of those women, and married them upon their own request. Govinda fulfilled the desire of 16000 queens, who wanted Govinda alone as their husband, who were residents of the different planetary systems throughout the universe.

All these beautiful queens pervading throughout the universe were actually sparks of the splendor of Govinda, and were always belonged to Govinda only (BG 10.41). All the beautiful things in reality are manifestations of Govinda's vibhutis.

"Gaurahari: When I was delivering the earth, she became pregnant by My touch (ye kāle karinu muñi pṛthivī-uddhāra haila kṣitira garbha parśe āmāra)." "I begot a powerful son named Naraka, and I personally instructed him on religious principles (haila 'naraka'-nāme putra mahābala āpane putrere dharma kahila sakala)." – CB M 3.46-49.

Vaikunthapati Narayana's parakiya lila

Not only Govinda but even Vaikunthapati Narayana also oftentimes performs parakiya rasa pastimes to reciprocate with his devotees, walking in the footsteps of the original Avtari Bhagavan Shri Govinda.

For example: Vṛndā Devī (the personification of Viṣṇu-bhakti), Lord Śiva (the foremost Vaiṣṇava), and Vyāsadeva (the compiler of Vaiṣṇava scriptures) all participated in divine *parakīya*-like acts.

Vrinda Devi had performed sambhoga with Vishnu who is her eternal husband, while she was apparently married to asura Jalandhar. This strange pastime of Tulasi-Shalagram vivaha, was performed by Vishnu, only to relish parakiya rasa.

The Apsaras of swarga often want to serve Bhagawan Vishnu, in whatever way they are able to function. The apsaras are positioned as entertainers of Devatas in swarga.

The Mohini Avtar was lover of Shiva, but circumstantially she had married Arjuna's son Iravan.

Ambika and Ambalika of Mahabharata were impregnated by Vyasa, who was a shaktyavesha avtar of Vishnu, but the real husband of those women was Vichitravirya.

Intrinsics of Govinda's Parakiya Lila

> "*Kṛṣṇa expanded Himself and created everything in detail as they were, without any change (ajaḥ sarva-svarūpaḥ babhau). He simultaneously manifested the exact number of missing cowherd boys and calves, complete with their precise bodily features—their hands, legs, and other limbs (yāvat vatsapa-vatsaka-alpaka-vapuḥ yāvat kara-aṅghri-ādikam).*
>
> *Each expansion possessed their sticks, bugles, flutes, lunch bags, and distinct garments and ornaments, all placed in their unique ways (yāvat yaṣṭi-viṣāṇa-veṇu-dala-śik yāvat vibhūṣā-ambaram). Moreover, each had their exact character, habits, attributes, and personal mannerisms (yāvat śīla-guṇa-abhidhā-ākṛti-vayaḥ yāvat vihāra-ādikam).*
>
> *By expanding Himself in this way, beautiful Kṛṣṇa proved the statement:*
>
> *"Samagra-jagad viṣṇumayam" — The entire universe is pervaded by*

> *Lord Viṣṇu. (sarvam viṣṇumayam girā aṅga-vat)*
> *— Śrīmad Bhāgavatam 10.13.19*"

Govinda is the sole husband of all the Gopis. During the Brahma-vimohana lila (Bhagavatam 10.13–14), Govinda expanded Himself into all the cowherd boys of Vrindavan, whom Brahma had taken away to Brahmaloka. At that time, the Gopis were married to these expansions of Govinda.

Abhimanyu is none other than Govinda Himself, with an added element of the personified *abhimana* or temperament of Radharani. For example, in the body of Gaurahari reside two persons — Radha and Govinda, He is Govinda Himself, along with the personified *mahabhava* or Govinda-prema of Radharani. Abhimanyu is merely an illusion created by Radharani and Govinda for enhancing the reciprocations of their *parakiya rasa*.

Radharani's mana or anger or pride, is also meant only for the sake of giving pleasure to Govinda, by rejecting it and taking shelter of Govinda. Similarly, we jivas, being *amshas* of Govinda, also possess *abhimaan* within ourselves, which we must abandon and take complete refuge in Him.

Govinda does not like devotees who approach Him with pride; He instructs, *sarva-dharman parityajya* — to give up everything and come to Him alone for exclusive shelter.

There are innumerable expansions of Govinda in different categories, and likewise, countless expansions of *Shakti-tattva* in various forms. Everything in the 'manifested and unmanifested' reality is a transformation of Govinda's Shakti only, which is working in unlimitedly various capacities. Even we, the unlimited jivas, are transformations of *Shakti-tattva*.

Yogamaya is Govinda himself in feminine from, who is assisting Govinda in His pastimes. Similarly, besides the *sakha* expansions like Balarama and Subala in *sakhya-rasa*, the expansions such as Abhimanyu and the apparent husbands of the Gopis of *parakiya-rasa* are also masculine forms of *Shakti-tattva*. Their only purpose is to enhance the Govinda's Lila.

When the Gopis were with Govinda, their apparent husbands had manifestations of Yogamaya at their home. This confirms that those husbands are expansions of the Shakti tattva, because Yogamaya Paurnamasi Devi is expansion of Govinda and it's suitable correspondence is with the expansions of His Shakti only.

Those husbands were the personifications of the temperament of the Gopis, having a masculine form of purusha Govinda, and the manifestations of Yogamaya were expansions of Govinda having the feminine form of Gopis. The husbands of the Gopis can be said to be half expansions of Gopis, and half expansions of Govinda. The illusions of Gopis that was created by Yogamaya inside their home, were Yogamaya herself/himself in the garb of Gopis.

Therefore the presence of Govinda-element within the husbands of Gopis, corresponds with the Shakti element within those manifestations of Yogamaya. The temperament of Gopis within those husbands forms, corresponds with the presence of Govinda within those forms of Yogamaya. The presence of Govinda belongs to the Gopis, and the presence of Gopis belongs to Govinda. Entire reality is nothing but a play of Purusha and Prakriti at various levels.

For example: Tulasi Maharani's marriage with Shaligram Vishnu. Jalandhar was a expansion of Bhagawan Vishnu, but he was also having a portion of Shakti tattva within himself. He was born from third eye of Shiva, as his amsha, and he is considered as a personification of anger of Shiva. Shiva is a wife of Bhagawan Vishnu. Tulasi Maharani is the same angry person, she had displayed her anger while she cursed Vishnu to become a shila. Therefore Jalandhar, who externally behaved as husband of Vrinda, is Vishnu along with the temperament of his Shakti. His only purpose was to contribute in the parakiya pastime of Vishnu, and marriage of Shaligram Vishnu with Tulasi maharani.

See the apparent husbands of the particular Gopi to be nothing more than the defining quality, mood, disposition or the temperament of that particular Gopi. They are subordinate to the will of the Gopis, and they just have a secondary or inactive role in Govinda's lila. Their existence is just to facilitate/ enhance the main Govinda's lila.

They are sentient but are inactive, just as the other objects of Shanta Rasa are inactive, like: Air currents, water currents, dust particles, drinking water droplets, inhaled air molecules, sound waves of conversation, trees, fruits, food grains, clothes, ornaments, vehicles, cows, animals, etc.

Apart from these inactive expansions, there are also other types of expanded selves of the Gopis, who participate in the main Govinda's lila — the Nitya Sakhis and Manjaris.

Acharyas like Jiva Goswami, have written about svakiya rasa, and not parakiya rasa, because the relation between Radharani and Govinda is indeed svakiya relationship. And all that parakiya or material misunderstanding of purva acharyas was merely a delusion or peripheral occurrence.

Understand all of the irrelevant things to be just disposable illusions, created by Govinda, just for the instance of enhancing the excitement, emotions, rasa of pastimes.

Govinda himself confirms in chatursHloki that, whatever is being conceived, if it is not in connection with the individual Bhakta's exclusive relationship with Govinda, understand it to be just a worthless illusion meant only for being discarded.

The *Bhagavatam*, which is non-different from Govinda, directly states that Govinda alone is the husband of the Gopis: "Acyuta's kantas, having attained as their intimate kanta, Acyuta (labdhvā acyutam kāntam), who is the exclusive-consort/lover-of Shri-Gopis (śriyaḥ ekānta vallabham), the gopīs enjoyed great pleasure (gopyaḥ vijahrire). They sang His glories as He held their necks with His arms (gṛhīta kaṇṭhyaḥ tat dorbhyām gāyantyaḥ tam)." – BH 10.33.14.

Here Shri refers to Gopis only, because we have references for Govinda showing no love or interest in Lakshmi devi of Vaikuntha, "Neither Ananta, Goddess Śrī nor unborn Brahmā is dearer to Me than My unalloyed devotee (yad āttha ekānta-bhaktān me na anantaḥ śrīr ajaḥ priyaḥ)." – BH 10.86.32.

"Gopis: Please observe, my dear gopīs, how in this place lusty Kṛṣṇa's footprints are pressed more deeply into the ground (gopyaḥ paśyata kṛṣṇasya bhāra ākrāntasya kāminaḥ atra). Carrying the weight of His-Beloved-Consort must have been difficult for Him (imāni adhika magnāni padāni vahataḥ Vadhūm). And over there that intelligent boy must have put His-Beloved-Kanta down to gather some flowers (avaropitā Kāntā puṣpa hetoḥ mahā-ātmanā)." – BH 10.30.31.

"Some gopīs said to other gopīs: Just see the astonishing pastimes of Govinda (eho vrajendra-nandana), the son of Vrajendra! He will certainly marry all the gopīs of Vṛndāvana (vrajera kona kanyā-gaṇa avaśya kariba pariṇaya). Therefore, the gopīs know for certain that (se-sambandhe gopī-gaṇa yāre māne) the nectar of Govinda's lips (se sudhā) is their own property (nija-dhana) and cannot be enjoyed by anyone else (anyera labhya naya)." – CC Antya 16.142.

"Rāsa utsava commenced (rāsotsavaḥ sampravṛtto), with the gopīs arrayed in a circle (gopī-maṇḍala-maṇḍitaḥ). Kṛṣṇa expanded Himself and entered between each pair of gopīs (kṛṣṇena tāsāṁ madhye dvayor dvayoḥ), and Yogeśvara placed His arms around their necks (yogeśvareṇa praviṣṭena gṛhītānāṁ kaṇṭhe), each girl thought Govinda was standing next to her alone [and not with anybody else] (sva-nikaṭaṁ striyaḥ yaṁ manyeran)." – BH 10.33.3.

Kṛṣṇa thought: "The influence of yogamāyā will inspire (yoga-māyā karibeka āpana-prabhāve) the gopīs with the sentiment that I am their paramour (mo-viṣaye gopī-gaṇera upapati-bhāve)." "Neither the gopīs nor I shall notice this (āmiha nā jāni tāhā, nā jāne gopī-gaṇa), for our minds will always be entranced by one another's beauty and qualities (duṅhāra rūpa-guṇe duṅhāra nitya hare mana)." "Pure attachment will unite us even at the expense of moral and religious duties (dharma chāḍi', rāge duṅhe karaye milana). Destiny will sometimes bring us together and sometimes separate us (kabhu mile, kabhu nā mile, — daivera ghaṭana)." – CC Ādi 4.29-31.

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CHAPTER TWENTY-ONE

Pastime Of Vishnu & Vrinda

Shiva was unable to slay Jalandhara by his own strength. Shiva killed Jalandhara only after Vishnu intervened and broke the chastity and devotion of Vrinda. Another way of looking at this pastime is that Shiva was fundamentally unwilling to kill Jalandhara by himself; it was Vishnu who actively participated in this pastime and orchestrated it to happen in that particular manner. Shiva was unwilling to slay that Vishnu-tattva because he harboured deep devotion for Vishnu within his heart.

Vrinda is an exalted devotee of Vishnu. In her manifestation as the Tulasi plant, Vrinda is eternally bonded with Vishnu in His expansion as the Shaligram. Vrinda was born to an asura father, Kalanemi, and was wedded to the asura Jalandhara. Jalandhara, who was also a Rudra-amsha, was actually an expansion of Krishna Himself. Jalandhara, belongs to the Vishnu-tattva.

Tulasi-devi is the consort of Vishnu alone. In this book, we observe that Shiva is a consort of Vishnu. Jalandhara, who is a Vishnu-tattva and therefore non-different from Vishnu, is intimately related to both of these wives of Vishnu—Tulasi and Shiva. Jalandhara is remembered as the husband of Vrinda and as the greatest, most formidable adversary of Shiva. When Shiva ultimately slew Jalandhara, the atma left that asura body and entered the body of Shiva, merging into him. In other words, Shiva granted sayujya-mukti (liberation of merging) to Jalandhara, bestowing upon him eternal existence alongside himself.

Vishnu apparently broke the chastity of His own wife, Vrinda, in order to facilitate His own slaying in the form of Jalandhara. Vishnu (as Jalandhara) accepted death at the hands of His own consort, Shiva, by His own desire and through His own intervention. Vishnu's wife, Shiva, was unwilling to slay Him because she possessed deep devotion for Him in her heart; thus, so Vishnu Himself evoked anger within her and disrupted her devotion, leading to His own demise. Subsequently, he (Jalandhara) disappeared and attained Sayujya within Shiva.

Earlier during this pastime, Jalandhara had assumed the form of Shiva and approached Devi Parvati with the intention of uniting with her. However, Parvati immediately recognized that he was not Shiva. Becoming both frightened and incensed, she instantly fled the area. Devi Parvati grew deeply angry due to this incident and requested her brother, Vishnu, to execute a similar retribution to teach that asura a lesson. This incident served as the pretext for Vishnu to approach Vrinda in a parallel manner, whereby Vishnu united with Vrinda, seemingly breaking her chastity to her husband and disrupting her devotion unto Himself, thereby inciting anger in her mind against Him.

This was entirely a divine pastime of Vishnu; there is no fault on the part of the participants in any way. To reiterate, Jalandhara was a Vishnu-tattva. Therefore, Tulasi's chastity was never genuinely broken; She remained ever a pure devotee of Vishnu, regularly worshipping Him with utmost devotion and total surrender. She was married to Vishnu Himself in the shape of the Vishnu-tattva, Jalandhara.

Vrinda is celebrated as Bhakti-devi, the sustainer of the devotion of all Vaishnavas. When Vishnu assumed the form of Jalandhara and united with Vrinda, could she not comprehend that He was her own worshipable Bhagavan, Vishnu? After all, Bhakti-devi, being the mother of jnana (knowledge) and vairagya (detachment), could not be so ignorant or bewildered regarding the immediate presence of her own Bhagawan beside her.

If Narayani Parvati Devi could instantly sense that Jalandhara had come to her in the disguise of Shiva, could Narayani Tulasi-devi not similarly perceive that it was actually Vishnu in disguise? Furthermore, how can the very sustainer of everyone's bhakti lose her own bhakti?

Bhakti means to act in a manner that gives happiness to Bhagawan Vishnu instead of oneself, and far more than oneself. This fundamental characteristic of devotion exists precisely because it resides inherently within Bhakti-devi, Tulasi Maharani.

All of these striking events unfolded in perfect alignment with the mutual desires of both Vishnu and Vrinda herself.

Tulasi cursed Vishnu to turn into a stone, and she transformed into the Tulasi plant; they both became wedded in these manifest forms.

Since that time, Tulasi has been celebrated as the eternal wife of the Shaligram expansion of Vishnu. Devotees have continuously commemorated this sacred Tulasi-Shaligram vivaha every single year since that time.

Bhagawan Vishnu becomes satisfied simply by being offered some Tulasi leaves and water upon His Shaligram Shila. Offering Tulasi leaves to Vishnu is an extremely vital, core aspect in the worship of Vishnu. Therefore, this sacred ritual cannot be born simply out of cheating, mistakes, anger, or aggressive cursing.

In truth, bhakti always behaves favourably according to the desire of Bhagavan. If this cursing event really occurred because of succumbing to tamasic anger, then how could bhakti be transcendental to anger? And if bhakti is not transcendental to the three modes of material nature, then how could she enable us to approach Bhagawan, who is always transcendentally situated beyond those three modes?

Jalandhara, a Vishnu-tattva, approached Parvati by assuming the form of Shiva solely for the sake of contributing to the execution of this specific pastime of Tulasi's marriage with the Shaligram. Within this context, both of them—Jalandhara and Parvati—are expansions of Vishnu alone.

This pastime is structurally similar to other pastimes where two Vishnu-tattvas seemingly collide with one another just for the sake of divine animation. For example, Parashurama becoming angry with Rama when Rama broke Shiva's bow, or Varahadeva granting His kshetra (land) to Venkateshwara in return for receiving the first worship from the devotees who journey there to worship Lord Venkatesha.

The Gandabherunda Narasimha pastime

When Shiva beheld the Mohini-avatar of Vishnu, he became deeply attracted to Her supremely enchanting form out of shringar-rasa (conjugal mellow) and desired to unite with Her. Similarly, when Vishnu assumed the Narasimha-avatar to slay Hiranyakashipu and protect Prahlada, Shiva was once again drawn to Vishnu out of veera-rasa (chivalrous mellow) and wished to engage in battle with Him.

The cosmic battle between Shiva (as Sharabheshwara) and Narasimha (as Gandabherunda) was far more fierce and devastating than Hiranyakashipu's conflict with Narasimha. Narasimha would defeat Virabhadra, then Shiva would assume another form as Sharabha to defeat Narasimha, following which Narasimha would again manifest another form as Gandabherunda to defeat Sharabha. The extremely devastating effects of their warfare were causing the untimely destruction of the universe, at which point Pratyangira Devi intervened and brought an end to their battle pastimes.

Govinda thoroughly enjoys fighting and exchanging veera-rasa. Govinda sometimes arranges for His own devotees, such as the Narayani Sena and Bhishma, to fight against Him and be destroyed while opposing Him. At other times, Govinda takes pleasure in being beaten by His devotees—such as when He accepted death at the hands of His own consort Shiva in the form of Jalandhara, when Narasimha was ripped and torn apart by Sharabha, when Varahadeva was challenged by Hiranyaksha, when Vishnu was defeated by Virabhadra, when Sri Rama fought against Hanuman, when Dvarakadheesha wrestled with Jambavan, when Bhishma countered Parashurama, and when Karna purposely shot arrows directly towards Parthasarathi, breaking His armor, wounding His transcendental body, and causing Him excessive, unnecessary bleeding.

It is the defining characteristic, or signature behavior, of Vishnu to continuously perform unusual and attention-grabbing pastimes with the deliberate intention of stealing our hearts and drawing our minds completely toward Himself. It is neither new nor strange to witness Bhagawan Vishnu executing ever-new and extraordinary pastimes.

"Kṛṣṇa keeps spreading His glorious pastimes, which are sung throughout the world by the most sublime and essential Vedic verses. Lord Kṛṣṇa considers that simply by hearing and chanting those glories, conditioned souls born in the future would cross beyond the darkness of ignorance." [kriyāḥācchidya kīrtiṁ su-ślokāṁ vitatya hy añjasā nu kau tamo 'nayā tariṣyantīty] –BH 11.1.7.

No matter how strange and breathtaking the pastimes that unfold before us may be, our focus must remain solely on our own reciprocation with Govinda; we must never doubt Govinda, nor should we ever forget the foundational Govinda-tattva. The ultimate Govinda-tattva dictates that Govinda can expand Himself into unlimited replicas and reciprocate with each of His bhaktas simultaneously.

Each vistara (expansion) of Govinda bears the Srivatsa mark upon His chest and is perpetually full of His unlimited potencies. Lakshmi-Narayana are equally present in each karya-vaikuntha of every universe across the multiverse, and They are also present within each and every atom of the cosmos; They both are entirely sarva-vyapi (all-pervading).

Lakshmi-Narayana are personally present within the heart of every single devotee, maintaining an individual, personal relationship with each one. Therefore, we should always remember this Govinda-tattva and focus exclusively on our own reciprocation with Govinda. Govinda is fully and perfectly available for reciprocation with each of His devotees; thus, we should only concern ourselves with our own divine reciprocation with Govinda.

"Greatest enemy of Shiva is Vishnu ~ Eg: Jalandhar.
Greatest enemy of Vishnu is Shiva ~ Eg: Sharabha."

Shlokas:

"Śrī Kṛṣṇa, who is very affectionate toward His devotees, sells Himself to a devotee (vikrīṇīte svam ātmānaṁ bhaktebhyo bhakta-vatsalaḥ) who offers Him merely a tulasī leaf and a palmful of water (tulasī-dala-mātreṇa jalasya culukena vā)." – CC Ādi 3.104, Gautamīya-tantra.

"By the circumambulation of Srimati Tulsi Devi, all the sins that one may have committed are destroyed at every step, even the sin of killing a brahmana." [yani kani ca papani brahma-hatyadikani ca, tani tani pranasyanti pradakshinah pade pade] – Gaudiya Tulasi Arati.

"By seeing the Diety (bhagavad-dṛṣṭyā), by worshiping Tulasi (tṛṇa-sammānanad api), or by once chanting or hearing even the reflection of the holy name (sakṛd-uccaranān nāmā-bhāsasya śravaṇāt tathā), one may attain perfection (siddhiḥ syād)." – Brihad Bhagavatamrita 2.4.210. Śrīla Sanatana Gosvāmī explains that the worship of Tulasi begins with watering her and bowing down to offer respects to her.

"In any place, if Lord Keshava is situated there in the form of Shalagram Shila, there, neither demons, nor ghosts, nor devils, can create any obstacles to that person or place. Any place where Shalagram Shila is situated can be turned into a place of pilgrimage and a place for performing austerities because the Supreme Personality of Godhead, Madhusudana (killer of the Madhu demon, personally resides there.)" [Salagrama Silarupi Yatra Tisthati Kesavah Navadhante'suras Tatra Bhuta Vetalak Adayah Salagram Sila Yatra Tat Tirtham Tat Tapovanam Yatah Sannihitas Tatra Bhagavan Madhusudanah] – Hari Bhakti Vilasa 5/427,428. From Brhan Naradiya Purana.

"Those people who are the lowest of mankind and who are controlled by lust, anger and greed can be elevated to the abode of Lord Hari by worshiping Shalagram Shila." [Kamaih Krodhaih Pralobhais Ca Vyapto Yo'tra Naradhamah So'pi Yati Harer Lokam Salagrama Silarcanat] – Hari Bhakti Vilasa 5/370, From Padma Purana.

“Lord Shiva speaks to his son, Skanda: In this mortal world, if anyone does not worship Shalagram Shila, I do not at all accept any of their worship and obeisances.” [Pujito’ham Na Tair Martyair Namito'ham Na Tair Narah Nakrtam Martya Loke Yaih Salagram Silarcanam] – Hari Bhakti Vilasa 5/ 396, From Skanda Purana.

“Lord Shiva spoke to Skanda, his son, saying that any person who has seen Shalagram Shila, paid obeisances to Him, bathed and worshipped Him, has achieved the results of performing ten million sacrifices and giving ten million cows in charity.” [Drstva Pranamita Yena Snapita Pujita Tatha Yajna Koti Samam Punyam Gavam Koti Phalam Bhavet] – Hari Bhakti Vilasa 5/ 384, From Skanda Purana.

“Brahma to Narada: Worship of Salagram Sila can be done by women, sudras (low caste), brahmanas (twice born), kshatriyas (administrators), etc. and they can all achieve the eternal abode of Lord Krsna perfectly.” [Striyo Va Yadi Va Sudra Brahmanah Ksatriyadayah Pujayitva Sila Cakra Labhante Sasvatam Padam] – Hari Bhakti Vilasa 5/452, Skanda Puran.

ACBVS Srila Prabhupada: "The qualified brāhmaṇas worship the viṣṇu-tattvas represented by the śālagrāma-śilā. [Shalagrama represents the Vishnu-tattva].” “Tulasi plants are liberated souls who want to serve Krishna in that way. Anyone who even desires to serve Krishna is liberated, what to speak of one who is actually engaged in devotional service; expansion means remains in Goloka Vrindaban and at the same time expands all over the universe. Krishna can expand, so his devotee can also expand.”

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CHAPTER TWENTY-TWO

Dhumavati Devi Is Encrypted

> “*“I worship the smiling faced Asuramardini Bhagawati Mahalakshmi Devi, who is seated on a lotus seat, and who is holding in her hands weapons like a sword, an axe, a mace, an arrow, a thunderbolt, a padma, a bow, a hook, a rod, shakti-astra, a sword, a shield, a conch, a bell, a honey pot, a trishul, a noose and a sudarshan chakra (om akshasrakparashum gadeshukulisham padmam dhanushkundikam, dandam shaktimasim cha charma jalajam ghantam surabhajanam। shulam pashasudarshane cha dadhatim hastaih prasannananam, seve sairibhamardinimiha mahalakshmim sarojasthitam॥).” ॥ saptaśatī, dvitīyo 'dhyāyaḥ dhyāna॥*”

Dhumavati Devi is one of the Mahavidya forms of Bhadrakali Devi

Dhumavati Devi is a very fierce power. Shiva resides with her in the form of smoke. She has many names and forms, and different incidents of origin. According to the Swatantra Tantra, when Sati consumed herself in the fire during the Daksha yajna, from her smoke Dhumavati-vigraha had appeared. Sati Devi quitting her body is also seen in BH 4.4.27. According to the Devi Mahatmya 8.23, Dhumavati had manifested Ugra Chandika from her body, alongwith hundreds of Shivayes who consume raw flesh of the asuras.

She is worshipped by her devotees for the motives of: creating quarrels, causing destruction of enemies, destruction of poverty and misery of devotees, attaining victory in battles, prevention of diseases, extermination and killing etc. She is the fountainhead of all the unfortunate things in this universe, and of the goddess Trivarna, Chanchala, Galitambara, Viral Danta, Vidhava, Muktakeshi, Shurpa Hasta, Kaak Dhwajini, Rudranetra, etc. She is the cause of birth of powerful demons like Vritrasura, etc. Dhaumavati Devi's is pale, restless, dark colored, wearing dirty clothes, open hair, widowed, ever dissatisfied, mounted on a chariot with crow flag, holding supdi in her hand, very hungry and thirsty, having angry and cruel eyes.

Her form is not weak or ugly, its just that She is not manifesting her material qualities or opulences or form. Infact the universe is born from her own opulences and strength. Her sahasranamam describes her as tender-hearted, granter of all desires, giver of siddhis and granter of moksha. Her devotees are never affected by her negative effects. There is also one suhagan form of Dhumavati Devi called Dhumareshwari, in which she is in a auspicious shringar rupa, riding on a white decorated crow, seated on a opulent asana, having a bluish black form, adorned with beautiful jewellery, and holding a nyaya danda to give the fruits of ones karma.

Dhumavati is the Void, or unmanifestedness, that exists before creation and after dissolution. She is existing in the form of smoke. Smoke is one of the things in our perception, which is closest to the attribute of formlessness, or beyond all material forms. Smoke remains without a form and yet includes all the material elements within itself. Smoke pervades everything in the universe, and is also the final state or dissolution of everything. Govinda gives a analogy for the all-pervasiveness of smoke in BG 18.48 and in BG 3.38.

If Govinda, the husband of his bhaktas, is separated from his bhaktas, his bhaktas become as dwindled as Dhumavati Devi. For the devotees, without the presence of Govinda or without the association of Govinda, everything including themself becomes pale, shunya, unopulent, painful and useless. They become as miserly like daridrata, without the presence of Govinda. Devotees manifest all their beauty and opulences only for Govinda.

Gaurahari was mad after Govinda. Gaurahari cried, śūnyāyitam jagat sarvaṁ govinda viraheṇa me: "I see everything vacant without Govinda." That is the supreme ecstasy. Even gross materialists can get a idea of this experience, If you love somebody and he's not there, you find everything vacant, isn't it? You see everything vacant without your lover, that is the symptom of love.

Gopis become jubilant only when united with Govinda

"Their heartache vanquished (vidhūta hṛt rujaḥ manaḥ-ratha) by the ecstasy of seeing Kṛṣṇa (tat darśana āhlāda), like the personified Vedas before them (yathā yayuḥ), the gopīs felt their desires completely fulfilled (antam śrutayaḥ)." – BH 10.32.13.

"All the gopīs enjoyed the greatest festivity when they saw their beloved Keśava again (sarvās tāḥ keśavāloka-paramotsava-nirvṛtāḥ). They gave up the distress of separation (jahur viraha-jaṁ tāpaṁ), just as people in general forget their misery when they gain the association of a spiritually enlightened person (prājñaṁ prāpya yathā janāḥ)." – BH 10.32.9. "When the gopīs saw that their dearmost Kṛṣṇa had returned to them, they all stood up at once, and out of their affection for Him their eyes bloomed wide. It was as if the air of life had reentered their bodies." [taṁ vilokyāgataṁ preṣṭhaṁ prīty-utphulla-dṛśo 'balāḥ uttasthur yugapat sarvās tanvaḥ prāṇam ivāgatam] – BH 10.32.3.

Govinda blossoms in presence of his beloved Gopis: "Encircled (vṛtaḥ) by the gopīs (tābhiḥ), who were now relieved of all distress (vidhūta śokābhiḥ), Bhagawan Acyuta (bhagavān acyutaḥ), shone forth splendidly (vyarocata adhikam)." – BH 10.32.10. Gopis blossom in presence of their beloved Govinda: "Among the assembled gopīs, the infallible Lord Kṛṣṇa appeared just like the moon surrounded by stars. He whose activities are so magnanimous made their faces blossom with His affectionate glances, and His broad smiles revealed the effulgence of His jasmine-bud-like teeth." [tābhiḥ sametābhir udāra-ceṣṭitaḥ priyekṣaṇotphulla-mukhībhir acyutaḥ udāra-hāsa-dvija-kunda-dīdhatir vyarocataiṇāṅka ivoḍubhir vṛtaḥ] – BH 10.29.43.

"Being injured in His heart by the arrow of Cupid and unhappily regretting His mistreating Her (anaṅga-bāṇa-vraṇa-khinna-mānasaḥ, kṛtānutāpaḥ sa), Mādhava, Lord Kṛṣṇa, began to search for Śrīmatī Rādhārāṇī along the banks of the Yamunā River (itas tatas tām anusṛtya rādhikām, kalinda-nandinī). When He failed to find Her, He entered the bushes of Vṛndāvana and lamented (taṭānta-kuñje viṣasāda mādhavaḥ)." "Simply by considering these verses one can understand what nectar arises in their loving dealings (ei dui-ślokera artha vicārile jāni vicārite uṭhe). It is exactly like freeing a mine of nectar (yena amṛtera khani)." – CC M 8.107-108.

"When Lord Kṛṣṇa sees the gopīs, His joy increases (gopikā-darśane kṛṣṇera bāḍhe praphullatā), and His unparalleled sweetness increases also (se mādhurya bāḍhe yāra nāhika samatā). [The gopīs think:] "Kṛṣṇa has obtained so much pleasure by seeing me." (āmāra darśane kṛṣṇa pāila eta sukha)That thought increases the fullness and beauty of their faces and bodies (ei sukhe gopīra praphulla aṅga-mukha)." – CC Ādi 4.190-191.

"There is constant competition (doṅhe hoḍa kari') between My sweetness and the mirror of Rādhā's love (mat-mādhurya rādhāra prema). They both go on increasing (kṣaṇe kṣaṇe bāḍe), but neither knows defeat (doṅhe keha nāhi hāri)." – CC Ādi 4.142. "My sweetness is always newer and newer (āmāra mādhurya nitya nava nava haya). Devotees taste it according to their own respective love (sva-sva-prema-anurūpa bhakte āsvādaya)." – CC Ādi 4.143.

"The beauty of Lord Kṛṣṇa increases at the sight of the beauty of the gopīs (gopī-śobhā dekhi' kṛṣṇera śobhā bāḍhe yata). And the more the gopīs see Lord Kṛṣṇa's beauty, the more their beauty increases (kṛṣṇa-śobhā dekhi' gopīra śobhā bāḍhe tata)." –CC Ādi 4.192. "In this way a competition takes place between them (ei mata paraspara paḍe huḍāhuḍi) in which no one acknowledges defeat (paraspara bāḍhe keha mukha nāhi muḍi)." – CC Ādi 4.193.

"The gopīs know Kṛṣṇa's desires, and they know how to render perfect loving service for His enjoyment (gopikā jānena kṛṣṇera manera vāñchita). They perform their service expertly for the satisfaction of their beloved (prema-sevā paripāṭī iṣṭa-samīhita)." – CC Ādi 4.212.

"It is firmly concluded that the ecstatic mood of the gopīs (gopikā-bhāvera ei sudṛḍha niścaya) is possible only before Kṛṣṇa, and no one else (vrajendra-nandana vinā anyatra nā haya)." – CC Ādi 17.278.

"My dear friend, please tell Me what I should do (kaha, sakhi, ki kari upāya?). Kṛṣṇa is as attractive as a wonderful cloud (kṛṣṇādbhuta balāhaka), and My eyes are just like cātaka birds (mora netra-cātaka), which are dying of thirst because they do not see such a cloud (nā dekhi' piyāse mari' yāya)." – CC Antya 15.65.

"If I do not see Kṛṣṇa (kṛṣṇa vinā), My impoverished mind (mana mora vāma-dīna) will die within a moment (kṣaṇe mari' yāya) like a fish out of water (jala vinā yena mīna). But when I see Kṛṣṇa's sweetly smiling face (madhura-hāsya-vadane), My mind and eyes are so pleased (mana-netra-rasāyane) that My desire for Him redoubles (kṛṣṇa-tṛṣṇā dviguṇa bāḍāya)." – CC Antya 17.59.

The queens of Govinda blossom only in presence of Govinda

"The goddesses of fortune are partial manifestations of Śrīmatī Rādhikā (vaibhava-gaṇa yena tāṅra aṅga-vibhūti), and the queens are reflections of Her image (bimba-pratibimba-rūpa mahiṣīra tati)." – CC Ādi 4.77.

"Chaitanya Mahaprabhu: The songs of the queens at Dvārakā (mahiṣīra gīta yena), which are mentioned at the end of the Tenth Canto of Bhāgavata Purana (daśamera śeṣe), have a very special meaning (tāra artha-viśeṣe). They are not understood even by the most learned scholars (paṇḍite nā bujhe)." – CC Antya 19.108.

"The queens said (mahiṣya ūcuḥ): O kurarī bird, you are lamenting (kurari vilapasi tvaṁ). Now it is night, and somewhere in this world the Supreme Lord is asleep in a hidden place (svapiti jagati rātryām īśvaro gupta-bodhaḥ vayam iva). But you are wide awake (vīta-nidrā), O friend (sakhi), unable to fall asleep (na śeṣe). Is it that, like us, you have had your heart pierced to the core by the lotus-eyed Lord's munificent, playful smiling glances? (kaccid gāḍha-nirviddha-cetā nalina-nayana-hāsodāra-līlekṣitena)," – BH 10.90.15.

Viśvanātha Cakravartī's Tatparya: the transcendental madness (unmāda) of the queens filled them with such ecstasy that they saw their own mood reflected in everyone and everything else.

"Poor cakravākī, even after closing your eyes, you continue to cry pitifully through the night for your unseen mate (netre nimīlayasi naktam adṛṣṭa-bandhus tvaṁ roravīṣi karuṇaṁ bata cakravāki). Or is it that, like us, you have become the servant of Acyuta and hanker to wear in your braided hair the garland He has blessed with the touch of His feet? (dāsyaṁ gata vayam ivācyuta-pāda-juṣṭāṁ kiṁ vā srajaṁ spṛhayase kavareṇa voḍhum)." – BH 10.90.16.

"Dear ocean, you are always roaring, not sleeping at night. Are you suffering insomnia? (bho bhoḥ sadā niṣṭanase udanvann alabdha-nidro 'dhigata-prajāgaraḥ) Or is it that, as with us, Mukunda has taken your insignias and you are hopeless of retrieving them? (kim vā mukundāpahṛtātma-lāñchanaḥ prāptāṁ daśāṁ tvaṁ ca gato duratyayām)." – BH 10.90.17.

Śrīdhara Svāmī's Tatparya: The queens presume that the ocean is anxious to see once again the mark of Lakṣmī's residence and the Kaustubha jewel on the Lord's chest, and they express their sympathy by saying that they also want to see these marks.

"My dear moon, having contracted a severe case of tuberculosis, you have become so emaciated that you fail to dispel the darkness with your rays (tvaṁ yakṣmaṇā balavatāsi gṛhīta indo kṣīṇas tamo na nija-dīdhitibhiḥ kṣiṇoṣi). Or is it that you appear dumbstruck because, like us, you cannot remember the encouraging promises Mukunda once made to you? (kaccin mukunda-gaditāni yathā vayaṁ tvaṁ vismṛtya bhoḥ sthagita-gīr upalakṣyase naḥ)." – BH 10.90.18.

"O Malayan breeze, what have we done to displease you, so that you stir up lust in our hearts, which have already been shattered by Govinda's sidelong glances? (kiṁ nv ācaritam asmābhir malayānila te 'priyam govindāpāṅga-nirbhinne hṛdīrayasi naḥ smaram)." – BH 10.90.19.

"O revered cloud, you are indeed very dear to the chief of the Yādavas, who bears the mark of Śrīvatsa. Like us, you are bound to Him by love and are meditating upon Him (megha śrīmaṁs tvam asi dayito yādavendrasya nūnaṁ śrīvatsāṅkaṁ vayam iva bhavān dhyāyati prema-baddhaḥ). Your heart is distraught with great eagerness, as our hearts are, and as you remember Him again and again you shed a torrent of tears. Association with Kṛṣṇa brings such misery! (aty-utkaṇṭhaḥ śavala-hṛdayo 'smad-vidho bāṣpa-dhārāḥ smṛtvā smṛtvā visṛjasi muhur duḥkha-das tat-prasaṅgaḥ)." – BH 10.90.20.

The ācāryas explain this verse as follows: The cloud acts as the friend of Lord Kṛṣṇa by shielding Him from the scorching rays of the sun, and certainly such an earnest well-wisher of the Lord must constantly meditate on Him with concern for His welfare. Although the cloud shares the Lord's blue complexion, it is Lord Kṛṣṇa's distinctive features, such as His Śrīvatsa mark, that especially attract him to this meditation. But what is the result? Simply unhappiness: the cloud is depressed and thus constantly sheds tears on the pretext of raining. "So," the queens advise him, "it would be better for you not to take much interest in Kṛṣṇa."

"O sweet-throated cuckoo, in a voice that could revive the dead you are vibrating the same sounds we once heard from our beloved, the most pleasing of speakers. Please tell me what I can do today to please you. (priya-rāva-padāni bhāṣase mṛta-sañjīvikayānayā girā karavāṇi kim adya te priyaṁ vada me valgita-kaṇṭha kokila)." – BH 10.90.21.

Viśvanātha Cakravartī's Tatparya: Though the song of a cuckoo is very pleasant, Lord Kṛṣṇa's wives perceive it as painful because it reminds them of their beloved Kṛṣṇa and exacerbates their pain of separation.

"O magnanimous mountain, you neither move nor speak (na calasi na vadasy udāra-buddhe kṣiti-dhara). You must be pondering some matter of great importance (cintayase mahāntam artham). Or do you, like us, desire to hold on your breasts the feet of Vasudeva's darling son? (api bata vasudeva-nandana; aṅghrim vayam iva kāmayase stanaiḥ vidhartum)." – BH 10.90.22.

"O rivers, wives of the ocean (sindhu-patnyaḥ), your pools have now dried up (śuṣyad-dhradāḥ). Alas, you have shriveled to nothing (karaśitā bata), and your wealth of lotuses has vanished (sampraty apāsta-kamala-śriya). Are you, then, like us, who are withering away because of not receiving the affectionate glance of our dear husband, the Lord of Madhu, who has cheated our hearts? (iṣṭa-bhartuḥ yadvad vayaṁ madhu-pateḥ praṇayāvalokam aprāpya muṣṭa-hṛdayāḥ puru-karśitāḥ sma)." – BH 10.90.23.

"Welcome, swan (haṁsa svāgatam). Please sit here and drink some milk (āsyatāṁ piba payo). Give us some news of the descendant of Śūra, dear one (brūhy aṅga śaureḥ kathāṁ). We know you are His messenger (dūtaṁ tvāṁ nu vidāma). Is that invincible Lord doing well (kaccit ajitaḥ svasti āste), and does that unreliable friend of ours still remember the words He spoke to us long ago? (uktam purā kim vā naḥ cala sauhṛdaḥ smarati tam) Why should we go and worship Him? (kasmāt bhajāmaḥ vayam) O servant of a petty master (kṣaudra), go tell Him (ālāpaya) who fulfills our desires (kāma dam) to come here without the goddess of fortune (śriyam ṛte). Is she the only woman exclusively devoted to Him? (sā eva eka-niṣṭhā striyām)." – BH 10.90.24.

Kubja Devi manifested her beauty only for Govinda

"Śukadeva Gosvāmī said: As He walked down the King's road, Lord Mādhava (atha vrajan rāja-pathena mādhavaḥ) then saw a young hunchback woman with an attractive face (vilokya kubjāṁ yuvatīṁ varānanāṁ), who carried a tray of fragrant ointments as she walked along (striyaṁ gṛhītāṅga-vilepa-bhājanām). The bestower of the ecstasy of love smiled and inquired from her as follows (papraccha yāntīṁ prahasan rasa-pradaḥ)." – BH 10.42.1.

Viśvanātha Cakravartī's Tatparya: The young hunchbacked girl was actually a partial expansion of the Lord's wife Satyabhāmā. Satyabhāmā is the Lord's internal energy known as Bhū-śakti, and this expansion of hers, known as Pṛthivī, represents the earth, which was bent down by the great burden of countless wicked rulers. Lord Kṛṣṇa descended to remove these wicked rulers, and thus His pastime of straightening out the hunchback Trivakrā, as explained in these verses, represents His rectifying the burdened condition of the earth. At the same time, the Lord awarded Trivakrā a conjugal relationship with Himself.

"The maidservant replied (sairandhry uvāca): O handsome one (sundara), I am a servant (dāsy asmy ahaṁ) of King Kaṁsa (kaṁsa), who highly regards (sammatā) me for the ointments I make (anulepa karmaṇi). My name is Trivakrā (trivakra-nāmā hy). Who else but You two deserve (vinā yuvām kaḥ anyatamaḥ tat arhati) ointments prepared by me (anulepa mad-bhāvitaṁ), which the lord of the Bhojas likes so much (bhoja-pater ati-priyaṁ)?" – BH 10.42.3.

Viśvanātha Cakravartī's Tatparya: Trivakrā, who is also known as Kubjā, used the singular address sundara, "O handsome one," to hint that she felt conjugal desire for Kṛṣṇa alone, and she used the dual form yuvām, "for both of You," to try to hide her conjugal sentiment. The hunchback's name, Trivakrā, indicates that her body was bent at the neck, chest and waist.

"Pressing down on her toes with both His feet (padbhyām ākramya prapade), Lord Acyuta (acyutaḥ) placed one upward-pointing finger of each hand under her chin (dry-aṅguly-uttāna-pāṇinā pragṛhya cibuke) and straightened up her body (adhyātmam udanīnamad)." "Simply by Lord Mukunda's touch (mukunda-sparśanāt), Trivakrā was suddenly transformed into an exquisitely beautiful woman with straight (Sadyo babhūva pramadā uttamā), evenly proportioned limbs (sā tadarju-samānāṅgī) and large hips and breasts (bṛhac-chroṇi-payodharā)." – BH 10.42.7-8.

"When Trivakrā saw Govinda arriving at her house, she at immediately rose from her seat in with high excitement (gṛham tam āyāntam avekṣya sā āsanāt sadyaḥ samutthāya hi jāta-sambhramā). Coming forward respectfully with her girlfriends, she greeted Acyuta by offering Him an excellent seat and other articles of worship (yathā upasaṇgamya sakhībhiḥ acyutam sabhājayām āsa sat-āsana ādibhiḥ)." – BH 10.48.3.

"Calling forward His beloved (āhūya kāntāṁ), who was anxious (viśaṅkitāṁ) and shy at the prospect of this new contact (nava-saṅgama-hriyā), the Lord pulled her by her bangled hands onto the bed (kaṅkaṇa-bhūṣite kare pragṛhya śayyām). Thus He enjoyed with that beautiful girl (adhiveśya rāmayā reme), whose only trace of piety was her having offered ointment to the Lord (anulepa arpaṇa puṇya leśayā)." – BH 10.48.6.

Viśvanātha Cakravartī's Tatparya: The words nava-saṅgama-hriyā indicate that Trivakrā was in fact a virgin girl at this point. She had been a deformed hunchback, and the Lord had recently transformed her into a beautiful girl. Therefore, although clearly lusting after Śrī Kṛṣṇa, she was naturally shy and anxious.

"[Trivakrā said:] O beloved, please stay here with me for a few days more and enjoy (saha uṣyatām iha preṣṭha dināni katicit mayā ramasva). I cannot bear to give up Your association, O lotus-eyed one! (na utsahe tyaktum saṅgam te amburuha-īkṣaṇa)." – BH 10.48.9.

"Promising her the fulfillment of this lusty desire (tasyai kāma-varaṁ dattvā), considerate Kṛṣṇa, Lord of all beings, paid Trivakrā His respects (mānayitvā ca māna-daḥ sarveśaḥ) and then returned with Uddhava (sahoddhavena) to His own supremely opulent residence (sva dhāma agamat ṛddhi-mat)." – BH 10.48.10.

All the Pūrvācāryas agree that the words kāma-varaṁ dattvā indicate that Lord Kṛṣṇa promised Trivakrā He would fulfill her lusty desires.

Dharti manifests her resources only for offering Govinda

"After Bhaumasura had stolen the earrings belonging to Indra's mother, along with Varuṇa's umbrella and the demigods' playground at the peak of Mandara mountain, Indra went to Lord Kṛṣṇa and informed Him of these misdeeds. The Lord, taking His wife Satyabhāmā with Him, then rode on Garuḍa to Prāgyotiṣa-pura, which was surrounded on all sides by fortifications consisting of hills, unmanned weapons, water, fire and wind, and by obstructions of mura-pāśa wire." – BH 10.59.2-3. Śrīdhara Svāmī and Viśvanātha Cakravartī explain why Lord Kṛṣṇa took His wife Satyabhāmā with Him. Lord Kṛṣṇa had once granted the blessing to Bhūmi, the earth-goddess, that He would not kill her demoniac son without her permission. Since Bhūmi is an expansion of Satyabhāmā, during the battle she would give permission to Kṛṣṇa, to kill the son of her expansion Bhūmi. Bhaumasura was born to Bhumi and Varaha deva, when Varaha had defeated Hiranyaksha and rescued Bhumi.

So, not just Prithvi/ Dharti/ Bhumi wants to offer all her resources only to her Yajnyapurusha Govinda, but also her child Bhaumasura wants to offer every opulent thing of this universe to Govinda, by stealing it from everywhere by force.

"Prithvi says: O King, the seeds, roots, herbs and grains, which were created by Lord Brahmā in the past, are now being used by nondevotees, who are devoid of all spiritual understanding (purā sṛṣṭā hy oṣadhayo brahmaṇā yā viśāmpate bhujyamānā mayā dṛṣṭā asadbhir adhṛta-vrataiḥ)." "O King, not only are grains and herbs being used by nondevotees, but, as far as I am concerned, I am not being properly maintained. Indeed, I am being neglected by kings who are not punishing these rascals who have turned into thieves by using grains for sense gratification. Consequently I have hidden all these seeds, which were meant for the performance of sacrifice/ Yajnapurusha (apālitānādṛtā ca bhavadbhir loka-pālakaiḥ corī-bhūte 'tha loke 'haṁ yajñārthe 'grasam oṣadhīḥ)." – BH 4.18.6-7.

Gaurahari's pain in separation from Govinda

"He for whom I have left everything is personally killing Me with His own hands. Kṛṣṇa has no fear of killing women. Indeed, I am dying for Him, but He doesn't even turn back to look at Me. Within a moment, He has broken off Our loving affairs." – CC Antya 19.51. "In this way, Śrī Gaurahari lamented in the mood of separation, "Alas, alas! O Kṛṣṇa, where have You gone?" Feeling in His heart the ecstatic emotions of the gopīs, Śrī Gaurahari agonized in their words, saying, "O Govinda! O Dāmodara! O Mādhava!" – CC Antya 19.53.

As Śrī Gaurahari lamented in this way, half the night passed. Then Svarūpa Dāmodara made the Lord lie down in the room known as the Gambhīrā." – CC Antya 19.55.

"Feeling separation from Kṛṣṇa, Śrī Gaurahari was so distraught that in great anxiety He stood up and began rubbing His face against the walls of the Gambhīrā." – CC Antya 19.58. "Blood oozed from the many injuries on His mouth, nose and cheeks, but due to His ecstatic emotions, the Lord did not know it." – CC Antya 19.59. "This pastime of Śrī Gaurahari's has been described very nicely by Raghunātha dāsa Gosvāmī in his book known as Gaurāṅga-stava-kalpavṛkṣa." – CC Antya 19.75.

"Because of separation from His many friends in Vṛndāvana, who were like His own life, Śrī Gaurahari spoke like a madman. His intelligence was transformed. Day and night He rubbed His moonlike face against the walls, and blood flowed from the injuries. May that Śrī Gaurahari rise in my heart and make me mad with love." – CC Antya 19.76.

"Śrī Gaurahari, to Svarupa Damodara and Ramananda Raya: Kṛṣṇa is My life and soul (kṛṣṇa mora jīvana). Kṛṣṇa is the treasure of My life (kṛṣṇa mora prāṇa-dhana). Indeed, Kṛṣṇa is the very life of My life (kṛṣṇa mora prāṇera parāṇa). I therefore keep Him always in My heart (hṛdaya-upare dharoṅ) and try to please Him by rendering service (sevā kari' sukhī karoṅ). That is My constant meditation (ei mora sadā rahe dhyāna)." – CC Antya 20.58.

Lakshmi Devi is also all pervading

Not just is Govinda pervading everywhere, just as fire is pervading in all wood (antar hṛdi sa bhūtānām āste jyotir ivaidhasi –BH 10.46.36). Not just is Dhaumavati Devi pervading everything, as the dormant smoke of the fire (sarvārambhā hi doṣeṇa dhūmenāgnir ivāvṛtāḥ – BG 18.48. dhūmenāvriyate vahnir yathādarśo malena ca yatholbenāvṛto garbhas tathā tenedam āvṛtam – BG 3.38).

Even Lakshmi Devi is also pervading throughout the ecosystem – we understand this because Lakshmi Devi was formed during the Samudra manthan, when the essence of all the natural substances in the universe was churned out.

"Fire, which is born for the sake of accepting oblations in ritualistic ceremonies, is the mouth of the Supreme Personality of Godhead (agnir mukhaṁ yasya tu). That Fire also exists within the depths of the ocean to produce wealth (jāta-vedā jātaḥ kriyā-kāṇḍa-nimitta-janmā), and that Fire is also present in the abdomen to digest food and produce various secretions for the maintenance of the body (antaḥ-samudre 'nupacan sva-dhātūn). May that supremely powerful Personality of Godhead be pleased with us (prasīdatāṁ naḥ sa mahā-vibhūtiḥ)." – BH 8.5.35.

[The Para-Agni through which Sita Mata disappeared and reappeared, before and after the Ramayana war, and the Para-Agni during the Agni pariksha, is Govinda himself. And He is the same Para-Agni which consumes the entire brahmanda during antim mahapralaya. This is the same Para-Agni which was produced by Sati Devi when she wanted to give up her body: satī sadyaḥ prajajvāla samādhi-ja-agninā – BH 4.4.27.]

"Brahmā: As one can derive fire from wood (yathā agnim edhasi), milk from the milk bag of the cow (amṛtam ca goṣu), food grains and water from the land (bhuvi annam ambu), and prosperity in one's livelihood from industrial enterprises (udyamane ca vṛttim), so, by the practice of bhakti-yoga, even within this material world, one can achieve Your favor or intelligently approach You (yogaiḥ manuṣyāḥ adhiyanti hi tvām guṇeṣu buddhyā). Those who are pious all affirm this (kavayaḥ vadanti)." – BH 8.6.12.

"Bhagawan Vishnu said: O demigods (devāḥ), cast into the Ocean of Milk (kṣiptvā kṣīrodadhau) all kinds of vegetables, grass, creepers and drugs (sarvāḥ vīrut tṛṇa latā auṣadhīḥ). Then, with My help (sahāyena mayā), making Mandara Mountain the churning rod and Vāsuki the rope for churning (manthānam mandaram kṛtvā netram kṛtvā tu vāsukim), churn the Ocean of Milk with undiverted attention (nirmanthadhvam atandritāḥ). Thus the demons will be engaged in labor (kleśa-bhājaḥ bhaviṣyanti daityāḥ), but you, the demigods, will gain the actual result, the nectar produced from the ocean (yūyam phala-grahāḥ)." – BH 8.6.22-23.

"Because of conveying the great mountain for a long distance, King Indra, Mahārāja Bali and the other demigods and demons became fatigued. Being unable to carry the mountain, they left it on the way." – BH 8.6.34. "The mountain known as Mandara, which was extremely heavy, being made of gold, fell and smashed many demigods and demons." – BH 8.6.35. "Observing that most of the demons and the demigods had been crushed by the falling of the mountain, the Lord glanced over them and brought them back to life. Thus they became free from grief, and they even had no bruises on their bodies." - BH 8.6.37. (even the asuras were respawned, to kill whom Hari takes avtara in each yuga). "When nectar did not come from the Ocean of Milk, despite so much endeavor by the best of the demigods and demons, the Supreme Personality of Godhead, Ajita, personally began to churn the ocean." – BH 8.7.16.

Many things were derived from the churning of the various substances inside the ocean, like: The poison, surabhi cow, uccaiḥśravā horse, airāvata elephant and other she-elephants, Kaustubha gem, pārijāta flower, the Apsarās. Then goddess of fortune, Lakṣhmī appeared. Then Vāruṇī was generated. Then Dhanvantari Avtara appeared with the nectar. And lastly, Lord Himself appeared as the Mohinī Avtara.

From this we can see that these many things are pervading in the abundant natural forests, we can also see that Bhagawan Vishnu is the only cause for the nectar which was churned.

Lakshmi Devi is pervading everywhere

"She who emerged from the combined shakti of all the devatas, having infinite radiance (sarva-deva-sharirebhyo ya-avirbhut-amita-prabha), is Bhagawati Mahalakshmi, who is the origin of all the three gunas (triguna sa mahalakshmih). It is She who killed the asura Mahishasura (sakshan-mahishamardini). Being invincible, she is proud of her bravery (unmada)." – saptaśatī, vaikṛtika rahasya 7.

"Hearing about the agony of the devatas and atrocities of the Mahishasura, Vishnu and Shambhu displayed anger against that asura. Their anger manifested in their arms and face (ittham nishamya devanam vachansi madhusudanah। chakara kopam shambhushcha bhrukutikutilananau)."॥2.9॥. "A great radiance appeared from the mouth of Chakrapani Shri Vishnu, filled with extreme anger. Similarly, a very heavy light also emanated from the bodies of other devatas like Brahma, Shankar and Indra (tatoatikopapurnasya chakrino vadanattatah। nishchakrama mahattejo brahmanah shankarasya cha) (anyesham chaiva devanam shakradinam shariratah।). All that combined to become one form (nirgatam sumahattejastachchaikyam samagachchhata).॥2.10-11॥. "That mass of great light appeared like a dazzling mountain. The devatas saw that its flames were spreading in all directions (ativa tejasah kutam jvalantamiva parvatam। dadrishuste surastatra jvalavyaptadigantaram)." ॥2.12॥. "There was no comparison to the radiance that manifested from the bodies of all the devatas. When gathered, it transformed into the form of a woman and seemed to permeate all three worlds with its light (atulam tatra tattejah sarvadevasharirajam। ekastham tadabhunnari vyaptalokatrayam tvisha)." ॥2.13॥. "During the battle, while fighting with the asuras, all the breaths that Devi exhaled (nihshvasan mumuche yanshcha yudhyamana raneambika) immediately transformed into hundreds and thousands of her equally powerful Ganas (ta eva sadyah sambhuta ganah shatasahasrashah।), all equipped with deadly weapons (yuyudhuste parashubhirbhindipalasipattishaih).” ॥2.52-53॥. – saptaśatī, dvitiyoadhyayah.

Devatas prayed, after the victory of Devi in the battle: We offer our obeisances to the mother of the universe, who is the embodiment of the power of all the devatas, and who has pervaded the entire world with her power. ॥4.3॥ Her influence and power cannot be comprehended by Sheshnag, Brahmaji and Mahadevji. ॥4.4॥ We offer our obeisances to the ultimate Bhagawati, who resides in the form of Lakshmi in the homes of virtuous people, in the form of daridrata in the homes of rascals, in the form of wisdom in the hearts of people with pure conscience, in the form of faith in good men, in the form of shame in noble people. Please accept our namaskara, O invincible Bhagawati, and keep protecting the universe. ॥4.5॥ You are the cause of the creation of the entire universe. Sattva Guna, Rajo Guna and Tamo Guna – all three qualities are present in you; Still, you do not seem to be in touch with the faults. Even Bhagawan Vishnu, Mahadevji and other devatas cannot reach the end of your glories. You are everyone’s shelter. This entire world is a amsha of you; Because you are the original, eternal, unmanifested para prakriti. ॥4.7॥ Devi! You are the Swaha by whose pronunciation all the devatas get satisfaction through the yagyas. Apart from this, you are also the reason for the satisfaction of ancestors, hence everyone also calls you Swadha. ॥4.8॥ Bhagwati! (possessed with six opulences)! You are the para vidya (supreme knowledge) which is the means to attain moksha, who is in the form of unthinkable Mahavrata, who is free from all defects, who considers the senses as the essence.॥4.9॥ For the sake of origin and maintenance of this world, you yourself have appeared in the form of Varta (farming and livelihood), you are the one who destroys the severe pain of the entire world. ॥4.10॥ Devi! You are the power of intelligence through which one gets the knowledge of all the scriptures. You are also Durgadevi who in the form of a boat takes us across the unsurpassable ocean of life. You have no attachment anywhere. ॥4.11॥

* * *

CHAPTER TWENTY-THREE

Bhagawati Gives Govinda & Govinda-Bhakti

> “*“Material Energy affectionately said (sa-sneham): If you wish liberation (yadi tvaṁ muktim icchasi) from this material world (jagād-edam), then you must get my blessings (tadāpy anugṛhāṇe māṁ), for I am guarding the door to it (māṁ tasyāḥ pratihāriṇīm).” “Material Energy continued: If you wish devotional service to Lord Visṇu (bhaktim icchasi vā visnos), then also (tathāpy) you should worship me to attain my mercy (māṁ krpaya bhaja), for I am His maidservant (etasya ceṭikām), sister (bhaginīm), potency (śakti-rūpaṁ) and provider of His devotional service (bhaktidam).” – Brihad-bhagavatamrita 2.3.27-28.*”

“During the first month of the winter season (hemante prathame māsi), the young unmarried girls (kumārikāḥ) of Gokula (nanda-vraja), observed the vow of worshiping goddess Kātyāyanī (ceruḥ kātyāyanī arcana-vratam). For the entire month they ate only unspiced khichri (haviṣyam bhuñjānāḥ). After they had bathed in the water of the Yamunā just as the sun was rising (āplutya ambhasi kālindyāḥ jala-ante ca udite aruṇe), the unmarried gopīs made an earthen deity of goddess Durgā on the riverbank (kṛtva prati-kṛtim devīm ānarcuḥ saikatīm). Then they worshiped her with such aromatic substances as sandalwood pulp, along with other items both opulent and simple, including lamps, fruits, betel nuts, newly grown leaves, and fragrant garlands and incense (gandhaiḥ mālyaiḥ surabhibhiḥ balibhiḥ dhūpa-dīpakaiḥ ucca-avacaiḥ ca upahāraiḥ pravāla phala taṇḍulaiḥ).” – BH 10.22.1-3.

“Rukmiṇī, while observing silence, went to see the lotus feet of the deity Bhavānī (padbhyāṁ viniryayau draṣṭuṁ bhavānyāḥ pāda-pallavam), she deeply absorbed her mind exclusively on the lotus feet of Kṛṣṇa (sā cānudhyāyatī samyaṅ mukunda-caraṇāmbujam). She was accompanied by her mothers and girlfriends (yata-vāṅ mātṛbhiḥ sārdhaṁ sakhībhiḥ parivāritā), and they were protected by the King’s valiant soldiers, who held their upraised weapons at the ready (guptā rāja-bhaṭaiḥ śūraiḥ sannaddhair udyatāyudhaiḥ). And all the while mṛdaṅgas, conchshells, paṇavas, horns and other instruments resounded (mṛdaṅga-śaṅkha-paṇavās tūrya-bheryaś ca jaghnire).” – BH 10.53.40-41.

“She was accompanied (parivārya vadhūm) by the well ornamented brāhmaṇas’ wives (dvija patnyaḥ sv-alaṅkṛtāḥ), who were singing and reciting prayers (gāyantyaḥ ca stuvantaḥ ca), were carrying various paraphernalia of worship, offerings, flower garlands, fragrances, clothing, jewelry. Professional singers, musicians, bards, chroniclers, heralds (gāyakāḥ vādya-vādakāḥ sūta māgadha vandinaḥ) and thousands of prominent courtesans (vāra-mukhyāḥ sahasraśaḥ) also accompanied them (jagmuḥ).” – BH 10.53.42-43. [Viśvanātha Cakravartī explains that from her own quarters up to the temple of Bhavānī, Rukmiṇī went by palanquin and thus was easily protected. Only for the last twelve to fifteen feet, from the palace to the temple area, did she go on foot, with royal bodyguards stationed outside the temple on all sides.]

“The elderly wives of brāhmaṇas who were expert in performing the puja rituals (tāṁ vai pravayaso bālāṁ vidhi-jñā vipra-yoṣitaḥ), executed Rukmiṇī’s puja unto goddess Bhavānī (bhavānīm vandayām cakruḥ). The presiding deity of Goddess Bhavani was accompanied with her consort Bhava (bhava-patnīm bhava-anvitām).” – BH 10.53.45. In this way, just like the goddess Bhavānī was united with her companion, similarly Rukmiṇī could also be united with her eternal male companion. [Viśvanātha Cakravartī comments that the term vidhi-jñāḥ may be understood to mean that since the learned wives of brāhmaṇas knew of Rukmiṇī’s desire to marry Kṛṣṇa, the verb vandayāṁ cakruḥ thus indicates that they prompted her to pray for what she really wanted.]

“[Princess Rukmiṇī prayed:] O mother Ambikā, I repeatedly offer my obeisances unto you (namasye tvāmbike abhīkṣṇam). Just as you are always united with your children and husband (sva-santāna-yutāṁ śivām). May my eternal husband Bhagawan Kṛṣṇa become united with me (bhūyāt patir me bhagavān kṛṣṇas). Please grant this to me (tat anumodatām)." "Rukmiṇī worshiped the goddess with water, scents, whole grains, incense, clothing, garlands, necklaces, jewelry (adbhir gandhākṣatair dhūpair vāsaḥ-sraṅ-mālya bhūṣaṇaiḥ), with various gifts and other prescribed offerings, and also with arrays of lamps (nānopahāra-balibhiḥ pradīpāvalibhiḥ pṛthak). The elderly brāhmaṇa women performed worship on her behalf with all these items (vipra-striyaḥ patimatīs tathā taiḥ samapūjayat), they also offered savories and cakes, prepared betel nut, sacred threads, fruit and sugarcane juice (lavaṇāpūpa tāmbūla kaṇṭha sutra phalekṣubhiḥ)." – BH 10.53.46-48.

"[After the puja, outside the temple of Ambika] Amid the procession (yātrā chalena), Rukmiṇī displayed her beauty for Kṛṣṇa alone (haraye arpayatīm sva-śobhām). Slowly she advanced (saivaṁ śanaiś calayatī) the two moving lotus-whorls of her feet (cala-padma-kośau), to attain Bhagawan Govinda (prāptiṁ tadā bhagavataḥ) she was eagerly awaiting for his arrival (prasamīkṣamāṇā)." "With the fingernails of her left hand (vāma-karajair) she pushed some strands of hair away from her face (utsārya alakān). Shyly looking from the corners of her eyes (apāṅgaiḥ hriyā aikṣata), she saw Kṛṣṇa amid/thru the assembly of kings (dadṛśe acyutam ca) who had come to attain her hand (prāptān nṛpān). At that moment, while His enemies looked on (dviṣatām samīkṣatām), Bhagawan Govinda seized (jahāra kṛṣṇo) the princess upon his chariot (tām rāja-kanyām ratham), who was eager to mount His chariot (ārurukṣatīm)." "After lifting the princess onto His chariot (rathaṁ samāropya), whose flag bore the emblem of Garuḍa (suparṇa-lakṣaṇaṁ), Mādhava who is already the eternal husband of Madhavi (mādhavaḥ), gradually preceded from there (tataḥ yayau puraḥ-gamaḥ śanaiḥ), along with Balarama (rāma), defeating the entire cluster of kings (rājanya cakram paribhūya). Just like a lion snatches away his portion from the midst of jackals (śṛgāla-madhyād iva bhāga-hṛd dhariḥ)." – BH 10.53.54-56. [Viśvanātha Cakravartī points out that since the beautiful form of Rukmiṇī is a manifestation of the Lord's internal energy, the nondevotees cannot perceive her. Thus the heroic kings assembled in Vidarbha were agitated with lust upon seeing the Lord's illusory potency, an expansion of Rukmiṇī. In other words, no one can lust after the Lord's eternal consort, since as soon as one's mind is contaminated with lust, the (misfortune/destructive) covering of Māyā separates one from the pristine beauty of the spiritual world and its inhabitants.]

Shlokas:

“The external potency Māyā who is of the nature of the shadow of the cit potency (śaktiḥ ekā chāyā iva), is worshiped by all people as Durgā, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord Govinda in accordance with whose will Durgā conducts herself (icchā anurūpam).” – Brahma-saṁhitā 5.44. "The world, in which Brahmā takes his stand and hymns the Lord of Goloka, is Devī-dhāma consisting of the fourteen worlds and Durgā is its presiding deity. She is ten-armed, representing the tenfold fruitive activities. She rides on the lion, representing her heroic prowess. She tramples down Mahīṣāsura, representing the subduer of vices. She is the mother of two sons, Kārttikeya and Gaṇeśa, representing beauty and success. She is placed between Lakṣmī and Sarasvatī, representing mundane opulence and mundane knowledge. She is armed with the twenty weapons, representing the various pious activities enjoined by the Vedas for suppression of vices. She holds the snake, representing the beauty of destructive time. Such is Durgā possessing all these manifold forms. Durgā is possessed of durga, which means a prison house. When jīvas begotten of the marginal potency (taṭasthā śakti) forget the service of Kṛṣṇa they are confined in the mundane prison house, the citadel of Durgā. The wheel of karma is the instrument of punishment at this place. The work of purifying these penalized jīvas is the duty devolved upon Durgā. She is incessantly engaged in discharging the same by the will of Govinda. When, luckily. the forgetfulness of Govinda on the part of imprisoned jīvas is remarked by them by coming in contact with self-realized souls and their natural aptitude for the loving service of Kṛṣṇa is aroused, Durgā herself then becomes the agency of their deliverance by the will of Govinda.So it behooves everybody to obtain the guileless grace of Durgā, the mistress of this prison house, by propitiating her with the selfless service of Kṛṣṇa. The boons received from Durgā in the shape of wealth, property, recovery from illness, of wife and sons, should be realized as the deluding kindness of Durgā. The mundane psychical jubilations of daśa-mahā-vidyā, the ten goddesses or forms of Durgā, are elaborated for the delusion of the fettered souls of this world. Jīva is a spiritual atomic part of Kṛṣṇa. When he forgets his service of Kṛṣṇa he is at once deflected by the attracting power of Māyā in this world, who throws him into the whirlpool of mundane fruitive activity (karma) by confining him in a gross body constituted by the five material elements, their five attributes and eleven senses, resembling the garb of a prisoner. In this whirlpool jīva has experience of happiness and miseries, heaven and hell. Besides this, there is a subtle body. consisting of the mind, intelligence and ego, inside the gross body. By means of the subtle body. the jīva forsakes one gross body and takes recourse to another. The jīva cannot get rid of the subtle body. full of nescience and evil desires, unless and until he is liberated. On getting rid of the subtle body he bathes in the Virajā and goes up to Hari-dhāma. Such are the duties performed by Durgā in accordance with the will of Govinda. In the Bhāgavata śloka, vilajyamānayā... durdhiyaḥ—the relationship between Durgā and the conditioned souls has been described. Durgā, worshiped by the people of this mundane world, is the Durgā described above. But the spiritual Durgā, mentioned in the mantra which is the outer covering of the spiritual realm of the Supreme Lord, is the eternal maidservant of Kṛṣṇa and is, therefore, the transcendental reality whose shadow, the Durgā of this world, functions in this mundane world as her maidservant." – Bimala Prasada on Brahma-saṁhitā 5.44.

CHAPTER TWENTY-FOUR

Pashu Bali Is Punya Karma

Pashu-bali is a higher non-violence, where we are actually liberating that pashu from painful animalistic life, and promoting him to blissful svarga.

Govinda encourages to behave responsibly like a self respectable man, not a klaibya.

A householder who is protecting his wife, kids, parents is the kshatriya of his house.

Acharyas sanction pashu-bali

Gaurahari: "In the Vedas and Purāṇas there are injunctions declaring that if one can revive a living being, one can kill it for experimental purposes." "Therefore the great sages sometimes killed old cows, and by chanting Vedic hymns they brought them back to life for perfection." "The killing and rejuvenation of such old and invalid cows was not truly killing but an act of great benefit." – CC Adi 17.160-162.

Gaurahari to unqualified Kazi: "Formerly there were powerful brāhmaṇas who could make such experiments using Vedic hymns, but now, because of the Kali-yuga, brāhmaṇas are not so powerful. Therefore the killing of cows and bulls for rejuvenation is forbidden." – CC Adi 17.163.

"Pashubali is an exception to the general rule of Ahimsa prescribed by Vedas." – Adi Shankaracharya, Brahmasutra Bhashya 3.1.25.

"The work of sacrifice enjoined by the Veda is therefore holy, being performed by authoritative men and considered blameless (tasmādviśuddhaṃ karma vaidikam śiṣṭairanuṣṭhīyamānatvāt anindyamānatvācca)." – Adi Shankaracharya.

"Bali isn't Himsa as the sacrificed animal enjoys in the realm of deities." – Ramanujacharya, Gita Bhashya 2.31.

"Pashubali in Vaidika Yagnya doesn't amount to any sin." – Madhvacharya, Purnapragnya Bhashya 3.1.25.

"There is no sin accumulated in Vaidika Hinsa." – Ramanandacharya, Ananda Bhashya 3.1.25.

"In the battlefield, a king or kṣatriya, while fighting another king envious of him, is eligible for achieving the heavenly planets after death, as the brāhmaṇas also attain the heavenly planets by sacrificing animals in the sacrificial fire. Therefore, killing on the battlefield on religious principles and killing animals in the sacrificial fire are not at all considered to be acts of violence, because everyone is benefited by the religious principles involved. The animal sacrificed gets a human life immediately without undergoing the gradual evolutionary process from one form to another, and the kṣatriyas killed on the battlefield also attain the heavenly planets, as do the brāhmaṇas who attain them by offering sacrifice." – BG 2.31 Tatparya by ACBVS Srila Prabhupada.

"Those who are kṣatriyas, they can, they're allowed sometimes to eat meat. It is understood Bhīma, Bhīma also eating sometimes meat. Bhīma. Amongst the Pāṇḍavas, only Bhīma. Not others. So if the kṣatriyas, they want to eat meat, they can be allowed on particular occasions. But they must go to the forest and kill the animal. Not that for meat-eating regular slaughterhouses should be maintained." – ACBVS Srila Prabhupada, on 3/14/74, in Vrindavana. [Bhima is a exemplary great soul, see BG 3.21.]

"They can take a goat and sacrifice before the deity, goddess Kālī, and then eat. Nobody should be given unrestricted freedom to eat meat. Or wine. If one is adamant to drink wine, then there is Caṇḍī-pūjā, Durgā-pūjā. That means restriction. Under certain condition." – ACBVS Srila Prabhupada, on 3/14/74, in Vrindavana.

Pashu Bali reference in the Bhagawatam: "Devī bhadra-kālī then began to drink the hot blood that flowed from the necks of the beheaded rogues and thieves, as if this blood were liquor (utpatya pāpīyasāṁ duṣṭānāṁ tenaivāsinā vivṛkṇa-śīrṣṇāṁ galāt sravantam asṛg-āsavam atyuṣṇaṁ). She drank this intoxicant with her associates (saha gaṇena nipīya ati-pāna mada vihvalā). Becoming intoxicated with this blood, they all began to sing very loudly and dance as though prepared to annihilate the entire universe (uccaiḥ-tarām sva-pārṣadaiḥ saha jagau nanarta ca). At the same time, they began to play with the heads of the rogues and thieves, tossing them about as if they were balls (vijahāra ca śiraḥ-kanduka līlayā)." – BH 5.9.18.

[Drinking of blood = Merging of consciousness. See 2.17 purport.]

Bhagawan consumes pashu-bali

"Bhagawan Nṛsiṁhadeva's mouth and mane were sprinkled with drops of blood (asṛk-lava ākta aruṇa keśara ānanaḥ), and His fierce eyes, full of anger, were impossible to look at (saṁrambha duṣprekṣya karāla locanaḥ). Licking the edge of His mouth with His tongue (vyātta ānana-antam vilihan sva-jihvayā), Nṛsiṁhadeva, decorated with a garland of intestines taken from Hiraṇyakaśipu's abdomen, resembled a lion that has just killed an elephant (yathā antra-mālī dvipa-hatyayā hariḥ)." – BH 7.8.30.

"Garuḍa, the carrier of Lord Viṣṇu, is not a vegetarian. He eats big snakes. Vāsuki, being a great snake, would be natural food for Garuḍa, the chief of birds. Lord Viṣṇu therefore asked Garuḍa to leave so that Vāsuki could be brought to churn the ocean with Mandara Mountain. These are the wonderful arrangements of the Supreme Personality of Godhead." – BH 8.6.39 Tatparya by ACBVS Srila Prabhupada.

Panchamukhi Hanuman has faces of Narasimha, Garuda, Varaha, therefore those faces also consume tamasic bhoga.

"Govinda says: Of the many-hooded Nāgas I am Ananta (anantaḥ ca asmi nāgānām), Among beasts I am the lion (mṛgāṇām ca mṛga-indraḥ aham), Among birds I am Garuḍa, the bearer of Lord Viṣṇu (vainateyaḥ ca pakṣiṇām), Of aquatics I am the crocodile/shark (jhaṣāṇām makaraḥ ca asmi). – BG 10.

Govinda in his virata rupa consumed all the fighters in Kurukshetra: "All the sons of Dhṛtarāṣṭra, along with their allied kings, and Bhīṣma, Droṇa, Karṇa – and our chief soldiers also – are rushing into Your fearful mouths (vaktrāṇi te tvaramāṇāḥ viśanti daṁṣṭrā karālāni bhayānakāni). And some I see trapped with heads smashed between Your teeth (kecit vilagnāḥ daśana-antareṣu sandṛśyante cūrṇitaiḥ uttama-aṅgaiḥ)." – BG 11.26-27.

Govinda drunk the forest fire, which had extended its tongues of flame toward all moving and nonmoving creatures: "'All right,' the boys replied (tathā iti), and immediately closed their eyes (mīlita akṣeṣu). Then Govinda (bhagavān), the master of all mystic power (yoga-adhīśaḥ), opened His mouth and swallowed (pītvā mukhena tān kṛcchrāt) the terrible fire (agnim ulbaṇam), saving His friends from danger (vyamocayat)." – BH 10.19.12.

Bhagawati consumes pashu-bali

Govinda to Bhadrakali: "Humans will worship you (arciṣyanti manuṣyāḥ tvām), by offering your various presentations like dhupa and pashu bali (dhūpa upahāra balibhiḥ), because being the supreme controller, you can fulfil all their material desires (sarva-kāma-vara-īśvarīm). You are supreme in fulfilling all the material and spiritual desires of everyone (sarva-kāma vara pradām)." "In different places on the surface of the earth, people will give you different names (nāmadheyāni kurvanti sthānāni ca narā bhuvi), such as Durgā, Bhadrakālī, Vijayā, Vaiṣṇavī, (durgeti bhadrakālīti vijayā vaiṣṇavīti ca), Kumudā, Caṇḍikā, Kṛṣṇā, Mādhavī, Kanyakā, (kumudā caṇḍikā kṛṣṇā mādhavī kanyaketi ca), Māyā, Nārāyaṇī, Īśānī, Śāradā and Ambikā (māyā nārāyaṇīśānī śāradety ambiketi ca)." – Bhagawata Purana 10.2.10-12. [Gaurahari is saying that vedic sacrifices are prohibited in this age, but that has no connection with tantric sacrifices, Govinda clearly says tantric sacrifices can be done.]

Vishnu to Devi: "They who address thee morning and afternoon with reverence and praise, and call thee Āryā, Durgā, Vedagarbhā, Ambikā, Bhadrā, Bhadrakālī, Kṣemadā, Bhagyadā, shall receive from my bounty whatever they desire. Propitiated with offerings of wine and flesh and various viands, thou shalt bestow upon mankind all their prayers." – Vishnu Puran 5.1.84-86.

"O sinless one! The goats, etc., offered as a sacrifice before the Devi attain to unending heavens. Therefore persons offering the sacrifices of goats do not incur any sin. O king! The goats, etc., and other beast offered as a sacrifice before the Devas undoubtedly go to the heavenly regions; therefore, in all the Śāstras, it has been decided that this killing of animals in a sacrifice is considered as non-killing." – Śrīmad Devī Bhāgavata Mahāpurāṇa, 3.26.33-34.

"O best of the Brahmanas, the goddess Durga is pleased with the offering of the sacrifice and by offering yajña a person does not attract the sin of killing an animal (balidānena viprendra durgāprītirbhavennṛṇām, hiṃsājanyaṃ na pāpaṃ ca labhate yajñakarmaṇi)." – Brahmavaivarta Mahāpurāṇa, Prakrti Khanda, Chapter 65, verse 10.

"All the Animals That are Sacrificed before Bhagavati Chamunda such as Buffaloes etc. attain svarga and there is no sin involved in sacrificing them (sā puṇyā sā pavitrā ca sā dharmasukhadāyinī, tasmātsadā pūjanīyā cāmuṇḍāmuṇḍamālinī. 16. tasyāṃ yadyupayujyante prāṇino mahiṣādayaḥ, sarve te svargatiṃ yānti ghnatāṃ pāpaṃ na vidyate. 17.).” – Bhavisya Purana, Uttara Parva, Chapter 138, verse 16-17.

Yajña-purusha nullifies all paap & gives all kripa

“Govinda: The devotees are released from all kinds of sins (santaḥ mucyante sarva kilbiṣaiḥ), because they eat food which is offered first for sacrifice (yajña-śiṣṭa aśinaḥ). Others, who prepare food for personal sense enjoyment, verily eat only sin (bhuñjate te tu agham pāpāḥ ye pacanti ātma-kāraṇāt). – BG 3.13. “Govinda: There is no work that affects Me; nor do I aspire for the fruits of action (na māṁ karmāṇi limpanti na me karma-phale spṛhā). One who understands this truth about Me also does not become entangled in the fruitive reactions of work (iti māṁ yo ’bhijānāti karmabhir na sa badhyate).” – BG 4.14. “Govinda: They are released from the bondage of material attachments (gata-saṅgasya muktasya) and their intellect is established in divine knowledge (jñānāvasthita-cetasaḥ). Since they perform all actions as a sacrifice [unto Yagnapurusha Govinda] (yajñāyācarataḥ karma), they merge entirely into transcendence (samagram praviliyate).” – BG 4.23. “Govinda: Even if you are considered to be the most sinful of all sinners (api cet asi pāpebhyaḥ sarvebhyaḥ pāpa-kṛt-tamaḥ), when you are situated in the boat of transcendental knowledge you will be able to cross over the ocean of miseries (sarvam jñāna-plavena eva vṛjinam santariṣyasi).” – BG 4.36.

“With the blood of the bodies of these sons, Lord Paraśurāma created a ghastly river, which brought great fear to the kings who had no respect for brahminical culture.” “Thereafter, Paraśurāma by offering sacrifices, began to worship Lord Vāsudeva.” “Standing on the bank of the great river Sarasvatī, cleared of all sins, Lord Paraśurāma appeared like the sun in a clear, cloudless sky.” – BH 9.16.18-23.

"Great Sages: One who has killed a brāhmaṇa, one who has killed a cow or one who has killed his father, mother or spiritual master can be immediately freed from all sinful reactions simply by chanting the holy name of Lord Nārāyaṇa. ... You will be freed even if you kill the entire universe, including the brāhmaṇas, not to speak of killing a disturbing demon like Vṛtrāsura." – BH 6.13.8-9.

CHAPTER TWENTY-FIVE

Everything Is Govinda

“When Govinda yawned, mother Yaśodā saw in His mouth the whole sky, the higher planetary system and the earth, the luminaries in all directions, the sun, the moon, fire, air, the seas, islands, mountains, rivers, forests, and all kinds of living entities, moving and nonmoving. When mother Yaśodā saw the whole universe within the mouth of her child, her heart began to throb, and in astonishment she wanted to close her restless eyes.” – BH 10.7.35-37.

“The universe too is called Vaishnava, because it originated from Vishnu.” [prādurāsan vaiṣṇavaṃ cocyate jagat. 70. – śrīmahābhārate vanaparvaṇi jayadrathavimokṣaṇaparvaṇi dvisaptatyadhikadviśatatamo’dhyāyaḥ] – Mahabharat Vana Parva, 272.70.

“Each and Every Atom of Jagat (Universe) is VishnuMay (Full of Vishnu), hence truth.” [viśvam viṣnumayam jagat | |] – Vishnu Samhita 3.47. (Jagat is hence True, because, “Sarva Vishnu-May Jagat" – Written in Vishnu Puran, Garud Puran, Padma Puran, Srimad Bhagwatam, Vishnu Samhita, Ramayan, Mahabharat.)

“Infinite crores of macrocosms shine forth on the palm of Mahāviṣnu’s hand, like a large number of Amalaka-fruits on the palm of a magician, engrossed in demonstrating his tricks.” [krīḍāsaktajālakakaratalāmalakavṛndavan mahāviṣṇoḥ karatale vilasantyanantakoṭibrahmāṇḍāni,] – Tripad Vibhuti Mahanarayana Upanishad 6.6-9.

“Vishnu is mother, Vishnu is father, Vishnu is relative, Vishnu is Friend. What is the need of such place where I don’t see Vishnu.” [viṣṇurmātā pitā viṣṇur viṣṇuḥ svajana bāndhavāḥ. yatra viṣṇuṃ na paśyāmi tena vāsena kiṃ mama.41.] – Garuda Maha Puran, Dharma kanda/preta kanda, Chapter 30.

“Vishnu is on earth. Vishnu is in water. Vishnu is on mountain. Vishnu is in fiery flames. Everything in the Universe is full of Vishnu.” [jale viṣṇuḥ sthale viṣṇur viṣṇuḥ Parvata mastake. Jvālāmālā kule viṣṇuḥ sarvaṃ viṣṇumayaṃ jagat. 42.] – Garuda MahaPuran, Preta kanda (Dharma kanda), Chapter 30.

“Vişnu is virtue, Vişnu is vow, Vişnu is worship; Vişnu is Tarpanam. He is Homa, Sandhyā, meditation and psychic trance.” [dharmo hi bhagavān viṣṇuḥ pūjā viṣṇostu tarpaṇam. homaḥ sandhyā tathā dhyānaṃ dhāraṇā sakalaṃ hariḥ. 3.] – Garuda Mahapuran Ach. Kh. Ch. 223.

“All righteous acts are Visṇu; all fruits there of are Vişnu; all holy rites are Vişnu; Lord Vişnu alone is the enjoyer of fruits and rites; that which is to be done is Vişnu; the instruments of doing such acts are Vişnu. There is nothing different and separate from him.” – Narada purana 1.13.153.

“As waves of the ocean, rising from the ocean, rush away from it only to return to it in the end, even so diverse kinds of knowledge, springing from Narayana, return to Narayana in the end.” [yathā samudrāta parasṛtā jalaughāsa; tama eva rājana punara āviśanti ime tathā jañānamahājalaughā; nārāyaṇaṃ vai punara āviśanti] – Mahabharat, Shanti parva, Section CCCXLIX, KMG.

“There is no mother, father or great lord other than I. Of the lustre of the sun, the protector of the universe I, Narayana, am the puruṣa of Yogic form. The Ascetics who abide by the Yogic practice see me. After realising the Atman they attain my reality.” [mātā pitā mahādevo matto hyanyanna vidyate, ādityavarṇo bhuvanasya goptā nārāyaṇaḥ puruṣo yogamūrttiḥ taṃ paśyanti yatayo yoganiṣṭhā ñañajñātvātmānamamṛtatvaṃ vrajanti,] – Kurma Purana 2.45.61.

“Salutations to Lord Visṇu, the omnipresent, Prabhaviṣṇu, Vishvarupa, the Lord of Dreams.” [namaḥ sakalalokāya viṣṇave prabhaviṣṇave, viśvāya viśvarūpāya svapnādhipataye namaḥ. 23.] – Agni Puran 43.23.

“Vishnu pervades not only all the worlds but also Dream-world too.” – Mahabharat, Anusasana Parva, Vishnu Sahasranama, Verse 6. (Vishnu is Lord of all the worlds ("Sarvalokamaheshwara") As well as Lord of Dreams too (SvapnaAdhipati)).

Govinda: "suhṛdaṁ sarva-bhūtānāṁ, jñātvā māṁ śāntim ṛcchati." BG 5.29. “I am the the most dear friend (suhrt).” – BG 9.18. “This being known, nothing further shall remain for you to know.” [yaj jñātvā neha bhūyo ’nyaj jñātavyam avaśiṣyate] – BG 7.2.

Govinda in BH 11.16: "My dear Uddhava, I am the Supersoul of all living entities, and therefore I am naturally their well-wisher and supreme controller. Being the creator, maintainer and annihilator of all entities, I am not different from them." "I am the ultimate goal of all those seeking progress, and I am time among those who exert control. I am the equilibrium of the modes of material nature, and I am natural virtue among the pious."

"Among things possessing qualities I am the primary manifestation of nature, and among great things I am the total material creation. Among subtle things I am the spirit soul, and of things that are difficult to conquer I am the mind." "Among the Vedas I am their original teacher, Lord Brahmā, and of all mantras I am the three-lettered oṁkāra. Among letters I am the first letter, 'a,' and among sacred meters I am the Gāyatrī mantra."

"Among the demigods I am Indra, and among the Vasus I am Agni, the god of fire. I am Viṣṇu among the sons of Aditi, and among the Rudras I am Lord Śiva." "Among saintly brāhmaṇas I am Bhṛgu Muni, and I am Manu among saintly kings. I am Nārada Muni among saintly demigods, and I am Kāmadhenu among cows."

"I am Lord Kapila among perfected beings and Garuḍa among birds. I am Dakṣa among the progenitors of mankind, and I am Aryamā among the forefathers." "My dear Uddhava, among the demoniac sons of Diti know Me to be Prahlāda Mahārāja, the saintly lord of the asuras. Among the stars and herbs I am their lord, Candra (the moon), and among Yakṣas and Rākṣasas I am the lord of wealth, Kuvera."

"Iam Airāvata among lordly elephants, and among aquatics I am Varuṇa, the lord of the seas. Among all things that heat and illuminate I am the sun, and among human beings I am the king." "Among horses I am Uccaiḥśravā, and I am gold among metals. I am Yamarāja among those who suppress and punish, and among serpents I am Vāsuki."

"O sinless Uddhava, among the best of snakes I am Anantadeva, and among those animals with sharp horns or teeth I am the lion. Among the social orders I am the fourth, or the renounced order of life, and among the occupational divisions I am the first, the brāhmaṇas." "Among sacred and flowing things I am the holy Ganges, and among steady bodies of water I am the ocean. Among weapons I am the bow, and of the wielders of weapons I am Lord Śiva."

"Among residences I am Mount Sumeru, and of impervious places I am the Himālayas. Among trees I am the holy fig tree, and among plants I am those that bear grains." "Among priests I am Vasiṣṭha Muni, and among those highly situated in Vedic culture I am Bṛhaspati. I am Kārtikeya among great military leaders, and among those advancing in superior ways of life I am the great personality Lord Brahmā."

"Among sacrifices I am study of the Veda, and I am nonviolence among vows. Among all things that purify I am the wind, fire, the sun, water and speech." "Among the eight progressive states of yoga I am the final stage, samādhi, in which the soul is completely separated from illusion. Among those desiring victory I am prudent political counsel, and among processes of expert discrimination I am the science of the soul, by which one distinguishes spirit from matter. Among all speculative philosophers I am diversity of perception."

"Among ladies I am Śatarūpā, and among male personalities I am her husband, Svāyambhuva Manu. I am Nārāyaṇa among the sages and Sanat-kumāra among brahmacārīs." "Among religious principles I am renunciation, and of all types of security I am consciousness of the eternal soul within. Of secrets I am pleasant speech and silence, and among sexual pairs I am Brahmā."

"Among the vigilant cycles of time I am the year, and among seasons I am spring. Among months I am Mārgaśīrṣa, and among lunar houses I am the auspicious Abhijit." "Among ages I am the Satya-yuga, the age of truth, and among steady sages I am Devala and Asita. Among those who have divided the Vedas I am Kṛṣṇa Dvaipāyana Vedavyāsa, and among learned scholars I am Śukrācārya, the knower of spiritual science."

"Among those entitled to the name Bhagavān I am Vāsudeva, and indeed, you, Uddhava, represent Me among the devotees. I am Hanumān among the Kimpuruṣas, and among the Vidyādharas I am Sudarśana." "Among jewels I am the ruby, and among beautiful things I am the lotus cup. Among all types of grass I am the sacred kuśa, and of oblations I am ghee and other ingredients obtained from the cow."

"Among the enterprising I am fortune, and among the cheaters I am gambling. I am the forgiveness of the tolerant and the good qualities of those in the mode of goodness." "Of the powerful I am bodily and mental strength, and I am the devotional activities of My devotees. My devotees worship

Me in nine different forms, among which I am the original and primary Vāsudeva."

"Among the Gandharvas I am Viśvāvasu, and I am Pūrvacitti among the heavenly Apsaras. I am the steadiness of mountains and the fragrant aroma of the earth." "I am the sweet taste of water, and among brilliant things I am the sun. I am the effulgence of the sun, moon and stars, and I am the transcendental sound that vibrates in the sky."

"Among those dedicated to brahminical culture I am Bali Mahārāja, the son of Virocana, and I am Arjuna among heroes. Indeed, I am the creation, maintenance and annihilation of all living entities." "I am the functions of the five working senses — the legs, speech, anus, hands and sex organs — as well as those of the five knowledge-acquiring senses — touch, sight, taste, hearing and smell. I am also the potency by which each of the senses experiences its particular sense object."

"I am form, taste, aroma, touch and sound; false ego; the mahat-tattva; earth, water, fire, air and sky; the living entity; material nature; the modes of goodness, passion and ignorance; and the transcendental Lord. All these items, along with knowledge of their individual symptoms and the steady conviction that results from this knowledge, represent Me." "As the Supreme Lord I am the basis of the living entity, of the modes of nature and of the mahat-tattva. Thus I am everything, and nothing whatsoever can exist without Me."

"Even though over a period of time I might count all the atoms of the universe, I could not count all of My opulences which I manifest within innumerable universes." "Whatever power, beauty, fame, opulence, humility, renunciation, mental pleasure, fortune, strength, tolerance or spiritual knowledge there may be is simply an expansion of My opulence."

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CHAPTER TWENTY-SIX

Why Hanuman didn't use Sanjivani

When Lakshman got injured from being attacked by Meghnada, Rama sends Hanuman to bring the sanjeevani-booti from Himalaya, to get medicines for curing Lakshman. But what if Rama sends Hanuman to bring sanjeevani-vidya from Shiva, instead of sanjeevani-booti?

Rama could have been able to revive all of his dead soldiers again and again, and could have excelled in the battle while having zero casualties. Hanuman had connection with all the devatas - he was Rudra avtar, he was student of Surya devata, he was pawan-putra, he had vardan of each devata since his childhood. Rama would have got the upperhand in the war, and would have emerge victorious much sooner, isn't it? No. Rama would not do such thing.

Rama will consider it unfair or partiality, to have sanjeevani vidya with himself alone, which is not present with his opponent Ravana. Rama would stick to fight the war with fair means, due to being a dharma-murty.

Even if the enemy used cheating and illusory tactics in the war, still Rama would have fought honestly, asper the codes of war. Ravana was already creating illusions on the battlefield. His son Indrajita also fought a entirely mystic war with Lakshman, he would attack Lakshman from behind the clouds, shift positions while attacking, attack while remaining invisible, and so many other illusory tactics.

During the war, every day many warriors would die, from both of the armies. Rama would perform the antim-sanskaar for each of his soldier, while Ravana would simply throw away all his dead soldiers into the ocean. So that the opposing army would get demotivated and lose their warrior courage, by not seeing any dead enemy soldier fallen on the battlefield, while seeing lots of dead monkey soldiers lying dead from the previous day battle, and thereby getting fooled into thinking that asura sena is stronger than vanara sena.

If Rama decided to use sanjeevani vidya, he would have arranged for his enemy to have it too. Ravana was already a Shiva bhakt, seeing the vidya with Rama, he himself would have approached shiva to get that for himself. Rama being Bhagawan won't lose the war against a asura, even if He acts dead during the pastime He will be respawned by other warriors.

If both of the armies had sanjeevani then each of the dead soldier would keep respawning, there would be no conclusion to the war in this way. Rama's purpose of dharma-sthapana would become sidetracked, both the armies would get caught into endless battle with no outcome. The war would have been continued till today. The universe would get imbalanced, yuga cycles would get disrupted. Rama would be responsible for this imbalance, He would end up doing something totally opposite to his mission of dharma sthapana.

Rama was performing nara-lila, he had a purpose of restoring dharma. Rama's purpose was not to engage in perpetual battle, he wanted to quickly restore dharma, then go back to his place, to exchange reciprocation with his devotees there.

The use of sanjeevani-vidya in warfare is already in practice, in other planetary systems. There are the devataas who are amara, and there are danavas who have sanjeevani vidya with them. The devatas don't die but are defeated, overpowered and tortured by the asuras. The asuras get killed, but then they are again respawned by Shukra, then after being reborn, the asuras again go back to continue troubling the devatas, and conquer over swarga-loka.

This sanjeevani vidya is suitable to be used in other planetary systems, which are enjoyment oriented. But our bharat-varsha planetary system, is a karma bhumi, and is only meant for higher spiritual practices, so only necessary things are made available for us here.

Seva of Bhagawan vs seva of bhaktas

The seva of Bhagawan is unlimited crore times greater than the seva of any bhakta. Bhakta can never become equal to Bhagawan. This we understand from the Ramayana, when Hanuman was attacked by Bharath Maharaja.

Hanuman was carrying the Dronagiri mountain to Lanka, to cure Lakshmana from the wound caused by Indrajit's attack. He was doing it for the sake of reviving the life of Lakshmana. Although Rama had himself ordered Hanuman to bring the Sanjeevani, and although Lakshmana is nondifferent from Rama, yet still this seva was not directly related to Rama, there is a difference, bheda.

While on the other side there was Bharata Maharaja, who was selflessly protecting the kingdom of Ayodhya, for the pleasure of Shri Rama. Bharath Maharaja was engaged in direct service of Shri Rama, while Hanuman was engaged in indirect service of Shri Rama.

That's why Bharath Maharaja was able make Hanuman fall down in battle, when he misunderstood Hanuman to be a enemy who is coming to attack Ayodhya, by throwing that huge mountain over the city of Shri Rama, at the time when Hanuman was flying carrying the mountain towards Lanka by passing through the route of Ayodhya. Then Hanuman explained to Bharatha his mission, and Bharatha asked for forgiveness and requested him to proceed towards Rama immediately.

Another reason why Hanuman was impacted by the attack of Bharat is because, Hanuman was using only a small portion of his unlimited strength. It's was not a major battle or even a real battle, for Hanuman to put more strength. Hanuman knew that He was passing through Ayodhya which is the kingdom of Rama, and maybe Rama had told Hanuman to bring him information about his Ayodhya while returning from Himalaya with that mountain.

Hanuman was cursed in his childhood by Brahmana, to forget all his strengths and superpowers, when he was doing mischief with his powers and causing trouble to everyone around him. Actually it was Hanuman's own desire to not use his strengths for any purpose other than for Rama seva.

Hanuman wanted his strength only to be used in seva of Rama therefore he himself hid his powers, until the time for his Rama seva arrived. Hanuman is a eternal sevaka of Rama, and cannot be subjected to influence of any shrapa or any brahmastra attacks of anyone.

The Brahman who cursed Hanuman was nothing more than a instrument for Hanuman to execute his own cause. Regarding the real worthlessness of the Brahmanas, see all the episodes of how the Brahmanas were troubled by Hiranyakshipu, Tadaka, and so many asuras. If those Brahmanas were really powerful or effective, then they could have used their curses or subtle strength to destroy the asuras who caused them so much disturbances.

Neither could they end the entire dynasty of asuras for once, nor could they protect themself from the asuras every time, they had to take shelter of kings or devatas for their protection. From this we should understand that Hanuman was under no obligation to restrain his strength due to curse by a Brahmana, he just refused to use it anywhere except for the seva of Rama.

If Brahmanas were really that much powerful, they could have protected themselves in every yuga, from the evils of this world. And Bhagawan wouldn't have to come to protect them in each yuga then.

If someone says that Parshurama was a brahmana, and if a brahmana becomes angry then he will show everyone his true strength, then ask them what happened to Parashuram when he was standing against real kshatriyas like Bhishma and Bhagawan Rama? No doubt Parashuram is also avtar of Bhagawan Vishnu, but his example is given only to address our main concept here.

The devatas giving vardana to Hanuman in his childhood is also a asura vimohana event, actually Hanuman had his strengths even before he was given vardan by devatas.

Hanuman himself hid his powers. Hanuman is not interested in having a existence which is not in relation with Rama, so what to speak of having mystic powers if he can't use it for the pleasure of Rama.

"Whatever powers of control Bhagawan Hari had originally delegated to the devatas, for the exercise of their particular authority (yad yad bhagavatā dattam ādhipatyaṁ sva-siddhaye), these devatas offered back to Bhagawan Hari, when He has now appeared on the earth, O King (sarvaṁ pratyarpayām āsur harau bhūmi-gate nṛpa)." – BH 10.50.56.

Keep your spiritual life incognito

"Chaitanya Mahaprabhu: His [Pundarika Vidyanidhi's] external appearance is just like a materialist. No one can recognize him as a Vaisnava (visayira praya tanra paricchada-saba cinite na pare keha, tinho ye vaisnava)." "He took birth in Cattagrama and is a greatly learned brahmana. He is expert in following his religious duties and is honored by all (catigrame janma vipra parama pandita parama-svadharma sarva-loka-apeksita)." "Pundarika Vidyanidhi was such a dear associate of Lord Caitanya. Gaura Raya manifested many such devotees in this world (caitanyera priya-patra vidyanidhi hena saba bhakta prakasila gauranidhi)." – CB Madhya 7.14, 22-23.

“The pastimes of Krsna are incomprehensible to the materialists. Sometimes the devotees of Krsna also remain incognito and deceive the living entities of this world by covering themselves with material opulences." "The devotees of Krsna also often display the pastimes of gross materialists on account of their reluctance to reveal their actual identity before the eyes of unqualified persons. In order to bewilder those who were eligible to be illusioned by seeing one’s external dress, Pundarika Vidyanidhi presented himself in the dress of a gross materialist in the pastimes of Gaura, the covered incarnation.” – CB M 7.22 Tatparya by Srila Bhaktisiddhantha.

“When the eternal servants of Krsna situate themselves within the varna principles of this world, they sometimes engage in trade as members of the third varna. Such communities are called vaisyas or vaniks. In order to direct their propensities, they spend their time protecting cows, cultivating land, trading, and loaning money on interest." " Just by hearing the name of Nityananda Prabhu, the people of the entire world are purified from the propensity for committing sin. Even the merchants, the fallen, and the foolish are purified and become knowers of the Absolute Truth and devotees of the Supreme Lord. Then no one can doubt their purity.” – CB M 3.134 by Bhaktisiddhantha.

Renunciation is a effect of daridrata

“Of course, Lord Viṣṇu is all-merciful. He did not become angry at the activities of Bhṛgu Muni, for Bhṛgu Muni was a great brāhmaṇa. ... Yet it is said that from the time of this incident the goddess of fortune, Lakṣmī, has not been very favorably disposed toward the brāhmaṇas, and therefore because the goddess of fortune withholds her benedictions from them, the brāhmaṇas are generally very poor.” – ACBVSSP on BH 10.89.8-9.

"At the time of this pastime Bhṛgu Muni had not yet become a pure Vaiṣṇava; otherwise he would not have acted so rashly toward the Supreme Lord. Not only was Lord Viṣṇu taking rest, but He was lying with His head in His wife’s lap. For Bhṛgu to strike Him in this position – and not with his hand but with his foot – was worse than any other offense Bhṛgu could have imagined." – Śrīla Jīva Gosvāmī on BH 10.89.8-9.

From this we can understand that, all the glorification we find for renunciation of wealth/ bhikshu profession in the Bhagawatam is nothing else but just a result of shrapa/ prakopa of Mata Lakshmi upon both the brahmanas and the Lord of brahmanas. Its just that those people/ speakers are under the effect of curse/ misfortune therefore they're foolishly speaking such nonsense delusional things. Meanwhile, on the other hand, all the real Bhaktas were extremely rich, for example: The village of Barsana, the palaces of Dwaraka, the kingdom of Ayodhya, they city of Navadwipa. Indraprastha Kishkindha, Bilaswarga etc.

[Bhagawan sent two of His men for three times, and punished the entire lineage of brahmanas at least six times for the severe offence towards Lakshmi Devi]

"The Supreme Personality of Godhead advised the two doorkeepers, Jaya and Vijaya, that by dint of bhakti-yoga in anger they would be delivered from the curses of the brāhmaṇas. Śrīla Madhva Muni remarks in this connection that by practicing bhakti-yoga one can become free from all sinful reactions. Even a brahma-śāpa, or curse by a brāhmaṇa, which cannot be overcome by any other means, can be overcome by bhakti-yoga." "Bhakti-yoga is so powerful that both demigods and asuras can derive its benefits if they always think of the Personality of Godhead." "In the material planets there are different grades of sinful activities, of which disrespecting a brāhmaṇa or a Vaiṣṇava is the most sinful. Here it is clearly stated that one can overcome even that grave sin simply by thinking of Viṣṇu, not even favorably but in anger. Thus even if those who are not devotees always think of Viṣṇu, they become free from all sinful activities." – ACBVSSP on BH 3.16.31.

Get rid of brahminical curses

"Another brāhmaṇa came to see the kīrtana performance (āra eka vipra āila kīrtana dekhite), but the door was closed, and he could not enter the hall (dvāre kapāṭa, — nā pāila bhitare yāite)." "He returned home with an unhappy mind (phiri' gela vipra ghare mane duḥkha pāñā), but on the next day he met Gaurahari on the bank of the Ganges and spoke to Him (āra dina prabhuke kahe gaṅgāya lāga pāñā)."

"That brāhmaṇa was expert in talking harshly and cursing others (śāpe pracaṇḍa durmukha). Thus he broke his sacred thread (paitā chiṇḍiyā) and declared, "I shall now curse You, for Your behavior has greatly aggrieved me (śāpiba tomāre muñi, pāñāchi mano-duḥkha)."

"The brāhmaṇa cursed the Gaurahari, 'You shall be bereft of all material happiness!' (saṁsāra-sukha tomāra ha-uka vināśa). When Gaurahari heard this, He felt great jubilation within Himself (śāpa śuni' prabhura citte ha-ila ullāsa)." "Any faithful person who hears of this brāhmaṇa's cursing Gaurahari (prabhura śāpa-vārtā yei śune śraddhāvān), will get delivered from all brahminical curses (brahma-śāpa haite tāra haya paritrāṇa)." – CC Adi 17.60-64.

Nimai Pandita proudly using his vidyā-bala

"In this way Viśvambhara kept His identity concealed while constantly performing saṅkīrtana in Navadvīpa (hena-mate navadvīpe prabhu viśvambhara gūḍha-rūpe saṅkīrtana kare nirantara)." – CB M 17.3. "In ordinary dealings, Nimai Pandita appeared to be full of pride (vyavahāre dekhi prabhu yena dambha-maya). Even atheists were frightened by seeing the strength of His knowledge (vidyā-bala dekhi' pāṣaṇḍī o pāya bhaya)." – CB M 17.5.

"Nimai Pandita considered the Bhaṭṭācāryas, who were supposed to be learned in grammar, as no better than a blade of grass (vyākaraṇa-śāstre sabe vidyāra ādāna bhaṭṭācārya prati o nāhika tṛṇa-jñāna)." – CB M 17.6. "In His own ecstasy, the Nimai Pandita kept His identity covered as He wandered throughout the city in the association of all His servants (nagara bhramaṇa kare prabhu nija raṅge gūḍha-rūpe thākaye sevaka-saba-saṅge)." – CB M 17.7.

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CHAPTER TWENTY-SEVEN

Shiva's Bhakta Vatsalyata

Whatever good thing a envious person sees he wants it for himself, the more the materialist is degraded, to that worse extent he can go to harm others, for the sake of plundering that thing. The easy way to keep oneself safe from such people is to not display any precious thing to them, or keep all ones belongings hidden.

That's why sattvika devotees are often inclined to live a minimalistic lifestyle, away from all worldly opulences, in order to be able to devote their full time in doing Govinda's bhajan alone, and to avoid coming in the attention of envious materialistic people who create unnecessary disturbances due to envy.

Sanatan Goswami gave away all his gold coins, to protect his life from the thieves on his path, who could even kill him to snatch the gold, while he was escaping from his pre-devotional administrative life, to take shelter of Mahaprabhu. All our Six Goswamis were renunciates who had left behind worldly connections. Jagannath das Babaji would sit inside toilet to do Japa, to avoid interactions with mundane people.

Shiva wanted to remain detached from all comforts and entanglements of this world, and always remain united with Vishnu via dhyana samadhi. For this purpose Shiva had made his residence in isolated places like shmashana ghat and uninhabited mountains.

Shiva does not have a proper home, or comfortable lifestyle. Seeing Shiva's lifestyle, Ravana wanted to build a golden palace for Shiva to reside in. Ravana built a golden palace in his kingdom lanka by the blessings of Shiva only, and invited him to come there to stay. But Shiva refused to stay in the opulent golden lanka, which he himself gave to Ravana.

On one side, Shiva has his own sankalpa for his sadhana standards and lifestyle standards. but from another side Shiva is also 'Ashutosh', who is very quick to fulfill desires of his sadhakas. who never disregards even his unqualified sadhakas.

So how to reconcile Shiva's refusal of this proposal, for the sake of his own sankalpa? Shiva gets pleased very easily and awards immediate favours to his sadhakas. Ravana had built that palace specifically for Shiva only. Ravana even tried to take Devi Parvati to that golden palace or temple in Lanka, but he was cheated by Vishnu, thereby couldn't take Parvati Mata over there.

Only Sita Mata stayed there, and nobody else. So Shiva fulfilled the desire of his bhakta Ravan, through his appearance as the wife of Rama, in form of Sita Mata. Later, Mata Sita was kept in that palace, when she was abducted by Ravana.

Now, it's important to understand that nothing happens without the iccha of Sita-Rama. Sita and Rama and essentially one and nondifferent from each other. Both of them together reside in hearts of their bhaktas, and keep giving them kripa. Otherwise, if Bhagawan Vishnu can protect his bhagini (sister) Parvati, can't he protect his own bharya (shakti) Lakshmi?

Sita-Rama is swayam Bhagawan. Sita being shakti of Rama is nondifferent from Rama, both are one and same. Nothing can happen without desire Bhagawan Sita-Rama. It should also be acknowledged that whatever events occurred had the sanctioning of Sita Mata herself.

Sita was already aware of this event, the Ramayana text itself mentiones that Rama had a conversation with Sita, and told her to assume a chaya rupa, before she was going to be kidnapped.

Who was this Ravan actually? He was the nitya-siddha associate of Lakshmi-Narayana in Vaikuntha. Ravan and Kumbhakaran were Jaya and Vijaya of vaikuntha, they were serving as the guards of Vaikuntha. They were amshas of Lakshmi-Narayana, and therefore always had vatsalya kripa of Mata Lakshmi upon themself. A mother visiting the home of his child, and giving kripa is a normal conduct. Ravan is a nitya siddha parshada of Rama, who is always related with Rama and appears with him in every Ramalila pastime, to serve Rama as his enemy, and Ravana has the same platform of existence as Rama.

Shlokas:

"Gaurahari: Sītādevī, the dearmost wife of the Supreme Lord Rāmacandra, certainly has a spiritual form full of bliss (īśvara-preyasī sītā – cid-ānanda-mūrti). No one can see her with material eyes, for no materialist has such power (prākṛta-indriyera tāṅre dekhite nāhi śakti)." "To say nothing of touching mother Sītā, a person with material senses cannot even see her (sparśibāra kārya āchuka, nā pāya darśana). When Rāvaṇa kidnapped her, he kidnapped only her material, illusory form (sītāra ākṛti-māyā harila rāvaṇa)." "As soon as Rāvaṇa arrived before Sītā, she disappeared (rāvaṇa āsitei sītā antardhāna kaila). Then just to cheat Rāvaṇa she sent an illusory, material form (rāvaṇera āge māyā-sītā pāṭhāila)." "Spiritual substance is never within the jurisdiction of the material conception (aprākṛta vastu nahe prākṛta-gocara). This is always the verdict of the Vedas and Purāṇas (veda-purāṇete ei kahe nirantara)." – CC M 9.191-194.

"When Rāvaṇa came to kidnap mother Sītā and she saw him, she took shelter of the fire-goddess, Agni (rāvaṇa dekhiyā sītā laila agnira śaraṇa). The fire-goddess covered the body of mother Sītā, and in this way she was protected from the hands of Rāvaṇa (rāvaṇa haite agni kaila sītāke āvaraṇa)." – CC M 9.202. "When she was petitioned by mother Sītā, the fire-goddess, Agni, brought forth an illusory form of Sītā (sītayārādhito vahniś chāyā-sītām ajījanat), and Rāvaṇa, who had ten heads, kidnapped the false Sītā. The original Sītā then went to the abode of the fire-goddess (tāṁ jahāra daśa-grīvaḥ sītā vahni-puraṁ gatā). When Lord Rāmacandra tested the body of Sītā, it was the false, illusory Sītā that entered the fire (parīkṣā-samaye vahniṁ chāyā-sītā viveśa sā). At that time the fire-goddess brought the original Sītā from her abode and delivered her to Lord Rāmacandra (vahniḥ sītāṁ samānīya tat-purastād anīnayat)." – CC M 9.211-212.

Durga Devi is the original deity of fire, She has names like: Agnidurga, Agnivarna, Agnijwala, Agnidevata, in the Saptashati. The Agni devata invoked by Sita Mata was Mahamaya herself, who was capable of creating a illusory form, due to her being the source of all false illusions. Shiva assumed the form of Devi Sita and resided in that place of his devotee, and real Sita went in palace of Parvati who is Narayana himself. "Gaurahari: Real Sita was kept in the place of Devi Parvati (sītā lañā rākhilena pārvatīra sthāne), and maya Sita was given by Agni (māyā-sītā diyā agni). In this way Rāvaṇa was cheated (vañcilā rāvaṇe)." – CC M 9.204.

CHAPTER TWENTY-EIGHT

Lakshmi ji & Srinivasa

Lakshmi ji became angry on Vishnu

"Śukadeva Gosvāmī said: Once, O King, as a group of sages were performing a Vedic sacrifice on the banks of the Sarasvatī River, a controversy arose among them as to which of the three chief deities is supreme." "Eager to resolve this question, O King, the sages sent Lord Brahmā's son Bhṛgu to find the answer. First he went to his father's court."

"To test how well Lord Brahmā was situated in the mode of goodness, Bhṛgu failed to bow down to him or glorify him with prayers. The lord became angry at him, inflamed into fury by his own passion." "Though anger toward his son was now rising within his heart, Lord Brahmā was able to subdue it by applying his intelligence, in the same way that fire is extinguished by its own product, water."

"Bhṛgu then went to Mount Kailāsa. There Lord Śiva stood up and happily came forward to embrace his brother." "But Bhṛgu refused his embrace, telling him, 'You are a deviant heretic.' At this Lord Śiva became angry, and his eyes burned ferociously. He raised his trident and was about to kill Bhṛgu when Goddess Devī fell at his feet and spoke some words to pacify him. Bhṛgu then left that place and went to Vaikuṇṭha, where Lord Janārdana resides."

"There he went up to the Supreme Lord, who was lying with His head on the lap of His consort, Śrī, and kicked Him on the chest. The Lord then rose, along with Goddess Lakṣmī, as a sign of respect. Coming down from His bedstead, that supreme goal of all pure devotees bowed His head to the floor before the sage and told him, 'Welcome, brāhmaṇa. Please sit in this chair and rest awhile. Kindly forgive us, dear master, for not noticing your arrival.'" "Please purify Me, My realm and the realms of the universal rulers devoted to Me by giving us the water that has washed your feet. This holy water is indeed what makes all places of pilgrimage sacred. Today, my lord, I have become the exclusive shelter of the goddess of fortune, Lakṣmī; she will consent to reside on My chest because your foot has rid it of sins."

"Śukadeva Gosvāmī said: Bhṛgu felt satisfied and delighted to hear the solemn words spoken by Lord Vaikuṇṭha. Overwhelmed with devotional ecstasy, he remained silent, his eyes brimming with tears." "O King, Bhṛgu then returned to the sacrificial arena of the wise Vedic authorities and described his entire experience to them." – Bhagawatam 10.89.1-13.

[This chapter goes further ahead and establishes Govinda's superiority over Mahavishnu.]

Why did Lakshmi ji left the place of Vishnu?

Devotees have a lot of difficulty, in seeing the pastime of Lakshmi-Venkateshwara, regarding why is Lakshmi Devi doing such a painful and unbearable pastime activity, of living separated from her consort Bhagawan Vishnu.

The reason is, because of intolerance of separation from us, her own Jiva amshas, who are suffering in this material world away from them, and away from their spiritual world.

It is a sacrifice on the behalf of the universal mother, to remain near her children to keep giving blessing and providing them, while the children have left them and come to this material world. [Shastric examples of Jivas being separated from Bhagawan are Jaya, Vijaya, Chitraketu, Chota Haridas. Example of Jivas coming down for the sake of seva are the empowered acharyas.]

We Jiva atmas actually belong to the spiritual planets of Vaikuntha, but due to some reasons we have left behind our original home Vaikuntha, and our original parents Lakshmi Narayan, and have fallen down into this material place. But that doesn't end here. Bhagavan Vishnu can't tolerate this separation from us. And He won't let us live away from him in this material world, for a very long time.

Bhagawan Vishnu comes here in each yuga, by taking a Avatar, and performing pastimes, attracting our minds, creating desire within us to get reconnected with Him. Thereby taking us back with him, to our original home by our own svecchha. But we couldn't digest this one thing. Regarding, why only is Sri Vishnu alone showing his inclination, for getting reunited with his amshas? What about our eternal universal mother, Mata Lakshmi Devi? Why isn't She thinking about us? Has she stopped caring for us? Has she forgotten us?

While, on the other hand we see that, even mothers of this degraded material world are extremely attached to their children, and have lots of concerns for them. So how could our eternal mother ever reject us? Our heart simply refuses to accept this. The reality is, not only is our heart not accepting this, but even our eternal mother has not rejected us. Actually Her compassion is not just gigantic, but even greater than the compassion of our eternal beloved father Narayan.

Narayan only comes here to visit us once in every yuga, (As Paramatama, Hari is providing us assistance and is upset with us being bahirmuka, but he isn't forcing us to become Bhakta). While, Mata Lakshmi Devi herself comes after us, follows us, stays around us and observes us from a distance, continuously waiting for us to turn back and return to Vaikuntha.

Not just waiting for us to turn back, but is providing us material blessings for this life, while simultaneously creating situations in our life that we turn back towards Lakshmi Narayan, again and again as much as we are again and again forgetting them by remaining entangled in material activities, repeatedly.

Although Lakshmi Mata never leaves the side of Narayana, she is always residing in the chest of Narayan as Shrivatsa, feets of Narayana, in different seva of Narayana. Although she is one and nondifferent from Narayana, yet out of compassion she comes to stays near our presence. Narayana follows Mata Lakshmi and comes in form of Lord Venkataraman Govinda. in Bhu Vaikuntha Tirupati, Tirumala hills.

Actually, the purpose of this pastime is to give kripa to us, otherwise Lakshmi Mata in anger could have gone to other places like: Nirguna Brahmajyoti, or Void outside universe where Dhumavati Devi is residing, or in the deep depths of Karana-sagar itself, or stayed in invisible aprakat form.

Mata Lakshmi Devi could have gone to any other place, but she chose to come and stay here, in the centre of the universe – Bharata varsha, amongst her Jiva amshas.

Both Lakshmi and Narayan are waiting for us, to return back to them. But as usual, the greater action has been taken by Lakshmi Mata, out of her greater compassion, and then by Narayana. Hari took the sankalpa of coming again and again in each yuga, but Mata took the sankalpa of coming down here, herself, to stay along with us, as long as we remain here.

Mata Lakshmi Devi and Bhagawan Venkateshwara are telling us that, they both will go back to Vaikuntha only when we come back with them to Vaikuntha, and until then they will remain staying here as long as we remain ignorant of our eternal identity and don't surrender back to them.

Another indication we get from Lakshmi Devi being separated from Narayana, is of a Bhakta being separated from Bhagawan, and then Bhagawan going behind the Bhakta, following him, to call him back to him, to his home. Where Lakshmi Mata represents the separated devotee, and Venkateshwara who came in search of Devi, represents Bhagawan himself, who is so much eager to bring the Bhakta back, into his original abode.

Similarly we see in the Ramayana, Mata Sita herself goes and stays in lanka, by her own decision, in a garden outside the palace of Ravana, and keeps protecting him and looking after his welfare. Ramayan says the reason why Rama was unable to kill Ravana initially, is because He was holding Sita Mata in his heart. Now Sita Mata can't be present in anybody's heart unless and until she herself wants to.

After Rama killed him, Ravana left the asura body and he merged back into the body of Rama. He got Mukti instantly, and was restored back, into his eternal position, of being the guardian of Vaikuntha. Only after liberating Her child from that horrible demoniac existence, and sending him back to Vaikuntha, Mata Sita then left that place and went back to Ayodhya, along with Rama, Lakshman, Hanuman, and the other devotees who served Rama.

Otherwise, can anything happen against the desire of Bhagawan? When Rama Lakshman and other warriors were unable to defeat Sahastra-Ravana, who was much more powerful than Dashanan-Ravana, Sita Mata herself raised weapon and killed him, alone. So couldn't Sita Mata simply protect herself from getting abducted by Ravana, and therefore avoiding the whole Ramayan war pastime, beforehand itself?

Linga rupa of Jagatmata

Mahalakshmi Devi has her own linga form as Matru-linga. All devatas have their linga form, eg: "yajña-liṅgo janārdanaḥ" – BH 3.13.13.

Devi being mother of everyone in the universe, is herself the origin of the nirguna shiva, also the origin all other devatas, and also of the jiva tattvas. Mata Lakshmi Devi has herself assumed a male form - in shape of Shiva, for the sake of giving kripa, to Jiva amshas in this world. As complementary to Vishnu, who assumed a female form, in shape of Sati or Parvati, and has been giving kripa to jivas in this world.

"Lakshmi is eternal, the universal Mother, and is ever in union with Vishnu. Just as Vishnu pervades all things, she also does, O best of Brahmins." – Vishnu Puran 1.18.17.

Couldn't Lakshmi-Narayan have come in their original form, as they were, what was the need of accepting this gender swapped manifestations, for providing kripa to us? No they couldn't come in their original form, because they didn't want to destroy our free will.

We came out of Vaikuntha, in pursuit of being separated from them. This material world is a place for Jivas who are bahirmukha, who have turned their face away from Govinda, and are in search for a alternative of Govinda, for fulfilling their existential necessities here now, that which earlier was being provided by Govinda.

So why would they appear in their original form, if we don't want to see them at all? If we have turned our face away from them? Because they want to respect our free will, so they didn't appear as they themselves. Otherwise it would be seen as if, they are still chasing us, and have not granted us our freedom to go away from them.

Not just, they don't want to force us, but also, they don't want us to feel dominated, or forced, or brutally entangled by them, having no free will, or an existence apart from them, away from them. Yet they couldn't tolerate seeing us suffering here alone, therefore they keep giving us kripa, and keep working upon our spiritual upliftment.

"Bhagawan acts through His material energy in the creation, maintenance and annihilation of this cosmic manifestation (yan māyā-ceṣṭitaṁ puṁsaḥ, sthity-utpatty-apyayāya hi), just to deliver the living entity by His compassion and stop the living entity's birth, death and duration of materialistic life (anugrahas tan-nivṛtter). Thus He enables the living being to return home, back to Godhead (ātma-lābhāya ceṣyate)." – BH 9.24.58.

Even from the spiritual perspective, there is a huge necessity of free will. Without free will we can't love somebody fully and freely, we need our individuality to reciprocate properly.

If we don't have individuality – having proprietorship and ownership of our objects, then how can we offer to Govinda something that which is not ours? Giving someone something back, which we previously had borrowed from them, is simply like returning them their thing back, there is no sense of loving exchanges, no fulfilling reciprocation.

We won't experience loving reciprocation, without being able to offer something, added with our love. That would be just like repaying back loan, not actual Love. We need ownership of a thing, in order to be in a position of offering that thing to someone.

If we don't have something then we can't offer it to someone. We can't feel the experience of giving, offering, contributing something which doesn't belongs to us. If we don't have something of ourselves, then the exchanges would be simply of borrowing and returning. Govinda doesn't want our existence and reciprocation to be that much dry. That's why we have been given free will, ahamkara, consciousness.

Govinda hasn't created this universe and it's inhabitants, to derive any benefit from them. Govinda is not running a factory up there, for which he is searching for labourers, to do his work. Govinda is already full of everything, he is Paripurna, Govinda just wants to share his fullness with us, he wants to share his completeness with us, that's why we exist. Govinda wants us to reciprocate love with him, offer him objects for his benefit, and get benefitted from his worship. The entire universe is designed in a way, to facilitate loving reciprocation between Govinda and his bhaktas.

Mahaprabhu goes to this extent saying that, Govinda has no other work to do, other than reciprocating love with his bhaktas. This entire existence is nothing but a play of Purusha and Prakriti, or Shaktimaan and Shakti, and is meant for reciprocation of love between Bhagawan and Bhakta. The only work or occupation of Govinda is to reciprocate with his bhaktas, the only function of Jivas is Govinda's nitya dasa.

Mahalakshmi is the absolute

From Devi Mahatmya, Pradhanikam Rahasyam: "MahāLakṣmī is the first, foremost, and the origin of everyone, from Her all the deities of three gunas originate, She is supreme Parameshwari (sarvasya-adya mahalakshmis-triguna parameshvari). She Is both defined by form and indefinable formlessness; having manifested in every ways, She pervades in everything (lakshya-alakshya-svarupa sa vyapya kritsnam vyavasthita)." ॥4॥. "In her hands, She holds a citron, mace, shield, and drinking vessel (matulungam gadam khetam panapatram cha bibhrati). On her head, O king, She bears a serpent, linga, and yoni (nagam lingam cha yonim cha bibhrati nripa murdhani)." ॥5॥. "Her complexion is the color of molten gold, and like molten gold, her ornaments shine (tapta-kanchana-varna-abha, tapta-kanchana-abhushana). She permeated the entire void universe with Her own effulgent light (shunyam tadakhilam svena purayamasa tejasa)." ॥6॥.

"Seeing the entire universe as empty and void, the supreme Parameshvari (shunyam tadakhilam lokam vilokya parameshvari) assumed a parama rupa [of Mahakali], which is the total embodiment of tamas (babhara paramam rupam tamasa kevalena hi)." ॥7॥. "She assumed form of a woman (nari babhuva), shining black like collyrium, teeth glistening in her lovely mouth (sa bhinnanjanasankasha danshtrankitavaranana), having wide eyes, having slender waist (vishalalochana tanumadhyama)." ॥8॥. "Her four hands were adorned with sword, drinking-cup, head, and shield (khadga-patra-shirah-khetair-alankrita-chaturbhuja), Her neck garlanded with strands of headless torsoes and a necklace made of skulls (kabandhaharam shirasa bibhrana hi shirahsrajam)." ॥9॥.

"Thus manifested, this tamasidevi, the supreme among all women, asked Mahalakṣmī, "mother, give me my names and deeds, salutations to you again and again" (sa provacha mahalakshmim tamasi pramadottama, nama karma cha me matardehi tubhyam namo namah)." ॥10॥. "Mahālakṣmī told to tamasidevi who is the best among women, "I give you the names [you will be known by] and the actions [you will perform] (tam provacha mahalakshmistamasim pramadottamam, dadami tava namani yani karmani tani te)." ॥11॥. "MahāMāyā, MahāKālī, Mahāmārī, Ksudhā, Trsā, Nidrā, Trsṇā, Ekavirā, Kālarātri, Duratyayā (mahamaya mahakali mahamari kshudha trisha, nidra trishna chaikavira kalaratrirduratyaya)." ॥12॥. "These are your names, and their meanings will be revealed by your actions (imani tava namani pratipadyani karmabhih). Understanding your actions through them, whoever reflects on them will attain happiness (ebhih karmani te jnatva yoadhite soashnute sukham)." ॥13॥.

"O king, after having spoken thus to Mahakali, Mahālakṣmī, through her surpassingly pure suddha sattva guna, assumed another unequalled form [of Mahasaraswati], which was lustrous like the moon (tamityuktva mahalakshmih svarupamaparam nripa, sattvakhyenatishuddhena gunenenduprabham dadhau)." ॥14॥. "She became an exquisite woman, holding prayer beads and goad, vīṇā, and book. Unto her Mahālakṣmī gave these names (akshamala-ankusha-dhara vina-pustaka-dharini, sa babhuva vara nari namanyasyai cha sa dadau)." ॥15॥. "Mahāvidyā, Mahāvāṇī, Bhāratī, Vāk, Sarasvatī, Āryā, Brāhmī, Kāmadhenu, Vedagarbhā and Dhīśvarī (mahavidya mahavani bharati vak Sarasvati, arya brahmi kamadhenurvedagarbha cha dhishvari)." ॥16॥.

"Then MahāLakṣmī said to MahāKālī and MahāSarasvatī: "Goddesses, bring forth couples, male and female, according to your own natures (athovacha mahalakshmirmahakalim sarasvatim, yuvam janayatam devyau mithune svanurupatah)." ॥17॥. "Having spoken thus, Mahālakṣmī produced her own female and male couple (ityuktva te mahalakshmih sasarja mithunam svayam), the resplendent male was born of the golden womb [of Garbhodakshyayi Vishnu], and the women expanded was seated on a lotus flower (hiranyagarbhau ruchirau stripunsau kamalasanau)." ॥18॥. "The Mother named the male Brahmā, Vidhi, Virinca, Dhātr; And She named the female Srī, Padmā, Kamalā, Lakṣmī (brahman vidhe virincheti dhatarityaha tam naram, shrih padme kamale lakshmityaha mata cha tam striyam)." ॥19॥.

"Likewise MahāKālī and Bhāratī each produced a couple (mahakali bharati cha mithune srijatah saha). I shall tell you their forms and names (etayorapi rupani namani cha vadami te)." ॥20॥. "MahāKālī brought forth (mahakali janayamasa) a blue-throated, red-armed, white-limbed, and moon-crested male (nilakantham raktabahum shvetangam chandrashekharam, purusham), and a white female (sitam striyam)." ॥21॥. "He is called Rudra, Sankara, Sthāṇu, Kapardī, and Trilocana (sa rudrah shankarah sthanuh kapardi cha trilochanah). The woman is called Trayī, Vidyā, Kāmadhenu, Bhāsāksarā, And Svarā (trayi vidya kamadhenuh sa stri bhashakshara svara)." ॥22॥.

"MahāSarasvatī brought forth a shining white female and a blue-black male, O king (sarasvati striyam gaurim krishnam cha purusham nripa). I shall tell you their names (janayamasa namani tayorapi vadami te)." ॥23॥. "[His are] Viṣṇu, Kṛṣṇa, Hrsīkeśa, Vāsudeva, Janārdana (vishnuh krishno hrishikesho vasudevo janardanah); [Hers are] Umā, Gaurī, Satī, Caṇḍī, Sundarī, Subhagā, Śivā (uma gauri sati chandi sundari subhaga shiva)." ॥24॥.

"In this way, these three young women expanded themselves into these masculine male forms [and feminine female forms] (evam yuvatayah sadyah purushatvam prapedire). Those who are able to understand will certainly comprehend, but not the rest who remain uncomprehending (chakshushmanto nu pashyanti netareatadvido janah)." ॥25॥.

[Tridevatas represent Hari's grihastha parivar: Brahma is of the category Bhu-Shakti, Shiva of category Shri-Shakti, Vishnu is Krishna tattva and is master of both these shaktis.]

"Then, O king (nripa), Maa MahāLakṣmī (mahalakshmir) presented Trayī as a wife to Brahmā (brahmane pradadau patnim trayim), Gaurī to Rudra (rudraya gaurim varadam), and Srī to Vāsudeva (vasudevaya cha shriyam)." ॥26॥. "Virinca united with Svarā created creation/ developments within the Universal Egg (svaraya saha sambhuya virinchoandamajijanat). The blessed, heroic Rudra, together with Gauri, broke it open [or gave birth to the living entities in various species] (bibheda bhagavan rudrastad gaurya saha viryavan)." ॥27॥. "Within the egg, O king, was the primary matter, destined to evolve into all the universal structure, moving and unmoving, consisting of the five gross elements (andamadhye pradhanadi karyajatamabhunnripa, mahabhutatmakam sarvam jagatsthavarajangamam)." ॥28॥. "Keśava, together with Ma Lakṣmī, nourished and protected it (puposha palayamasa tallakshmya saha keshavah). Maheśvara, along with Ma Gauri, dissolved all the universe (sanjahara jagatsarvam saha gaurya maheshvarah)." ॥29॥.

"O great king, MahāLakṣmī is the supreme Parameshwari, the true essence of all that is (mahalakshmir maharaja sarva-sattvamayi-ishvari). She is both formless and with form, bearing various names (nirakara cha sakara saiva nanabhidhanabhrit)." ॥30॥. "She can be described by different names, yet by no other name [Can She Truly Be Known] (namantarairnirupyaisha nanna nanyena kenachit)." ॥31॥.

Lakshmi and Mahalakshmi

Mahalakshmi is the origin of tridevis: Lakshmi Saraswati and Bhadrakali. Mahishasur mardini is a form of Bhadrakali, Tamasidevi Bhadrakali comes out of Mahalakshmi and does the work of killing demons. Triguna Parameshvari Mahalakshmi is origin and essence of all shakti tattva, and all Her expansions are always present inside of Her just as all the expansions and forms of Govinda are always present inside Him. Triguna Parameshvari Mahalakshmi not just includes all the three gunas within Herself, but She is beyond all the three gunas as well.

If we compare this Mahalakshmi to Garbhodakshyayi Vishnu's Lakshmi, and Her expansion Lakshmi as Kshirodakshyayi Vishnu's Lakshmi. Then it can be seen as, when Bhrigu kicked the chest of Kshirodakshyayi Vishnu, which is the residence of Lakshmi Devi, she became angry because Vishnu didn't punish Bhrigu for this offence. Therefore out of anger, Lakshmi Devi, who was an expansion of Mahalakshmi and who was born from the churning of Samudra being seated on a lotus flower, returned back to her source Mahalakshmi and stayed within her. Because Mahalakshmi Devi has manifested herself in Kolhapur Kshetra, it is seen as Lakshmi Devi merged herself into the Mahalakshmi staying in bhuloka.

Then realising his mistake out of separation from Her, Vishnu comes and performs pastimes of Venkateshwara in search of Lakshmi Devi, to ask for forgiveness and to take Her back with Him to His abode. Then Lakshmi Devi goes back and resides once again with Shri Vishnu in Kshir sagara, and in the chest of Venkateshwara in Tirumala hills.

Mahalakshmi Mandir is present in Shaktipeetha area

When the bodyparts of Mata Devi fell on those places, those places became powerful by the presence of Devi Sati, and performing tapasya over there leads to better results. But many of the Shakti peethas have no connection with the temples built upon those Shakti peethas.

The temples weren't automatically manifested on those places, nor were the vigrahas. The svayambhu murtis we find there today, has its own different history, and they were often coming from different places and sources. All the contemporary temples we see in Shaktipeethas were built recently in Kaliyuga.

Before beginning of every yuga there is a mini pralay, which destroys all previous things and restarts new things once again. So all the previous temples and structures and villages were destroyed during the pralaya prior to kaliyuga.

Because all temples have a individual itihasas, unrelated to the shakti peethas, so thinking that the deities inside the temples built on those sacred shakti peethas, are svayambhu manifestations of Devi or are nondifferent/equal to Devi, is a very incorrect understanding.

Jagannath Mandir in Vimala Shakti peetha: In Jagannath Puri which is also Vimala Devi's Kshetra, Bhagawan Jagannath is not a manifestation of goddess Vimala, Jagannath is swayam Bhagawan.

Mahalakshmi Mandir in Kolhapur Shakti peeth: Mahalakshmi Devi is not a form or fragment of Sati devi, in this chapter we saw shastra pramana that Sati Devi is the expansion of the expansion (Mahasaraswati) of Mahalakshmi Devi.

Renuka mandir in Ekvira Shakti peetha: Renuka devi is a normal jiva tattva who had performed rigorous austerity and attained siddhis and godhood. Renuka devi is clearly inferior, and not equal to Devi Sati.

Also, in few sacred temples, there are lots of false and silly folktales which are not at all shastric, which are not at all helpful in ones attainment of Bhagawat Prema or even Mukti. Such things needs to be refuted and corrected. All apasiddhanthas deserves to be thoroughly destroyed.

In few Shaktipeethas, our temples were broken by foreigner invaders, and their religious places of worship were built at those places, and we should destroy all those degraded structures, and reconstruct all of our lost temples asper proper scriptural injunctions.

Shlokas:

"Having a huge eye, having complexion similar to that of molten kanchan, holding four arms, holding in those hands respectively matulinga (fruit of Bijore), mace, khet (shield) and betel leaf and also holding snake, linga and yoni on the head (caturbhujā viśālākṣī taptakāñcana saṃnibhā, mātuliṅga gadāṃ kheṭaṃ sudhāpātraṃ ca bibhratī)." – Pancharatra Aagam, Lakshmi Tantra 4.38.

"O one of auspicious face! Just as Vishnu is omnipresent, so is Lakshmi. This ever auspicious wife of Vishnu rules the world. She has hands and feet on all sides. She has eyes and heads on all sides. Narayani, the mother of the world, is the refuge of the entire world. The entire immovable and mobile world takes shelter of her sight. The existence and destruction of the world happens due to the opening and closing of her eyes. The threefold Goddess Mahalakshmi is the root cause of everything. She pervades the entire universe in visible and invisible forms and keeps it stable." – Padma Purana 6.227.14-17.

"Agastya: A great Asura was frightening the three worlds in the form of a boar. The goddess killed that demon and stayed in the beautiful city of Kolhapur ever since (trailokyaṃ kolarūpeṇa trāsayaṃtaṃ mahāsuram, vinihatya sthitāṃ tatra ramye kolāpure pure)." "After reaching the place the excellent sage bowed down to Mahālakṣmi who bestows whatever is desired, through very pleasing words. He was highly delighted in his mind (saṃprāpyātha mahālakṣmīṃ munivaryaḥ praṇamya ca, tuṣṭāva vāgbhiriṣṭābhiriṣṭadāṃ hṛṣṭamānasaḥ)." – Skand Puran, Kashi Khand 1.5.78-79. "Agastya: Everything touched by You will be purified, but everything abandoned by You will be impure in this world, O Lakshmi. O lotus flower, the consort of Lord Viṣṇu, wherever Your name is situated, it is very auspicious (tvatspṛṣṭameva sakalaṃ śucitāṃ labheta tvatyaktameva sakalaṃ tvaśucīha lakṣmi, svannāma yatra ca sumaṃgalameva tatra śrīviṣṇupatni kamale kamalālaye'pi)." – Skand Puran 1.5.86.

By Devi's grace Brahma, Indra and Shiva become great: "(Harih Om, Salutations to Mother Lakshmi) By Obtaining Whose Grace through Her Beautiful Soft Glance, Lord Brahma, Indra and Gangadhara (Shiva) become Great. O Mother, You blossom in the Three Worlds like a Lotus as the Mother of the Vast Family, You are Praised by All and You are the Beloved of Mukunda." [śrīmanmandakaṭākṣalabdha vibhava brahmendragaṅgādharām, tvāṃ trailokya kuṭumbinīṃ sarasijāṃ vande mukundapriyām.] – Sri Suktam 28, rig veda.

Mahalakshmi says: "Whomever I want to make, I'll make him Rudra, I'll make him Brahma, I'll make him a Rishi, I'll make him a wiseman." [yam kamaye tam-tamugram krnomi tambrahmanam tam rsim tam sumedham] – Ambrani Sukta, Rig Veda, Book 10, Hymn 125.

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CHAPTER TWENTY-NINE

Lakshmi ji in Govinda's Lila

> *““Gaurahari: Whatever a pure devotee wants from his master, Lord Kṛṣṇa doubtlessly grants (kṛṣṇa sei satya kare, yei māge bhṛtya) because He has no duty other than to fulfill the desire of His devotee (bhṛtya-vāñchā-pūrti vinu nāhi anya kṛtya)." – CC Madhya 15.166.”*

Govinda manifested Himself as Narayana

“Once Śrī Kṛṣṇa playfully manifested Himself as Nārāyaṇa, with four victorious hands and a very beautiful form (āviṣkurvati vaiṣṇavīm api tanuṁ tasmin bhujair jiṣṇubhir). When the gopīs saw this exalted form, however, their ecstatic feelings were crippled (yāsāṁ hanta caturbhir adbhuta-ruciṁ rāgodayaḥ kuñcati). Even a learned scholar, therefore, cannot understand the gopīs’ ecstatic feelings, which are firmly fixed upon the original form of Lord Kṛṣṇa as the son of Nanda Mahārāja. The wonderful feelings of the gopīs in ecstatic parama-rasa with Kṛṣṇa constitute the greatest mystery in spiritual life (gopīnāṁ paśupendra-nandana-juṣo bhāvasya kas tāṁ kṛtī, vijñātuṁ kṣamate durūha-padavī-sañcāriṇaḥ prakriyām).” – CC Ādi 17.281, Lalita Mādhava 6.54.

“Once during the spring Rasa Dance at Govardhana (vasanta-kale-rasa-lila kare govardhane) Govinda disappeared from the scene. The frantic gopis searched everywhere and finally spotted Govinda in a solitary grove, nibhrta nikunja. Govinda had assumed a four-armed Narayana form to cover His emotions. The damsels of Vrindavan, being duped by Govinda’s disguise, said: ihom Krsna nahe, ihom narayana murti, "He is not Govinda! He is Narayana." The gopis then offered prayers and respects saying: namo narayana, krsna-sanga deha, "Namo Narayana! please give us Govinda's association." Govinda saw Radha approaching, smiled and tried the same trick. However, the inconceivable power of Radhika's pure love (visuddha-bhavera Acintya prabhava) forced Syama to assume His original two armed form." – From CC Ādi 17.282-292.

"Prior to the rāsa dance, Lord Kṛṣṇa hid Himself in a grove just to have fun. When the gopīs came, their eyes resembling those of deer, by His sharp intelligence He exhibited His beautiful four-armed form to hide Himself (rāsārambha-vidhau nilīya vasatā kuñje mṛgākṣī-gaṇair dṛṣṭaṁ gopayituṁ svam uddhura-dhiyā yā suṣṭhu sandarśitā). But when Śrīmatī Rādhārāṇī came there, Kṛṣṇa could not maintain His four arms in Her presence. This is the wonderful glory of Her love (ādhāyāḥ praṇayasya hanta mahimā yasya śriyā rakṣituṁ sā śakyā prabhaviṣṇunāpi hariṇā nāsīc catur-bāhutā)." – CC Ādi 17.293.

Govinda told Devi Lakshmi to do Tapasya

One day, after hearing about the sweet pastimes of Sri Govinda and supreme fortune of Gopis, Lakshmi Devi got anxious to have a glimpse of Rasa lila. But except for the Gopis, who are the embodiment of mahabhava prema, no one has the privilege of entering the divine pastimes. Access to Rasalila is only possible with the grace of Vraja Gopis.

"Wives of the Kāliya naag pray to Govinda: O Lord, we do not know how the serpent Kāliya attained such an opportunity (kasyānubhāvo 'sya na deva vidmahe) to be touched by the dust of Your lotus feet (tavāṅghri-reṇu-sparaśādhikāraḥ). For this end, Shri Shridevi performed austerities for centuries (yad-vāñchayā śrīr lalanācarat tapo), giving up all other desires and observing austere vows (vihāya kāmān su-ciraṁ dhṛta-vratā). Indeed, we do not know how this serpent Kāliya got such an opportunity." – BH 10.16.36.

"When Lord Śrī Kṛṣṇa was dancing with the gopīs in the rāsa-līlā, the gopīs were embraced around the neck by the Lord's arms (rāsotsave 'sya bhuja-daṇḍa-gṛhīta-kaṇṭha- labdhāśiṣāṁ ya udagād vraja-sundarīṇām). This transcendental favour was never bestowed upon the goddess of fortune or the other consorts in the spiritual world (nāyaṁ śriyo 'ṅga u nitānta-rateḥ prasādaḥ). Nor was such a thing ever imagined by the most beautiful girls in the heavenly planets, girls whose bodily luster and aroma resemble the beauty and fragrance of lotus flowers (svar-yoṣitāṁ nalina-gandha-rucāṁ). And what to speak of worldly women, who may be very, very beautiful according to material estimation (kuto 'nyāḥ)?" – BH 10.47.60.

Sri-Suktam of Rig-Veda confirms that Lakshmi Devi performed tapa in Belavana. "aaditya-varnne tapaso[a-a]dhi-jaato vanaspatis-tava vrksso[ah-a]tha bilvah ॥ tasya phalaani tapasaa-nudantu maaya-antaraayaashca baahyaa alakssmiih" ॥6 ॥

"When the personified Vedas saw the splendid good fortune of the vraja-gopis, they decided to follow in their footsteps and become vraja-gopis also. When Lakshmi Devi saw the charming sweetness of the vraja-gopis she became bewildered and fainted with envy. Who can describe the transcendental opulence of this land of Vraja? There Lakshmi Devi performed severe austerities to become a gopi. Although she remained as Lakshmi and did not attain her goal, she nevertheless had the opportunity to speak to her beloved Govinda." – Sri Vraja-riti-cintamani of Srila Vishvanatha Chakravarti.

Lakshmi Devi is still doing tapasya

We see that Govinda displayed his form of Chaturbhuja Narayana form, to playfully hide himself from the Gopis. We see Lakshmi Devi performing tapasya to get entry into Govinda's pastimes, due to getting attracted to sweet pastimes.

Although it is the same absolute truth which is appearing in different form, still there always is a mariyada followed by each manifestation of absolute truth. Eg: Rama doesn't break his eka-patni vow, by accepting unlimited wives; and Govinda doesn't change his nature of bhakta vatsalyata, by rejecting his devotees, who lovingly approach him. The universe follows a certain pattern, and never breaks the flow of balance.

Mata Lakshmi Devi is already present, in her manifestation as the Gopis of Govinda, while her husband Vishnu is present as Govinda. Vishnu is aware of activities of Govinda, and Lakshmi is also aware of activities of Gopis. What Lakshmi Devi was particularly attracted towards is, Govinda being the same Narayana, is not in a very grave and majestic mood, but is having fun time in a very relaxed mood.

Vishnu doesn't perform any pastimes in Vaikuntha, in Vaikuntha he is simply busy with looking after maintaining the universe. When Vishnu appeared as Govinda, he did lots of attractive, transcendental, sweet pastimes, which He reveals very rarely in the universe. Only once in a kalpa.

Lakshmi, being feminine, is always eager to exchange loving reciprocations with her Lord, rather than simply sitting beside him, and behaving formally.

Govinda's pastimes are very sweet, and also very rare in this universe, on top of that Govinda assumed the form of Chaturbhuj Narayana, in that midnight pastime, that too without informing or involving Lakshmi Mata into it. She saw her own Narayana in that pastime, and couldn't restraint herself anymore, she wanted to reciprocate with him in that mood.

This incident is not regarding superiority of Govinda over Vishnu, it is regarding superiority of one activity over another activity, being done by the same person. It's about the superiority of exchanging love with our beloved, over the boring, painful, unpleasant, dry activities of killing demons, monitoring the universe, always being onguard for the new upcoming demons.

Ask yourself, would you like to work constantly in office for 7 days a week and 365 days a year, for the rest of your life? or would you like to live free? going on a joyful vacation with family and friends, spending time in nature, playing, and making memories worth a lifetime? This incident highlights the same theme. Narayana's sweetness conquered his magnificence.

Lakshmi Devi's pride is proportional to her tattva, of who She is. Lakshmi Devi can't get rid of her tattva, or identity, of being the source of all opulences in the universe. She is herself the personification of all the opulences, in the universe. Everything beautiful and opulent is her own manifestation.

Regarding the eligibility for entering Govinda's pastimes, Govinda lila requires total renunciation of one's worldly identity, the mundane qualification, with all gross pride, and taking total surrender at Govinda's lotus feets.

If Lakshmi Devi disappears from her position within the universal administration, the vedic mantras and pujas would stop giving the promised results, vedic sacrifices would become fruitless and disrupted, there will be misfortune spreading throughout the universe. The materialistic people, who worship her for getting money, won't get blessings anymore, because she'd be no more present to bestow prosperity upon the universe. Imbalance will start taking place in the universe. The universe, which was created to facilitate the material desires of Jivas, will get annihilated before its due time.

Lakshmi is already present in Govinda's pastimes, indirectly, in her form of the Gopis. She has also entered into Govinda's pastimes, directly, by having attained residence in dhama, and has attained the seva, of teaching the immature bhaktas, regarding how to not approach Govinda. Govinda is non-different from his seva and his dhama.

Despite having the highest pride, and highest superiority, and highest power in the entire universe, Lakshmi Devi is engaged in removing the pride of her devotees, by giving them darshan of her humility and renunciation and tapasya. Among other things, Mata Lakshmi Devi displayed her opulence of renunciation, being true to her name - Bhagavati, the one full in all six opulences. The utmost humility, of renouncing her most opulent Vaikuntha, and being engaged in austerity in a forest, just for the pleasure of her Bhagawan.

Consequences when the blessings of the Goddess of fortune disappears from the universe: "King Parīkṣit inquired: O great brāhmaṇa, Śukadeva Gosvāmī, why and how did Lord Viṣṇu churn the Ocean of Milk? For what reason did He stay in the water as a tortoise and hold up Mandara Mountain? How did the demigods obtain the nectar, and what other things were produced from the churning of the ocean? Kindly describe all these wonderful activities of the Lord." – BH 8.5.11-12. "Śukadeva Gosvāmī said: When the asuras, with their serpent weapons, severely attacked the demigods in a fight, many of the demigods fell and lost their lives. Indeed, they could not be revived. At that time, O King, the demigods had been cursed by Durvāsā Muni, the three worlds were poverty-stricken, and therefore ritualistic ceremonies could not be performed. The effects of this were very serious." – BH 8.5.15-16. "Upon seeing that the demigods were bereft of all influence and strength and that the three worlds were consequently devoid of auspiciousness, and upon seeing that the demigods were in an awkward position whereas all the demons were flourishing, Lord Brahmā, who is above all the demigods and who is most powerful, concentrated his mind on Bhagawan Vishnu." – BH 8.5.19-20.

All sakhis see each other as equals

"Bhagawan Kṛṣṇa, the son of mother Yaśodā, is not as easily accessible to mental speculators, to those striving for self-realization by severe austerities and penances, or to those who consider the body the same as the self, but He is accessible to those devotees engaged in spontaneous loving service (nāyaṁ sukhāpo bhagavān dehināṁ gopikā-sutaḥ, jñāninām cātma-bhūtānāṁ yathā bhakti-matām iha)." – CC M 8.227. "Also, Kṛṣṇa cannot be understood or appreciated through the mellows of servitude, fraternity or parental affection (dāsya-vātsalyādi-bhāve nā haya gocara). The pastimes of Rādhā and Kṛṣṇa are very confidential (rādhā-kṛṣṇera līlā ei ati gūḍhatara)." – CC M 8.201.

"Therefore one should adopt the mood of the gopīs in ones heart (ataeva gopī-bhāva kari aṅgīkāra). In such a transcendental mood, one should always think of the pastimes of Śrī Rādhā and Kṛṣṇa (rātri-dina cinte rādhā-kṛṣṇera vihāra)." – CC M 8.228. "After desiring for attaining seva of Rādhā and Kṛṣṇa in the spiritual world, for a long time in ones mentally imagined spiritual body (siddha-dehe cinti' kare tāhāṅñi sevana). Then the devotee attains an opportunity to serve Rādhā and Kṛṣṇa as one of the gopīs in the spiritual world (sakhī-bhāve pāya rādhā-kṛṣṇera caraṇa)." – CC M 8.229. [Gopi bhava angikaar just means internalising the mood of the gopis. The gopis see each others as their equal friends. They don't see anyone as inferior to them except their dependants like the cows etc. Lakshmi Mata cannot reject her Aishwarya because if she does then who will look after the universe?]

"Unless one approaches Kṛṣṇa in the mood of the gopīs, who are totally humble and without any aishwarya jnyana (gopī-ānugatya vinā aiśvarya-jñāne bhajileha), one cannot attain the service of the lotus feet of Kṛṣṇa, the son of Nanda Mahārāja (nāhi pāya vrajendra-nandane)." – CC M 8.230. "The unspoken example in this connection is the goddess of fortune, who worshiped Lord Kṛṣṇa in order to attain His pastimes in Vṛndāvana (tāhāte dṛṣṭānta — lakṣmī karila bhajana). But due to her opulent life-style, she could not attain the service of Kṛṣṇa in Vṛndāvana (tathāpi nā pāila vraje vrajendra-nandana)." – CC M 8.231.

"Without becoming a sakhī of Kṛṣṇa, one cannot enter into Kṛṣṇa's sakhī rasa pastimes (sakhī vinā ei līlāya anyera nāhi gati). Only one who worships kṛṣṇa in the mood of gopī sakhīs, has entrance (sakhī-bhāve ye tāṅre kare anugati). Only in this way – of having a aishwarya-jnyana-shunya – sakhī bhava, one can engage in the service of Śrī Śrī Rādhā-Kṛṣṇa in the bushes of Vṛndāvana (rādhā-kṛṣṇa-kuñjasevā-sādhya sei pāya). Only then can one understand the conjugal love between Rādhā and Kṛṣṇa. There is no other procedure for understanding (sei sādhya pāite āra nāhika upāya)." – CC M 8.204-205.

"All the gopīs, the personal friends of Śrīmatī Rādhārāṇī, are equal to Her (sakhyaḥ śrī-rādhikāyā, sva-tulyāḥ). Kṛṣṇa is pleasing to the inhabitants of Vrajabhūmi, just as the moon is pleasing to the lotus flower (vraja-kumuda-vidhor). His pleasure-giving potency is known as āhlādinī, of which the active principle is Śrīmatī Rādhārāṇī (hlādinī-nāma-śakteḥ sārāṁśa-prema-vallyāḥ). She is compared to a creeper with newly grown flowers and leaves (kisalaya-dala-puṣpādi-tulyāḥ sva-tulyāḥ). When the nectar of Kṛṣṇa's pastimes is sprinkled on Śrīmatī Rādhārāṇī (iktāyāṁ kṛṣṇa-līlāmṛta-rasa-nicayair ullasantyām amuṣyāṁ), all Her friends, the gopīs, immediately appreciate the pleasure a hundred times more than if they were sprinkled themselves (jātollāsāḥ sva-sekāc chata-guṇam adhikaṁ santi). Actually this is not at all wonderful (yat tan na citram)." – CC M 8.211.

"The natural characteristic of the gopīs is to love Govinda. Their lusty desire is not to be compared to material lust (sahaja gopīra prema, — nahe prākṛta kāma). Nonetheless, because their desire sometimes appears to resemble material lust, their transcendental love for Govinda is sometimes described as lust (kāma-krīḍā-sāmye, tāra kahi 'kāma'-nāma)." – CC M 8.215. "Lusty desires are experienced when one is concerned with his own personal sense gratification (nijendriya-sukha-hetu kāmera tātparya). The mood of the gopīs is not like that. Gopīs only desire is to satisfy the senses of Kṛṣṇa (kṛṣṇa-sukha-tātparya gopī-bhāva-varya)." – CC M 8.217. "Among the gopīs, there is not a pinch of desire for sense gratification (nijendriya-sukha-vāñchā nāhi gopikāra). Their only desire is to give pleasure to Kṛṣṇa, and this is why they mingle with Him and enjoy with Him (kṛṣṇe sukha dite kare saṅgama-vihāra)." – CC M 8.218.

"One who is attracted by such ecstatic love of the gopīs (sei gopī-bhāvāmṛte yāṅra lobha haya), he does not care about popular opinion or the regulative principles of Vedic life (veda-dharma-loka tyaji'). Rather, his only concern is his own individual Kṛṣṇa bhajan (se kṛṣṇe bhajaya)." – CC M 8.220. "If one worships Govinda on this path of natural-spontaneous love (rāgānuga-mārge tāṅre bhaje yei jana), he goes to Vṛndāvana, and receives the shelter of Vrajendra-nandana, the son of Nanda Mahārāja (sei-jana pāya vraje vrajendra-nandana).” – CC M 8.221.

Shlokas:

“The people who love Vishnu are loved by Vishnu always (yeṣāṃ viṣṇuḥ priyo nityaṃ te viṣṇoḥ satataṃ priyāḥ).” – Vaman Puran 94.50.

Lakshmi acts as per Vishnu’s desires: “She follows the Wish of Vishnu, therefore she is Vishnu-Patni (pālayantī harerbhāvaṃ viṣṇupatnī prakīrtitā. 11.).” – Ahirbudhnya Samhita (Pancharatra Agama),

"Vishnu is desire, Lakshmi is wish." – Vishnu Puran, book 1, chapter 18.

"They are indeed the same (kabhu nāhi bheda), just as musk and its scent are inseparable (mṛga-mada tāra gandha yaiche aviccheda), or as fire and its heat are nondifferent (agni jvālāte yaiche)." – CC Ādi 4.97.

“Because Kṛṣṇa has four extraordinary qualities not possessed by Lord Nārāyaṇa (nārāyaṇa haite kṛṣṇera asādhāraṇa guṇa), the goddess of fortune, Lakṣmī, always desires His company (ataeva lakṣmīra kṛṣṇe tṛṣṇā anukṣaṇa).” – CC Madhya 9.144. [Kṛṣṇa has four extraordinary transcendental qualities absent in Lord Nārāyaṇa, which are (1) His wonderful pastimes, which are compared to an ocean, (2) His association in the circle of the supreme devotees in conjugal love (the gopīs), (3) His playing on the flute, whose vibration attracts the three worlds, and (4) His extraordinary beauty, which surpasses the beauty of the three worlds. Lord Kṛṣṇa’s beauty is unequaled and unsurpassed.]

"Gaurahari: There’s no difference between Kṛṣṇa and Nārāyaṇa, they are of the same form (kṛṣṇa-nārāyaṇa, yaiche eka-i svarūpa). Similarly, there is no difference between gopīs and goddess of fortune, they also are of the same form (gopī-lakṣmī-bheda nāhi haya eka-rūpa)." "The goddess of fortune enjoys the association of Kṛṣṇa through the gopīs (gopī-dvāre lakṣmī kare kṛṣṇa-saṅgāsvāda). One shouldn’t differentiate between His forms, for such a conception is offensive (īśvaratve bheda mānile haya aparādha)." "There is no difference between His transcendental forms. Different forms are manifested due to different attachments of different devotees. Actually Kṛṣṇa is one, but He appears in different forms just to satisfy His devotees (eka īśvara — bhaktera dhyāna-anurūpa, eka-i vigrahe kare nānākāra rūpa)." – CC M 9.153-155

Kṛṣṇonmukha Haya

CHAPTER THIRTY

Kṛṣṇas Tu Bhagavān Svayam

Govinda is not an Avatar of Vishnu

Some people inappropriately consider Govinda to be incarnation of a strand of hair of Narayana, instead of being the origin of Narayana. Thinking that Govinda was born from hair of Bhagawan Vishnu, and was not having any existence prior to the time when Bhagawan Vishnu plucked his hair, is a very ignorant understanding.

They believe Spiritual world to be still under a development process, and is gradually getting updated by help of this material world, when they think that various forms Bhagawan like Rama, Govinda, Narasimha were first born in this material realm, and were having no individual existence prior to that.

The spiritual world Vaikuntha is already eternally perfect, is not lacking in anything. And is not at all dependent on this temporary material world for anything. It's not that the Avataras are being designed here, by Bhagawan Vishnu, one after another, a latest version in each yuga, and then getting it launched into the spiritual world from here, that's a very imperfect and gross understanding.

Actually even the Jivas are eternal, without any birth or origin. Jivas were eternally existing, prior to the creation of material world, so then what to speak about the original avtari Govinda? The correct understanding according to Govinda himself is that – Govinda has a eternal existence and eternal residence in Vaikuntha, He accepts birth in this material world, once in every kalpa, for the sake of performing enchanting pastimes, for inviting his devotees back into his nitya abode.

"That Vaikuṇṭha region is all-pervading, infinite and supreme (sarvaga, ananta, vibhu — vaikuṇṭhādi dhāma). It is the residence of Lord Kṛṣṇa and

His incarnations (kṛṣṇa, kṛṣṇa-avatārera tāhāñi viśrāma).” – CC Ādi 5.15.

Vishnu Purana 5.1.59 which says, ujjaharatmanah keshau sita-krishnau maha-mune: "to diminish the distress of the world, a black and white hair of the Lord incarnate on the earth." Its simply indicating us that, out of love for his own amsha Narayana, Govinda had willingly lovingly manifested himself in the form of the hair on head of Narayana. Just as Shiva out of love for Vishnu keeps the charnamrita of Vishnu, Ganga, on his head. ["Govinda: Among sacred and flowing things I am the holy Ganges. Among the wielders of weapons I am Lord Śiva (tīrthānāṁ srotasāṁ gaṅgā, tripura-ghno dhanuṣmatām)." – BH 11.16.20.]

“BH 8.5.40: Shri was generated from Hari’s chest (śrīr vakṣasaḥ).” "BH 4.7.21: vakṣasi adhiśrita vadhūḥ.” Ask oneself, does the Goddess have no individuality or existence or svarupa apart from that golden curly hair? Is Goddess just a incarnation of the hair on Vishnu’s chest? No, isn’t it? So please apply the same logic for Govinda, when you undermine him to be just a strand of hair. Govinda is not only present as hair on the head of Vishnu, but simultaneously also present in his own abode, as the original avtari, being the source of Vishnu, (BH 1.3.28, 10.13-14).

Vishnu is an Avatar of Govinda

All the three Purusha Avtaras – Kāraṇodakaśāyī Viṣṇu [Mahavishnu], Garbhodakaśāyī Viṣṇu, Kṣīrodakaśāyī Viṣṇu – are born from Maha-Shankarshan. This Maha-Shankarshan is a expansion from the various chaturvyuh forms of Balarama. Balarama is the first expansion of Govinda, and is always in a subordinate role to Govinda. All these Vishnu tattva expansions, originate from Balarama. Therefore Govinda was already existing, as the cause, ... of the cause, of Mahavishnu. (See CC Ādi 5.7, 10)

"The Viṣṇu who lies on the Causal Ocean is an incarnation of Lord Saṅkarṣaṇa, (saṅkarṣaṇa-avatāra kāraṇābdhi-śāyī) and, accordingly, the emotion of being a devotee is always present in His heart (tāṅhāra hṛdaye bhakta-bhāva anuyāyī)." – CC Ādi 6.91. “Godhead becomes a subservient (unto himself), when He Himself attains a distinct personality, by the addition of a particular element of adulteration.” – Brahma-saṁhitā 5.45 Tatparya by Srila Bhaktisiddhanta.

Bhagawan Mahavishnu was having the desire to get darshan of Govinda, but Govinda was self satisfied within himself.

"Mahā-Viṣṇu said: I brought the brāhmaṇa's sons here (mayā upanītāḥ, dvija ātma-jāḥ) because I wanted to see the two of you (me yuvayoḥ didṛkṣuṇā), My expansions, who have descended (kalā, avatīrṇau) to the earth to save the principles of religion (bhuvi dharma guptaye). As soon as you finish killing (hatvā iha) the demons who burden the earth (avaneḥ bhara asurān), quickly come back here to Me (bhūyaḥ tvarayā itam anti me)." – BH 10.89.58. "Mahavishnu: Although all your desires are completely fulfilled (pūrṇa-kāmāv api yuvāṁ), O best of exalted personalities (ṛṣabhau), for the benefit of the people in general (loka-saṅgraham) you should continue to exemplify religious behavior (dharmam ācaratāṁ sthityai) as the sages Nara and Nārāyaṇa (nara-nārāyaṇāv ṛṣī)." – BH 10.89.59.

"Having seen the domain of Lord Viṣṇu (niśāmya vaiṣṇavaṁ dhāma), Arjuna was totally amazed (pārthaḥ parama-vismitaḥ). He concluded that whatever extraordinary power a person exhibits (yat kiñcit pauruṣaṁ puṁsāṁ) can only be a manifestation of Śrī Kṛṣṇa's mercy (mene kṛṣṇānukampitam)." – BH 10.89.62.

Mahavishnu knows that Nara and Narayana rishi are no comparison to Arjuna and Govinda, but still Bhagawan Mahavishnu is comparing Govinda with Narayan rishi, only for the sake of causing confusion, or bewilderment, or asura vimohana.

Yes, Nara and Narayana are included within Arjuna and Govinda, but there are much more personalities that are present within Arjuna and Govinda. In the body of Arjuna, apart from Nara, are also present: One of the Shiva's five faces, Raktaja, Svayambhuva manu, etc. Individuals present within body of Govinda who is Purna Purushottam, apart from Narayana rishi who is just a partial amsha, are: the six opulences in fullness, all the different avatar forms like – purusha avataras, lila avataras, guna avataras, manvantara avataras, yuga avataras, shaktyavesha avataras.

The main thing here is that Sriman Narayana was excited to get darshan of Bhagawan Govinda, because of Him having love for Govinda. Therefore, not just Lakshmi Mata, but even Narayana is eager to get darshan of Govinda. "He also attracts Nārāyaṇa, who is the incarnation of Saṅkarṣaṇa, and the husband of the goddess of fortune (lakṣmī-kāntādi avatārera hare mana). He attracts not only Nārāyaṇa but also all women, headed by the goddess of fortune, the consort of Nārāyaṇa (lakṣmī-ādi nārī-gaṇera kare ākarṣaṇa)." – CC Madhya 8.145.

“All minds are attracted by hearing His sweet voice and flute, or by seeing His beauty (śravaṇe, darśane ākarṣaye sarva-mana). Even Lord Kṛṣṇa Himself makes efforts to taste that sweetness (āpanā āsvādite kṛṣṇa karena yatana). – CC Ādi 4.148. Lord Kṛṣṇa’s own beauty attracts Lord Kṛṣṇa Himself (kṛṣṇera mādhurye kṛṣṇe upajaya lobha). But because He cannot fully enjoy it, His mind remains full of sorrow (samyak āsvādite nāre, mane rahe kṣobha).” – CC Ādi 4.158. "Upon seeing His own picture, Kṛṣṇa lamented, ‘How glorious this picture is! It is attracting Me just as it attracts Rādhārāṇī.’" – Lalita Mādhava 8.34.

Kāraṇodakaśāyī, Garbhodakaśāyī, & Kṣīrodakaśāyī Viṣṇu

“After creating the total material energy, the mahat-tattva (sṛṣṭvā agre mahad-ādīni), and thereby manifesting the gigantic universal form (tebhyo virājam uddhṛtya) with senses and sense organs (sa-vikārāṇy anukramāt), the Puruṣa [Mahavishnu] entered within it (tam anu prāviśad vibhuḥ).” – BH 3.7.21.

“The Puruṣa incarnation [Mahavishnu] lying on the Causal Ocean is called the original Puruṣa in the material creations (yam āhur ādyaṁ puruṣaṁ), and in His virāṭ form, in whom all the planets and their inhabitants live (yatra viśva ime lokāḥ sa-vikāśaṁ ta āsate), He has many thousands of legs and hands (sahasra aṅghry ūru bāhukam).” – BH 3.7.22.

“When the equilibrium of the combination of the three modes of nature was agitated (jāta-kṣobhād, guṇa-trayāt) by the unseen activity of the living entity (daivena durvitarkyeṇa), by Mahā-Viṣṇu, and by the force of time (bhagavato, pareṇa animiṣeṇa ca), the total material elements were produced (mahān āsīd).” – BH 3.20.12.

“The material elements, unable to produce the material universe by themselves (tāni caikaikaśaḥ sraṣṭum asamarthāni bhautikam), they combined with the help of the energy of the Supreme Lord and were able to produce a shining egg (saṁhatya daiva-yogena haimam aṇḍam avāsṛjan).” – BH 3.20.14.

Mahavishnu emanates the material universes in the shape of eggs. After creating the universal eggs, Mahavishnu expands himself as Garbhodakaśāyī Vishnu, and enters into each universe with this expanded form.

“For over one thousand years (sāgraṁ vai varṣa-sāhasram) the shiny egg lay on the waters of the Causal Ocean in the lifeless state (saḥ aśayiṣṭa abdhisalile āṇḍa-kośaḥ nirātmakaḥ). Then Ishwara [Mahavishnu] entered into it [as Garbhodakaśāyī Viṣṇu] (anvavātsīt tam īśvaraḥ)." – BH 3.20.15.

"From the navel of [Garbhodakaśāyī] Viṣṇu sprouted a lotus flower effulgent like a thousand blazing suns (tasya nābheḥ abhūt padmam sahasra-arka uru dīdhiti). This lotus flower is the reservoir of all conditioned souls (sarva jīva-nikāya okaḥ), and the first living entity who came out of the lotus flower was the omnipotent Brahmā (yatra svayam abhūt sva-rāṭ)." – BH 3.20.16.

"This universal egg, or the universe in the shape of an egg, is called the manifestation of material energy (etad aṇḍaṁ viśeṣākhyaṁ). Its layers of water, air, fire, sky, ego and mahat-tattva increase in thickness one after another (toyādibhiḥ parivṛtaṁ). Each layer is ten times bigger than the previous one (krama-vṛddhair daśottaraiḥ), and the final outside layer is covered by pradhāna (pradhānenāvṛtair bahiḥ). Within this egg is the universal form of Bhagawan Hari, of whose body the fourteen planetary systems are parts (yatra loka-vitāno 'yaṁ rūpaṁ bhagavato hareḥ)." – BH 3.26.52.

"At the end of each kalpa, Garbhodakaśāyī Viṣṇu dissolves everything manifested within the universe back into His belly (kalpānta etad akhilaṁ jaṭhareṇa gṛhṇan). He lies down on the lap of Śeṣa Nāga (śete pumān sva-dṛg ananta-sakhas tad-aṅke), from His navel sprouts a golden lotus flower on a stem (yan-nābhi-sindhu-ruha-kāñcana-loka-padma), and on that lotus Lord Brahmā is created (garbhe dyumān). I can understand that You are the same Supreme Godhead. I therefore offer my respectful obeisances unto You (bhagavate praṇato 'smi tasmai)." – BH 4.9.14.

"At that time when the three worlds were submerged in water (udāplutaṁ viśvam idaṁ tadā), Garbhodakaśāyī Viṣṇu was alone, lying on His bedstead, the great snake Ananta (āsīt ahīndra-talpe 'dhiśayāna ekaḥ), and although He appeared to be in slumber (yan nidrayāmīlita-dṛṅ) in His own internal potency, free from the action of the external energy (kṛta-kṣaṇaḥ svātma-ratau nirīhaḥ), His eyes were not completely closed (nyamīlayat)." – BH 3.8.10.

"Just like the strength of fire within fuel wood (yathānalo dāruṇi ruddha-vīryaḥ), the Lord remained within the water of dissolution (saḥ antaḥ tasmin salile pade sve), submerging all the living entities in their subtle bodies (śarīre 'rpita-bhūta-sūkṣmaḥ). He lay in the self-invigorated energy called kāla (kālātmikāṁ śaktim udīrayāṇaḥ uvāsa).” – BH 3.8.11. “The Lord lay down for a thousand cycles of four yugas in His internal potency, and by His external energy He appeared to be sleeping within the water (catur-yugānāṁ ca sahasram apsu svapan svaya). When the living entities were coming out for further development of their fruitive activities (udīritayā asādita-karma-tantro lokān apītān), actuated by the energy called kāla-śakti (sva-śaktyā kāla-ākhyayā), He saw His transcendental body as bluish (dadṛśe sva-dehe).” – BH 3.8.12.

“The subtle subject matter of creation, on which the Lord’s attention was fixed, was agitated by the material mode of passion (tasyārtha-sūkṣma abhiniviṣṭa-dṛṣṭer antar-gato ’rtho rajasā tanīyān guṇena), and thus the subtle form of creation pierced through His abdomen (kāla-anugatena viddhaḥ sūṣyaṁs tadābhidyata nābhi-deśāt).” – BH 3.8.13.“A part of the puruṣa lies down within the water of the universe (yasyāmbhasi śayānasya), He is sleeping in yoganidra, and is ministering the universe (yoga-nidrāṁ vitanvataḥ). From the navel lake of His body sprouts a lotus stem (nābhi-hradāmbujād āsīd), and from the lotus flower atop this stem, Brahmā, the master of all engineers in the universe, becomes manifest (brahmā viśva-sṛjāṁ patiḥ).” – BH 1.3.2.

Mahavishnu enters into each of his universal eggs, by expanding himself into unlimited Garbhodakaśāyī Vishnu forms. From his navel a lotus flower is generated, containing all the fourteen planetary systems within it. And then this Garbhodakaśāyī Vishnu form, enters into the lotus flower, by further expanding himself as Kṣīrodakaśāyī Vishnu:

“Into that universal lotus flower Garbhodakaśāyī Viṣṇu personally entered as the Kṣīrodakaśāyī Viṣṇu (tal loka-padmaṁ sa u eva viṣṇuḥ prāvīviśat), and when it was thus impregnated with all the modes of material nature (sarva-guṇāvabhāsam tasmin), the personality of Vedic wisdom, whom we call the self-born Brahmā, was generated (svayaṁ vedamayo vidhātā svayambhuvaṁ yaṁ sma vadanti so ’bhūt).” – BH 3.8.15.

“The Supreme Personality of Godhead has created many residential places like the bodies of human beings, animals, birds, saints and demigods (purāṇy anena sṛṣṭāni nṛ-tiryag-ṛṣi-devatāḥ). In all of these innumerable bodily forms, the Lord resides with the living being as Paramātmā. Thus He is known as the puruṣāvatāra (śete jīvena rūpeṇa pureṣu puruṣo hy asau).” – BH 7.14.37.

"Bhagawan Ananta: All living entities, moving and nonmoving, are My expansions and are separate from Me (ahaṁ vai sarva-bhūtāni). I am the Supersoul of all living beings (bhūtātmā), who exist because I manifest them (bhūta-bhāvanaḥ). I am the form of the transcendental vibrations like oṁkāra and Hare Kṛṣṇa Hare Rāma, and I am the Supreme Absolute Truth (śabda-brahma paraṁ brahma). These two forms of Mine are My eternal forms (mama ubhe śāśvatī tanū)." – BH 6.16.51.

Each of those unlimited universal eggs of Mahavishnu are sustained by Bhagawan Ananta.

"Every universe is covered by seven layers (āvṛtaḥ saptabhir aṇḍa-kośaḥ) — earth, water, fire, air, sky, the total energy and false ego (kṣity-ādibhir eṣa kila) — each ten times greater than the previous one (daśa-guṇa-uttaraiḥ). There are innumerable universes besides this one (saha aṇḍa-koṭi-koṭibhiḥ), and although they are unlimitedly large, they move about like atoms in You (yatra pataty aṇu-kalpaḥ). Therefore You are called unlimited [ananta] (tad anantaḥ)." – BH 6.16.37.

"Bhagawan Ananta holds all the universes on His heads like seeds of mustard (bhū-maṇḍalaṁ sarṣapāyati yasya mūrdhni). I offer my respectful obeisances unto You, that Supreme Personality, who has thousands of hoods (tasmai namo bhagavate 'stu sahasra-mūrdhne)." – BH 6.16.48.

Achintya-Bheda-Abheda

If someone says that, "Guna-Paripurana-Bhagawan is present in each and every atom, along with his complete strength, therefore it makes no sense in saying that Paramatma-Vishnu form is an smaller expansion from Garbhodak Vishnu form, because both forms are essentially equal." Then by this logic they should also consider the amsha avtars and purna avtars to be equal in strength because same Bhagawan Vishnu is pervading throughout their atoms. They should also go a step further to consider that everything is same Brahman, then they should also reject all vyavhaarik differences with same senselessness. Finally they should merge themselves within oneness while perceiving everything to be one and the same, due to being blind to the vyavhaarika or functional differences in each of Bhagawan Vishnu's forms.

Here Bhagawatam itself is doing bheda between Para-Purusha Vishnu and Amsha Vishnu: "The transcendental Personality of Godhead (paraḥ puruṣa eka) is indirectly associated with the three modes of material nature, namely passion, goodness and ignorance (sattvaṁ rajas tama iti prakṛter guṇās tair yuktaḥ), and just for the material world's creation, maintenance and destruction (ihāsya dhatte sthity-ādaye) He accepts the three qualitative forms of Brahmā, Viṣṇu and Śiva (hari-viriñci-hareti saṁjñāḥ). Of these three, all human beings can derive ultimate benefit from Viṣṇu, the form of the quality of goodness (śreyāṁsi tatra khalu sattva-tanor nṛṇāṁ syuḥ)." – BH 1.2.23.

Those who say doing bheda in forms of Bhagawan is naraki buddhi, they themselves do bheda between purna avtar, amsha avtar, and avesh avatar forms. Actually by their no bheda theory they're indirectly propagating monism. There is always Achintya-bheda-abheda between the original Avtari and his expansions. Bhagawan is full of beautiful varieties, and each of his form is unique from his other forms.

Mahavishnu or Kāraṇodakaśāyī Viṣṇu is the cause of Garbhodakaśāyī Viṣṇu, and Garbhodakaśāyī Viṣṇu is the cause of Kṣīrodakaśāyī Viṣṇu, and through this Kṣīrodakaśāyī Viṣṇu expansion all the Vishnu avtaras appear. Now here it is said that Govinda is the source of strength of this Mahavishnu, it shows Govinda is the Original Avtari.

Brahmā glorifies Govinda to be superior to Karanodakshyayi-Mahavishnu, right in front of all the assembled devatas, rishis, etc. "Brahmā said: My dear Lord, the original puruṣa-avatāra, Mahā-Viṣṇu, acquires His creative potency from You (tvattaḥ pumān samadhigamya yayāsya vīryaṁ). Thus with infallible energy He impregnates material nature, producing the mahat-tattva (dhatte mahāntam iva garbham amogha-vīryaḥ). Then the mahat-tattva, the amalgamated material energy, endowed with the potency of the Lord (so 'yaṁ tayānugata ātmana), produces from itself the primeval golden egg of the universe (āṇḍa-kośaṁ, haimaṁ sasarja), which is covered by various layers of material elements (bahir āvaraṇair upetam)." – BH 11.6.16.

Therefore Govinda is neither a incarnation of Vishnu's hair, nor a incarnation of Bhagawan Vishnu, but actually the entire Kshirodakshyayi Vishnu along with his Sesha, along with all of their black and white hairs, are present in their full completeness inside Govinda and Balarama.

“Unintelligent men, who do not know Me perfectly (abuddhayaḥ), think that I, the Supreme Personality of Godhead, Kṛṣṇa, was impersonal before and have now assumed this personality (avyaktaṁ vyaktim āpannaṁ manyante mām). Due to their small knowledge, they do not know My higher nature (paraṁ bhāvam ajānantaḥ mama), which is imperishable and supreme (avyayam anuttamam).” – BG 7.24-26.

“The three puruṣas — Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī-Viṣṇu — the material nature, the total material energy, the false ego, the five material elements, the material senses, the mind, the intelligence and consciousness (puruṣaḥ prakṛtiḥ vyaktam ātmā bhūta indriya āśayāḥ) cannot create the material manifestation without the direction of Bhagawan (śaknuvanti asya sarga-ādau na vinā yat anugrahāt).” – BH 6.12.11.

"Govinda says: With a single fragment of Myself I pervade and support this entire universe (viṣṭabhyāham idaṁ kṛtsnam ekāṁśena sthito jagat)." – BG 10.42.

Brahma prays to Govinda: "Are You not the original Nārāyaṇa, O supreme controller, since You are the Soul of every embodied being and the eternal witness of all created realms? (nārāyaṇas tvaṁ na hi sarva-dehinām ātmāsy adhīśākhila-loka-sākṣī). Indeed, Lord Nārāyaṇa is Your expansion, and He is called Nārāyaṇa because He is the generating source of the primeval water of the universe (nārāyaṇo ’ṅgaṁ nara-bhū-jalāyanāt). He is real, not a product of Your illusory Māyā (tac cāpi satyaṁ na tavaiva māyā).” – BH 10.14.14.

Brahmā continues: “To persons ignorant of Your actual transcendental position (ajānatāṁ tvat-padavīm), You appear in this material world, as an expansion from the expansion of your own expansions, by Your inconceivable energy (anātmani ātmā ātmanā bhāsi vitatya māyām). Thus for the creation of the universe You appear as me [Brahmā], for its maintenance You appear as Yourself [Viṣṇu], and for its annihilation You appear as Lord Trinetra [Śiva] (sṛṣṭau iva aham jagataḥ vidhāne iva tvam eṣaḥ ante iva tri-netraḥ).” – BH 10.14.19.

Brahmā continues: "There are people who say, “I know everything about Kṛṣṇa.” Let them think that way. As far as I am concerned, I do not wish to speak very much about this matter. O my Lord, let me say this much: As far as Your opulences are concerned, they are all beyond the reach of my mind, body and words." – BH 10.14.38.

"My dear Kṛṣṇa, I now humbly request permission to leave. Actually, You are the knower and seer of all things. Indeed, You are the Lord of all the universes, and yet I offer this one universe unto You." – BH 10.14.39.

"What am I, a small creature measuring seven spans of my own hand? I am enclosed in a potlike universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just as particles of dust pass through the openings of a screened window." – BH 10.14.11.

"Have You not shown me today that both You Yourself and everything within this creation are manifestations of Your inconceivable potency? First You appeared alone, and then You manifested Yourself as all of Vṛndāvana's calves and cowherd boys, Your friends. Next You appeared as an equal number of four-handed Viṣṇu forms, who were worshiped by all living beings, including me, and after that You appeared as an equal number of complete universes. Finally, You have now returned to Your unlimited form as the Advayam Absolute Truth." – BH 10.14.18.

Sarva Shastra Chakravarti

One Param Bhagawan has expanded himself into three - Brahma, Vishnu, and Shiva (BH 1.2.23, 10.3.14, 10.3.20, 10.14.19). The glories of these three guna expansions of Bhagwan are described in the Brahma puran, Vishnu puran, Shiva puran, and the glories of the original avtari Bhagawan was written separately in Bhagawata Purana. Vyasadeva was dissatisfied despite compiling down all the Vedas Upanishads Itihasa Puranas Vedangas etc, but then finally Vyasa compiled Bhagawatam by which he attained fulfillment.

"Vyāsadeva asked: All you have said about me is perfectly correct. Despite all this, I am not pacified. I therefore question you about the root cause of my dissatisfaction, for you are a man of unlimited knowledge due to your being the offspring of one [Brahmā] who is self-born [without mundane father and mother]." – BH 1.5.5. "Nārada replied: You have not actually broadcast the sublime and spotless glories of the Personality of Godhead. That philosophy which does not satisfy the transcendental senses of the Lord is considered worthless." "Although, great sage, you have very broadly described the four principles beginning with religious performances, you have not described the glories of the Supreme Personality, Vāsudeva." – BH 1.5.8-9.

When Vyasadeva re-edited the Bhagawatam, He did not change entire of its contents, He just added few important information about the original Avtari Govinda, which was not mentioned in any of his previous works.

That's the reason why we see in Bhagawatam in some places Vishnu being described as Avtari or supreme, and Govinda to be just a Avatar. But those portions are nothing but the leftover contents from the earlier unrevised version.

We should see those information of Govinda being considered as a avtar to be just a asura vimohana, done by Govinda, for the sake of hiding his supremacy from unqualified people.

"Suta Gosvami states this in the verse beginning sa-samhitam [Bhag. 1.7.8]. In this verse the phrase kṛtvanukramya ("after compiling and revising") indicates that Vyasadeva first wrote Srimad Bhagavatam in an abbreviated form and that later on, after being instructed by Śri Narada Muni, He expanded and rearranged it. Thus two apparently contradictory statements are reconciled-one found here [in the Bhagavatam] saying that the Bhagavatam was composed after the Mahabharata, and the other found elsewhere [the Skanda Purana, Prabhasa- khanda 2.94], saying that the Mahabharata was compiled after the eighteen Puranas." – Srila Jiva Goswami, Tattva-Sandarbha (verse 48).

Bhagawan Govinda did not appear directly by himself, he appeared as a avatar thru Bhagawan Vishnu, for the purpose of not creating a disturbance over here. There was no need of appearing distinctively, by doing something outside of his own default arrangement of functioning.

Vishnu is himself a expansion of Govinda. Vishnu is the representative of Govinda who is working on behalf of Govinda, Vishnu is the form through with all the avtars appears, asper the arrangement of Govinda Bhagawan himself.

"The Lord's glorious acts and His acceptance of various transcendental forms for the performance of extraordinary pastimes in the mortal world are very difficult for anyone other than His devotees to understand, and for the beasts they are simply a mental disturbance." – BH 3.4.34.

For example, even Bhagawan Vishnu performs asura vimohana lila to hide his glories: "He gets disillusioned by attack with weapons; He bleeds due to cuts on the skin; He asks others due to ignorance; He dies after leaving this body; All such acts are done by Him just like a magician performs tricks for causing illusion to Asuras. Actually, He doesn't have any such defects. Devatas know that He does all this to cause illusion to Asuras. All the appearances of Lord Hari are unnatural (not subject to the rules of nature); He does not have a nature governed body; Similarly, they are defectless and full of auspicious attributes; Only to fool evil people, He appears otherwise. Sometimes, in order to ensure that they get results according to their yogyata, He sometimes fools noble souls also. On the whole, everything is a game by the Lord." – MBTN 2.82-85. "Lord Vishnu sometimes worships Shiva; Sometimes He worships Rishis; Sometimes He worships Devatas; Sometimes He worships humans; He bows to them and praises them; He asks boons from them; He establishes Lingas; He asks boons from Asuras; He, who is eternally the Supreme Lord, independent, infinitely capable, infinitely knowledgeable and above all beings, does so to cause illusion to (some) people." – MBTN 2.133-134.

Destroying asuras or wasting time upon asuras isn't the main purpose of Bhagawan, reciprocating with his bhaktas is the main activity of Bhagawan.

Regarding the asuras, if the Guna-Avtaras, Brahma and Shiva, just stop giving powerful vardan to asuras, they would not be so powerful and could be destroyed by anyone like devatas, rishi munis, or even earthly kings. Bhagawan wouldn't need to waste time in killing them then.

Indeed Bhagawan doesn't come to kill the asuras as much as he comes to play with them.

Varaha deva playing with Hiyanyaksh: "Brahmā: My dear deva, there is no need to play like a child with this serpentine demon (ākrīḍa bālavad deva yathāśīviṣam utthitam), he is very skilled in conjuring tricks and is arrogant, self-sufficient and most wicked." – BH 3.18.24.

Narasimha playing with Hiranyakshipu instead of killing him immediately: "O Yudhiṣṭhira, O great son of Bharata, when Lord Nṛsiṁhadeva gave Hiraṇyakaśipu a chance to slip from His hand, just as Garuḍa sometimes plays with a snake and lets it slip from his mouth (vikrīḍato yadvad ahir garutmataḥ), the demigods, who had lost their abodes and who were hiding behind the clouds for fear of the demon, did not consider that incident very good. Indeed, they were perturbed." – BH 7.8.26.

The only purpose of Bhagawan is to play or reciprocate with his devotees. Brahma prayed to Govinda: "My dear master (prabho), although You have nothing to do with material existence (prapañcam niṣprapañcaḥ api), You come to this earth and imitate material life (viḍambayasi bhū-tale) just to expand the varieties of ecstatic enjoyment (ānanda-sandoham prathitum) for Your surrendered devotees (prapanna janatā)." – BH 10.14.37.

Lovingly playing with Bhagawan is better than angrily playing with Bhagawan. Bhagawan didn't create jivas to vent out his anger on us.

"It was to Brahmā that Bhagawan first revealed the Śrīmad-Bhāgavatam in full. At the time, Brahmā, frightened by material existence, was sitting on the lotus flower that had grown from the Lord's navel." "From beginning to end, the Śrīmad-Bhāgavatam is full of narrations that encourage renunciation of material life, as well as nectarean accounts of Lord Hari's transcendental pastimes, which give ecstasy to the saintly devotees and demigods. This Bhāgavatam is the essence of all Vedānta philosophy because its subject matter is the Absolute Truth, which, while nondifferent from the spirit soul, is the ultimate reality, one without a second. The goal of this literature is exclusive devotional service unto that Supreme Truth." "All other Purāṇic scriptures shine forth in the assembly of saintly devotees only as long as that great ocean of nectar, Śrīmad-Bhāgavatam, is not heard." "Śrīmad-Bhāgavatam is declared to be the essence of all Vedānta philosophy. One who has felt satisfaction from its nectarean mellow will never be attracted to any other literature." "Just as the Gaṅgā is the greatest of all rivers, Lord Acyuta the supreme among deities and Lord Śambhu [Śiva] the greatest of Vaiṣṇavas, so Śrīmad-Bhāgavatam is the greatest of all Purāṇas."

BH 12.13.4-9: "brāhmaṁ daśa sahasrāṇi, pādmaṁ pañcona-ṣaṣṭi ca, śrī-vaiṣṇavaṁ trayo-viṁśac, catur-viṁśati śaivakam, daśāṣṭau śrī-bhāgavataṁ, nāradaṁ pañca-viṁśati, mārkaṇḍaṁ nava, vāhnaṁ ca daśa-pañca catuḥ-śatam, catur-daśa bhaviṣyaṁ syāt tathā pañca-śatāni ca, daśāṣṭau brahma-vaivartaṁ, laiṅgam ekādaśaiva tu, catur-viṁśati vāraham, ekāśīti-sahasrakam skāndaṁ śataṁ tathā caikaṁ, vāmanaṁ daśa kīrtitam, kaurmaṁ sapta-daśākhyātaṁ, mātsyaṁ tat tu catur-daśa, ekona-viṁśat sauparṇaṁ, brahmāṇḍaṁ dvādaśaiva tu" "evaṁ purāṇa-sandohaś catur-lakṣa udāhṛtaḥ" "tatrāṣṭadaśa-sāhasraṁ śrī-bhāgavatam iṣyate". [Śrīla Viśvanātha Cakravartī

Ṭhākura points out in his Bhagawatam 12.13.4-9 Tatparya that in the First Canto, Third Chapter, of this work, after Sūta Gosvāmī lists the incarnations of Godhead, he adds the special phrase kṛṣṇas tu bhagavān svayam: "But Kṛṣṇa is the original Personality of Godhead." Similarly, after mentioning all of the Purāṇas, Śrī Suta Gosvāmī again mentions the Śrīmad-Bhāgavatam to emphasize that it is the chief of all Purāṇic literatures.]

Other puranas are meant for deluding others, but how can these many shlokas of Bhagawatam, which is literary incarnation of Govinda, be wrong: 10.42, 1.1.1, 1.3.28, 3.4.34, 10.14.14, 10.89.58, 11.6.16...?

Muhyanti yat surayah – BH 1.1.1

Bhagawan Vishnu is Bhagawan Govinda's own amsha, Govinda's own modus operandi or mode of operation, who is maintaining the universe on the behalf of Govinda. Govinda appeared as son of Vasudeva, and Govinda appeared as amsha or avtar of Narayana. But at the paramartha level, both Vasudeva (~vibhinna amsha) and Narayana (~sva amsha) are amshas of Govinda.

Govinda is appearing as a amsha of his own amsha, for the sake of hiding his identity while performing human pastimes. Govinda is just following the norms of his own creation, or his own default mode of operation. Govinda also has his own chaturbhuja form, which is the basis of the chaturbhuja form of Vishnu.

Just because Govinda accepted education from Sandipani Muni, but it doesn't mean that Sandipani is the source of Govinda's knowledge and skills. Similarly, just because Govinda appears as a incarnation of his own amsha doesn't mean His amsha is the source of His strength.

Actually it's clearly mentioned in 11.6.16 that, at a paramartha level Govinda is source of strength of Mahavishnu, and in 10.89.58 that Mahavishnu is eager to get darshan of Govinda and has Bhakti bhava for Govinda.

Mahavishnu is seeing Govinda as His amsha out of bhakti bhava, just as Nanda maharaj addresses Govinda as his amsha, or as Vasudeva asks Govinda to return back to him. The fact that, Mahavishnu knows Nara Narayana is no comparison for purna Govinda, still He compares Govinda to Narayana rishi, is a praman that Mahavishnu is not speaking in terms of tattva, but in terms of his Bhakti Bhava.

"Maitreya: Narayana rishi is just as amsha of Hari (bhagavataḥ hareḥ aṁśau)." – BH 4.1.59. "Garga: Govinda is equal to Narayana and Vishnu ("kumāraḥ ayam nārāyaṇa-samaḥ guṇaiḥ." "viṣṇu-pakṣān iva." "ātmajaḥ vāsudevaḥ.")." – BH 10.26. "Bhīṣmadeva: Śrī Kṛṣṇa is shakshad Bhagawan himself. He is the original Nārāyaṇa, the supreme enjoyer (eṣa vai bhagavān sākṣād, ādyo nārāyaṇaḥ pumān)." – BH 1.9.18. "Śukadeva: Govinda, the eighth son of Devakī, is Hari svayam (svayam eva hariḥ kila)." – BH 9.24.55.

"Devakī uvacha: O viśva-ātman (viśvātmaṁs), the creation, maintenance and destruction of the universe (viśvotpatti-layodayāḥ) are all carried out by (bhavanti kila) a fraction of an expansion of an expansion of Your expansion (yasyāṁśāṁśāṁśa-bhāgena). Today I have come to take shelter of You, the Supreme Lord (taṁ tvādyāhaṁ gatiṁ gatā)." – BH 10.85.31. "Kṣīrodakaśāyī Viṣṇu: The Supreme Personality of Godhead, Śrī Kṛṣṇa, who has full potency, will personally appear as the son of Vasudeva (vasudeva-gṛhe sākṣād bhagavān puruṣaḥ paraḥ)." – BH 10.1.23.

"Brahmaji gave Bhagawan Vishnu's message to Devatas: "As long as the original Ishwara of the Ishwaras (saḥ yāvat īśvara-īśvaraḥ) along with His eternal consort Kala shakti (sva-kāla-śaktyā), moves on earth to diminish its burden (urvyāḥ bharam kṣapayaṁś cared bhuvi), all of you demigods should appear through plenary portions as sons and grandsons in the family of the Yadus (bhavadbhir aṁśair yaduṣūpajanyatām)." "This time, Shakshat Bhagwan Shri Govinda, who is the original Para Purusha (sākṣād bhagavān puruṣaḥ paraḥ), will personally appear as the son of Vasudeva (vasudeva-gṛhe janiṣyate), Therefore all the wives of the demigods should also appear in order to satisfy Him (tat-priyārthaṁ sambhavantu sura-striyaḥ)." "The foremost manifestation of Govinda is Saṅkarṣaṇa, who is known as Ananta (vāsudeva-kalā anantaḥ). He is the origin of the thousands of forms of Bhagawan (sahasra-vadanaḥ), and is totally independent (svarāṭ). Previous to the appearance of Lord Kṛṣṇa, this original Saṅkarṣaṇa will appear as Baladeva (agrato bhavitā devo), just to please the Supreme Lord Kṛṣṇa in His transcendental pastimes (hareḥ priya-cikīrṣayā)." "Bhagavatī viṣṇu-māyā (viṣṇor māyā bhagavatī), will also appear with Bhagawan to execute His work (kāryārthe sambhaviṣyati). At the request of her master, she will appear with her different potencies (ādiṣṭā prabhuṇāṁśena). This potency, acting in different capacities, captivates all the worlds, both material and spiritual (yayā sammohitaṁ jagat)." – BH 10.1.22-25.

The real devotional Sankhya philosophy in BH 11.24

Govinda uvācha: “Now I shall describe to you the real science of [devotional] Sāṅkhya yoga, which has been perfectly established by ancient authorities. By understanding this science a person can immediately give up the illusion of material duality.” “Impelled by Me (mayā sañcoditā), all these elements combined to function in an orderly fashion and together gave birth to the universal egg, which is My excellent place of residence (mamāyatanam uttamam).” “I Myself appeared within that egg (tasminn ahaṁ samabhavam aṇḍe), which was floating on the causal water, and from My navel (mama nābhyām) arose the universal lotus, the birthplace of self-born Brahmā.” “Lord Brahmā, the soul of the universe, being endowed with the mode of passion, performed great austerities by My mercy and thus created (mad-anugrahāt) the three planetary divisions, called Bhūr, Bhuvar and Svar, along with their presiding deities.” “At the time of annihilation, the mortal body of the living being becomes merged into food. Food merges into the grains, and the grains merge back into the earth. The earth merges into its subtle sensation, fragrance. Fragrance merges into water, and water further merges into its own quality, taste. That taste merges into fire, which merges into form. Form merges into touch, and touch merges into ether. Ether finally merges into the sensation of sound. The senses all merge into their own origins, the presiding demigods, and they, O gentle Uddhava, merge into the controlling mind, which itself merges into false ego in the mode of goodness. Sound becomes one with false ego in the mode of ignorance, and all-powerful false ego, the first of all the physical elements, merges into the total nature. The total material nature, the primary repository of the three basic modes, dissolves into the modes. These modes of nature then merge into the unmanifest form of nature, and that unmanifest form merges into time (te ’vyakte sampralīyante, tat kāle līyate ’vyaye). Time merges into the Supreme Lord, present in the form of the omniscient Mahā-puruṣa, the original activator of all living beings (kālaḥ māyā-maye jīve jīvaḥ). That origin of all life merges into Me who am the unborn Supreme Soul (jīvaḥ ātmani mayi aje ātmā), who remains alone, established within Myself (ātmā kevalaḥ ātma-sthaḥ). It is from Me that all creation and annihilation are manifested.”

CHAPTER THIRTY-ONE

Bhakta Vatsala Govinda

> “*"kṛte yad dhyāyato viṣṇuṁ (by meditation on Lord Viṣṇu),*
> *tretāyāṁ yajato makhaiḥ (by performing sacrifices),*
> *dvāpare paricaryāyāṁ (by worshiping Kṛṣṇa),*
> *kalau tad dhari-kīrtanāt (by just doing Hari kirtana)."*
> *– Bhagawata Purāṇa 12.3.52, Viṣṇu Purāṇa 6.2.17, Padma Purāṇa Uttara-khaṇḍa 72.25, Bṛhan-nāradīya Purāṇa 38.97.*”

Our purpose here is not debates. We’re here to see for ourselves that even in the worldview of Tattvavadis we’re fully assured of success.

Purva-paksha (PP) vs uttara-paksha (UP)

PP: “vikrīḍitaṁ vraja-vadhūbhir idaṁ ca viṣṇoḥ” – BH 10.33.39. Here at the end of Rasalila pastimes it mentions Govinda as Vishnu. So we should consider it to mean that Govinda is a avtar of Vishnu.

UP: Vishnu is not a name of Narayana alone, even Govinda has a name Vishnu. This verse makes a functional reference to Govinda, Vishnu means sarva-vyapi, and in this pastime Govinda was present with all the Gopis together simultaneously, therefore he was sarva-gopi-vyapi. The previous verse addresses Rasaraja Govinda with another name, “vāsudeva anumoditāḥ anicchantyaḥ yayuḥ gopyaḥ sva-gṛhān bhagavat priyāḥ.” – BH 10.33.38. Dasama skanda phala shruti mentions yet another name: "mukunda śrīmat kathā" – BH 10.90.50. Actually if Govinda didn’t had a name "Vishnu", then this name could not have been pass down to his amshas, Govinda had this name first.

PP: Skanda puran mentioned Rukmini as Mul prakriti as the entire universe emerges from her. So according to this Radha also came from rukmini but these are blind to see. Even lakshmi got the name mother of kamdev from her rukmini Swaroop & Indra dev mentions that the swaroopam of Lakshmi which gave birth to Kamdev is considered as the highest form. Skanda puran in Dwarka Mahatyam, it mentioned that Radha is the avatar of Indrani (wife of Indra) as she gave a lustful desire to sit on hari's lap as Lakshmi resides but it is not that easy, so Vishnu himself suggest to do tapasya for 60 thousand years just for a sec she could able sit. & There starts Panduranga Mahatyam where neither Radha is mentioned nor Rahi.

UP: Tantra shastra glorifies Radharani as superior to all the forms of Shri Lakshmi. "The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune (devī kṛṣṇa-mayī proktā rādhikā para-devatā). She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord (sarva-lakṣmī-mayī sarva-kāntiḥ sammohinī parā)." – Bṛhad-gautamīya-tantra, CC Ādi 4.83.

UP: "The Supreme Bhagawan Govinda (bhagavān api govinda), married Bhīṣmaka's daughter, Vaidarbhī (upayeme vaidarbhīṁ bhīṣmaka-sutāṁ), who was a plenary portion or expansion of the goddess of fortune (śriyo mātrāṁ). Govinda married Her by Her own desire (svayaṁvare)." – BH 10.52.16. [Jīva Gosvāmī says, Rukmiṇī-devī is a plenary portion of Rādhārāṇī, 'śriyo mātrām' indicate that beautiful Rukmiṇī is a direct expansion of the eternal goddess of fortune, so she was worthy to be the bride of Bhagawan.]

UP: Why does Dwaraka mahatmya of Skanda puran mention her? Radharani never stayed in Dwaraka she was resident of Vrindavan. Radha's name is not in vedas or puranas, nor even in Vishnu Puran which is sattvik purana or Bhagawat Puran which is highest of all puranas. So how do we know that this information of Radha is authentic and not a interpolation? The residents of swarga had incarnated as queens of Govinda in Dwaraka, so the avtar of Indrani might be one of the 16k queens on dwaraka.

UP: This information is clearly a interpolation, a later addition, because if Radha's name is mentioned there, then scholarly Acharyas of Ramanuja and Madhwa sampradaya wouldn't have questioned her existence. Ramanuja and Madhwa themselves would have written something about Her in their commentaries describing Govinda.

PP: Another name for Lord Viṣṇu is Triyuga because there is no incarnation of Lord Viṣṇu in Kali-yuga. This is the verdict of shastras. Eg: “itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair lokān vibhāvayasi haṁsi jagat pratīpān, dharmaṁ mahā-puruṣa pāsi yugānuvṛttaṁ channaḥ kalau yad abhavas tri-yugo ’tha sa tvam” – BH 7.9.38.

UP: Prahlada glorifies Narasimha Deva to be turye sthitaḥ, BH 7.9.32. Just as the fourth stage of consciousness - turiya is unmanifest. Just as there are four main matras in Omkar, in which the fourth matra is silent. Similarly Bhagawan’s appearance in fourth yuga is incognito. This shows He is not just tri-yugi, but He is also present in fourth yuga in channaḥ form.

UP: Hanuman chalisa 29: Chāron yuga par tāpa tumhārā, hai parasiddha jagata ujiyārā. Bhagawan might be triyugi, but what about Bhagawan’s shakti? Where is it mentioned that she is triyugi? All the fountainhead acharyas of all sampradayas were none other than the various masculine forms, or amshas of the masculine forms, of Bhagawan’s shakti. Among all of them, Gaurahari is the moola form of Govinda’s shakti. Everyone else are just amsha kala of pumsah, Gauraharis tu moola Govinda-shakti svayam. And Govinda was present along with each of these shaktis/ acharyas either directly or indirectly.

PP: Just having entertainment is not the main purpose of Bhagawan’s descent, but protecting his devotees is the main concern of Bhagawan.

UP: Bhagawan is fully having entertainment by playing with the asuras, eg: Varaha having entertainment with Hiranyaksha, Vishnu having entertainment with Madhu Kaitabh, Narasimha having entertainment with Hiranyakashipu, etc. But Bhagawan doesn’t want His jivas to have such a brutal level of entertainment like fighting and beating each other. Violence is not the reality, prema bhakti is the purpose of our existence. Bhagawan didn’t create jivas, or designed the abstract reality, for the purpose of venting out His anger upon us.

UP: Bhagawan wants that His bhaktas have loving connection with Him. Even from a material level, people search for a lover and not a bodyguard. We already have laws of karma to punish the miscreants, we don’t necessarily need a entire expansion of Bhagawan dedicated for protecting the universe against nobody, while there are also karma devatas and grahas present to punish the miscreants.

UP: Our existence in Paramapada is not inert, like: extreme discipline, hands folded, finger on lips, sitting as statue, bowing down in panchanga forever, etc. Narayan doesn't do casual interaction in Vaikuntha, only accepts our worship and prayers. Rama directs all shringar devotees to the Govinda rupa. Dwarakanath Krishna is constantly remembering his devotees and pastimes of Vrindavan, he isn't living in the moment. One is where one's thoughts are, and Krishna's thoughts are nondifferent from him, so because Krishna was always in thoughts of Vrindavan therefore Krishna was never in Dwaraka despite him being physically present in Dwaraka. Therefore all of these forms of Bhagawan themselves are directing us towards the original form of Bhagawan – Lila Purushottam Govinda of Vrindavan.

UP: Govinda is not a amsha of Narayana, but actually Narayana is performing a tiny portion of the various activities Govinda performs. Narayana is considered as a amsha of Avtari Govinda, and we can see that He is displaying only a minute fragment of the Bhakta Vatsalyata of Govinda. See Brahman as 0% reciprocation, see Narayana and his other partial forms as 25% reciprocation, see Rama as 50% reciprocation, see Dwarakanath Krishna as 75% reciprocation, and see the Yashoda Nandan Govinda as 100000% reciprocation. Bhagawan has not created you for staying idle in Brahmajyoti, or staying partially idle in his partially reciprocative forms. The more closer you go to Bhagawan Govinda the more your existence becomes meaningful.

UP: Apart from this comparison of Bhagawan's availability and reciprocation, which is the only meaningful thing in the entire existence, all the other things are nondifferent between all the forms of Bhagawan: All the dhama of Bhagawan are absolute, all forms of Bhagawan is purna, intelligence of all forms is equal, strength of all forms is equal, opulences of all forms are equal. There is no difference in any forms, except in their Bhakta Vatsalyata, sambandh, reciprocation, availability, moola karana, etc.

PP: Govinda took seven and a half years to rescue Vasudeva and Devaki fom jail, Rama took two years to rescue Sita from Ravana, but Narasimha appeared instantaneously to rescue Prahlada from Hiranyakashipu. So out of these three Purna-avataras, Narasimha is superior to Rama who is superior to Govinda.

UP: Govinda is stronger than Rama and Narasimha: Narasimha had to literally fight with Hiranyakshipu for some time before He defeated him, whereas Govinda just by assuming his virata rupa had potentially destroyed the entire universe. Rama had to take help from others to fight against Ravana. Whereas Govinda without even using any weapon awarded victory to Pandavas.

UP: Govinda is beautiful than Rama and Narasimha: People like Surpanakha and old sages were attracted to Rama, whereas beauties from heavenly planets took birth to associate with Govinda. Is Narasimha's form soothingly calm and beautiful? Okay, please make sure you smile while meditating on Narasimha Deva, just try not to get scared.

UP: Govinda is richer than Rama and Narasimha: Rama had only one Kingdom in Ayodhya. Whereas Govinda had three kingdoms simultaneously in Dwaraka, Mathura, and Vraja. Rama gave the entire golden palace of Ravana to Vibhishan, but Govinda gave a much better identical palace to his sakha Sudama. Narasimha sat down on the throne of Hiranyakashipu who had conquered the three worlds, but Govinda was offered tribute by Mahavishnu himself who sits on the throne of unlimited universes.

UP: Fame knowledge renunciation: While Rama took help of devatas, the devatas would come to Dwaraka to take help of Govinda, so Govinda had respectable fame throughout all the planetary systems. Govinda spoke Bhagawad Gita which the entire universe heard. Govinda had apparently renounced his beloved parents, and his dearmost consorts, and even his childhood pastime place. Govinda drowned his own palace of Dwaraka, and destroyed his entire lineage of children and grandchildren. Govinda didn't give his association to Mata Lakshmi Devi who is still doing Tapasya to attain association of Govinda. Thus Govinda is better than both Rama and Narasimha.

PP: Your analysis is incorrect. Krsna, Nārāyaṇa, Rāma, etc., are one and the same person. Srī Madhvāchārya wrote the Nrsimha Nakha Stuti, praising Bhagavān's nails, as even a portion of him is non-different from him, and both the fair and dark hairs of Bhagawan are equally respectable for us due to being non-different from him.

UP: In the Shaiva Khandanam works, in the part of Vishnu-Veerabhadra conflict at the Daksha Yajna, your own acharya Bannanje Govindacharya does bheda between Narayana and his Amsha. Govindacharya in pursuit for giving reconciliation upon contradictions in the Puranas, says that: “It is both true that Vishnu did and did not attend Daksha’s Yajna. Vishnu’s manifestation among the Trimurtis is His Vyuha form Aniruddha, who did not go to Daksha’s Yajna. However, as Upendra, the younger brother of Indra and one of the Aadityas of Svarga Loka, He is the Devata of all Yajnas.” What Govindacharya intends to say is that, Kshirodakshyayi Vishnu was not defeated by Veerabhadra because He was not present in the Yagnya as it is mentioned in BH 4.6.3: nārāyaṇaś ca viśvātmā na kasya adhvaram īyatuḥ, but Yajna-purusha Upendra was present over there due to Him being a devata and also a grandchild of Daksha. Bhagawatam mentions Upendra Avtara, who is counted among the devatas and is protector of devatas, as present during Yagnya, BH 4.3.4: sarve devarṣi-pitṛ-devatāḥ. BH 6.6.8: jayanto vāsudeva-aṁśaḥ upendra iti yaṁ viduḥ. BH 8.23.25: indraḥ upendra-bhuja-pālitaḥ. BH 6.6.38-39: vaṁśaḥ yaḥ aditeḥ anupūrvaśaḥ yatra nārāyaṇaḥ devaḥ sva-aṁśena avātarat vibhuḥ. Another grandchild of Daksha named Śiśumāra might have also been there, BH 6.6.14: śiśumāro hareḥ kalā. Prajapati Daksha himself was a vibhuti of Hari, BH 6.4.45:Bhagavān Hari to Dakṣa:vibhūtayo mama hy etā bhūtānāṁ bhūti-hetavaḥ. Shiva sent his Rudra-aṁśa who was expert in battle and destroyed all of them, Bhagavān bhūta-nāthaḥ to Veerabhadra: dakṣam sa-yajñam(Upendra) jahi – BH 4.5.4, Maitreya uvāca: atha deva-gaṇāḥ sarve rudra-anīkaiḥ parājitāḥ – BH 4.6.1-2.

UP: Bhagawatam is saying that Narayana was not present in the yagnya, while simultaneously showing that all the devatas including Hari’s avtar among devatas was present there. So Bhagawatam itself is making distinction between Vishnu and his amsha or kala. Therefore just considering all the forms of Bhagawan to be equal to each other is apoorna-understanding, seeing all forms to be simultaneously equal but also not equal in their originality is poorna-understanding/ pragnya.

UP: "All the demigods presented various gifts to King Pṛthu. Hari, an incarnation of the Supreme Personality of Godhead known as Upendra in the heavenly planet, presented the King with a Sudarśana disc. It should be understood that this Sudarśana disc is not exactly the same type of Sudarśana disc used by the Personality of Godhead, Kṛṣṇa, or Viṣṇu. Since Mahārāja Pṛthu was a partial representation of the Supreme Personality of

Godhead's power, the Sudarśana disc given to him represented the partial power of the original Sudarśana disc." – BH 4.15.16 Tatparya by ACBVS Srila Prabhupada.

PP: For true bhaktas, all forms facilitate Bhakti. If someone says one form is superior to others, etc then he gets andha tamisra.

UP: Then why did Mata Lakshmi didn't perceive the bhakti being facilitated in the ugra Narasimha form? Why all the devatas couldn't perceive the bhakti being facilitated in the ugra Narasimha form? Narasimha Deva came to give relief to all the devatas from the clutches of Hiranyakashipu, but still these same devatas hesitated to approach their own liberator Narasimha Deva. So will these devatas, upon whose call Hari comes in each yuga for protecting them, be going to andha tamisra because they hesitated to approach Bhagawan?

UP: "Krishna says: One who chants 'Krishna! Krishna! Krishna!' and constantly remembers Me is just like a lotus that sprouts out of water. Such a person can deliver even the residents of hell (Krishna Krishneti Krishneti yo mam smarati nityasah jalam-bhittva yatha padmam narakaduddharamy-aham)." – Nrsimha Purana. "'A Vaishnava has been born in our family. He will take us out of hell!' saying so, the Pitrus of a just-born clap and celebrate. The Pitamahas of the family dance in joy! (āsphoṭayanti pitaraḥ pranṛtyanti pitāmahāḥ, vaiṣṇavo'smatkule jātaḥ sa naḥ saṃtārayiṣyati)." – Krishnamruta Maharnava 264.

UP: Govinda brought the son of his guru from abode of Yamaraja. Govinda's Vishnudutas defeated yamadutas and liberated Ajamila. Govinda liberated the twin-arjuna trees from their curse. Govinda brought his father back from abode of Varun. Govinda brought back the brahmana's sons even from the abode of Mahavishnu from where no one returns back. Govinda says: "sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi mā śucaḥ".

PP: You are doing bheda between Narayana and Govinda, therefore you are a offender and hater. And Narayana-nama will not liberate someone who hates Him. Even King Vena chanted Narayana-nama but got naraka. If I do your charanabhisheka and then keep a gun on your head, will you like me? If a tiger tries to hug a cow to eat it, will the cow bless the tiger, even if hugging is an expression of love? Narayana nama sees intentions before giving blessings. He doesn't help those who hate Him.

UP: Simply by thinking of Govinda constantly one attains moksha. Why do you pick out one part from that shloka and neglect the other part where its mentioned that all asuras who were enviously connected with Govinda got moksha? The full shloka is: "Narada said: My dear King Yudhiṣṭhira, the gopīs by their lusty desires (gopyaḥ kāmād), Kaṁsa by his fear (bhayāt kaṁso), Śiśupāla and other kings by envy (dveṣāc caidyādayo nṛpāḥ), the Yadus by their familial relationship with Kṛṣṇa (sambandhād vṛṣṇayaḥ), you Pāṇḍavas by your great affection for Kṛṣṇa (snehād yūyaṁ), and we, the general devotees, by our devotional service (bhaktyā vayaṁ vibho), have obtained the mercy of Kṛṣṇa." – BH 7.1.31. "Somehow or other, one must consider the form of Kṛṣṇa very seriously. Then, by one of the five different processes mentioned above, one can return home, back to Godhead. Atheists like King Vena, however, being unable to think of Kṛṣṇa's form in any of these five ways, cannot attain salvation (katamaḥ api na venaḥ syāt pañcānām puruṣam prati). Therefore, one must somehow think of Kṛṣṇa, whether in a friendly way or inimically (tasmāt kenāpy upāyena manaḥ kṛṣṇe niveśayet)." – BH 7.1.32.

UP: Which of my activities do you find to be as offensive as Vena's offences? What activity are you comparing with Vena who considered himself to be greater than Bhagawan, devatas, everyone? Vena stopped all yagnyas and religious rituals, he was spoiling the spiritual life of the general populace, he was demanding yagnyas and worship to be offered unto himself instead of devatas? Are you lacking brain cells to discriminate between highest yuga dharma and lowest of ku-karmas!

UP: Vena failed to attain the supreme destination because he was not attached to Bhagawan via enmity, he was only attached to himself, he was just focusing upon his own personal puja labh prathistha. While on the other hand Shishupala was a die-hard enemy of Bhagawan, who had started blaspheming Bhagawan right from his childhood even before he learnt to speak language properly. Vena was not a real enemy of Bhagawan, he might be at most seen just as a enemy of devatas or sages, but not of Bhagawan. Bhagawan was nowhere deeprooted in his chitta or karma or prana or vision or anywhere.

UP: So Narayana nama sees intentions before giving blessings, He doesn't help those who hate Him? Actually Bhagawan is our Pita Mata Dhata Pitamaha. If we rotting in andha tamisra gives pleasure to Bhagawan, then we are fully ready to burn there forever, our suffering in hell becomes as satisfying as nectar if it gives satisfaction to Bhagawan. We are always ānukūlyena kṛṣṇānuśīlanam. And it's not for you to worry about our afterlife destination, you should actually worry about your own fate due to thinking like this about pure devotees like us.

UP: King Vena was not able to get moksha despite him chanting Hari naam, because he did not take shelter of Naam while he chanted, he was not doing Naam smarana constantly, nor did he remember Naam at the end of his life, nor did he consider Naam to be non-different from Bhagawan. He chanted Harinaam only for one time that too very long before his death, and after chanting Harinaam he had chanted names of many other devatas also, he was lost in his own selfish fantasy at the time of his death. He was considering himself to be better than Harinaam, he didn't chant Harinaam in mood of seva or sharnagati, Vena was considering himself to be better than Narayana, and was thinking all the devatas devatas are present in his body and therefore inferior to him. This is somehow similar to the Tattvavadis who falsely think Govinda's amsha Narayana to be better than Govinda, and their Guru to be better than all the Mahajan Bhaktas, and themselves to be more intelligent than everyone else. Actually real shuddha-bhaktas see everyone equally, without any material discrimination of rank, order or varna etc. They don't disrespect by saying one devotee is better than another.

UP: "It does not mean because he's dog, there is no Paramātmā. There is also Paramātmā. Because Kṛṣṇa says, īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati (BG 18.61). Kṛṣṇa does not discriminate that "I shall not remain within the body of dog. I shall remain within the body of a brāhmaṇa only." No. Sarva-kṣetreṣu bhārata." – ACBVS Srila Prabhupada.

UP: Bhagawan Narayana says, "śrī-bhagavān uvāca: Brahmā, Lord Śiva and I are the supreme cause of the material manifestation (ahaṁ brahmā ca śarvaś ca jagataḥ kāraṇaṁ param). I am the Supersoul, the self-sufficient witness (ātmeśvara upadraṣṭā svayan-dṛg). But impersonally there is no difference between Brahmā, Lord Śiva and Me (aviśeṣaṇaḥ)." "A person even with average intelligence does not think the head and other parts of the body to be separate (yathā pumān na svāṅgeṣu śiraḥ-pāṇy-ādiṣu kvacit pārakya-buddhiṁ kurute). Similarly, My devotee does not differentiate Viṣṇu, the all-pervading Personality of Godhead, from any thing or any living entity (evaṁ bhūteṣu mat-paraḥ)." "One who does not consider Brahmā, Viṣṇu, Śiva or the living entities in general to be separate (trayāṇām eka-bhāvānāṁ yo na paśyati vai bhidām) from the Supreme, and who knows Brahman, actually realizes peace; others do not (sarva-bhūtātmanāṁ brahman sa śāntim adhigacchati)." – BH 4.7.50, 53, 54.

PP: Those 'dveshi asuras' were Jaya Vijaya who had descended due to a curse. Only they got mukti, not all the other asuras. Sri Madhvāchārya in one of his granthas quoted a few shlokas from the Purānas explaining how Kamsa, Shishupāla, Putana and others were asuras with the āvesha of Devatas and Rsis, as additional Ātmas in their body.

UP: Then what about Ajamila, Indrajit, Aghasura, Kaliya, Narayani sena, Duryodhana? were they also having avesha of Jaya Vijaya inside of them?

UP: If you say that jivas belonging to swarga loka are getting moksha, that shows they are just samsaris and not nitya samsaris, because they have a potential to attain moksha. So your categorization of jivas into nitya samsarin, tamo yogyas, etc, which you believe that they can never be liberated, even despite of chanting and hearing Harinaam, is false.

UP: Suppose you are a rajasik jiva, who is practicing sadhana in the Madhwa lineage. Now there. are two possibilities: Your sadhana practices given by your lineage can either change your gunas or you will remain stuck as a nitya samsarin forever. If you remain stuck here as nitya samsarin despite your rigorous sadhana, that means your sadhana in inefficient in improving your guna or in giving you moksha. If you say that you can get mukti due to your sadhana practices, that proves a rajasik soul is not eternally rajasic, because he's getting liberated. Therefore your classification of souls asper their gunas is disproved. Ask yourself: Are you all Madhwa sadhakas, nitya samsarins or nitya muktas/ mukti yogyas? If you are mukti yogyas then why are you in this kaliyuga and not higher planets? If you are nitya samsarins then you will always remain in this gunas and cannot be liberated, therefore all of your stutis shastras sadhana is ineffective in granting you moksha. If you say that you can get moksha by performing your sadhana and by understanding Narayana to be the Param Purusha/ Brahman, that proves that a nitya samsarins is not eternally stuck in that category.

UP: Thinking that all of your sadhakas are mukti yogyas, because they are perceiving themselves to be so in their meditation delusion, is an far stretched self serving exaggeration. Because in ones own imagination even a drunkard thinks himself to be the king of entire planet. You might say that, because of the fact that your attraction to Vaishnavism is a result of your multiple past life sukriti, therefore you should be seen as mukti yogya in progress. So then what about those mukti yogyas, who had previously fallen down, due to circumstantially committing unintentional offences, and are now stuck in lower species? They will surely get redirected to Vaikuntha sooner or later isn't it. And because everyone originally belonged to Vaikuntha therefore everyone is mukti yogya.

UP: Bhagawatam is a purna grantha, it is non-different to Bhagawan himself. Your purvacharyas have interpreted the highest shastra Bhagawatam using other inferior puranas, despite there being everything already present in the selfluminary selfevident selfsufficient Bhagawatam. Isn't this a insult to Bhagawatam? to think that Bhagawan's own literary incarnation needs help of some another inferior book to be understood? Commentary or secondary understanding is required only when things are not understandable, but not when the things are very clearly mentioned in moola grantha itself.

PP: Do you think that atheistic Bhagawad-dveshi mleecha-yauvana invaders would have got moksha? because after all he did so many tirtha yatras, by visiting there for the sake of destroying the temples, in both south and north india, so they must have got moksha right? Duryodhana was transferred to swarga due to his prarabdhas, and will very soon fall in andha tamisra. Even sattvikas can visit the temporary naraka and tamasikas go to the temporary svarga. Once the prarabdhas are over, both will attain their destinations. There is no scripture saying Duryodhana got Vaikuntha or moksha. He did not offend Bhagavan or saints, but harmed the general public, due to which he will go to Naraka. And when did Ajamila offend Bhagawan or Vaishnavas?

UP: When did you see me destroying temples? I became a dveshi in your eyes just because I destroyed your pseudo categorization of jivas into nitya samsarin, tamo yogyas, etc, which you believe that they can never be liberated, even despite of chanting and hearing Harinaam?

UP: So if its proved that all jivas actually belong to Vaikuntha originally, then that will make everyone to go back to Vaikuntha only, sooner or later. And all their categorisation, upadhis, gunas of this world will turn out to be just anitya, ashashwat, temporary things.

UP: Shastric reference for even worst of Govinda's opponents being given sajyujya/ sarupya/ salokya mukti by Govinda is, the Virata rupa darshan in which all the participants in Govinda's yuddha lila were given sajyujya, just as river merge into the ocean, or as individual consciousness merges into absolute consciousness. "Arjuna observes in the Virata Purusha: All the sons of Dhṛtarāṣṭra, along with their allied kings, and Bhīṣma, Droṇa, Karṇa – and our chief soldiers also – are rushing into Your fearful mouths. And some I see trapped with heads smashed between Your teeth." "As the many waves of the rivers flow into the ocean, so do all these great warriors enter blazing into Your mouths." – BG 11.26-28. So even Duryodhana, Karna, Ashwathama, Bhishma, Narayani sena, etc. Everyone who was in presence of Govinda was given Vaikuntha gamana.

UP: Regarding Duryodhana, Govinda was present right in front of his eyes and the mirror of his mind, in the last moment of his life. Moreover, just as Balarama had appeared and displayed anger towards the Pandavas over his unfair defeat, so Balarama will again appear and protect him from hell if required and provide him moksha, afterall Balarama is his weapon teacher, well wisher, master, protector.

UP: Regarding Ajamila, if he did not commit offences to Bhagawan or Vaishnavas, then what do you say about his giving up the path of Bhagawan's daivi varnashram-dharma and choosing adharma, was this pleasing to Bhagawan? What about him not remembering Bhagawan Narayana, despite his child's name was kept after Hari only for the sake of facilitating him remember Hari frequently? Why would brahmanas and sadhus fear coming across him, if he was not a offender having zero discrimination? "This fallen brāhmaṇa, Ajāmila, gave trouble to others by arresting them, by cheating them in gambling or by directly plundering them. This was the way he earned his livelihood and maintained his wife and children." – BH 6.1.22. "Yamadūtas: This brāhmaṇa irresponsibly spent his long lifetime transgressing all the rules and regulations of the holy scripture, living extravagantly and eating food prepared by a prostitute. Therefore he is full of sins. He is unclean and is addicted to forbidden activities." – BH 6.1.67. "Viṣṇudūtas: Ajāmila has already atoned for all his sinful actions. Indeed, he has atoned not only for sins performed in one life but for those performed in millions of lives, for in a helpless condition he chanted the holy name of Nārāyaṇa. Even though he did not chant purely, he chanted without offense, and therefore he is now pure and eligible for liberation." – BH 6.2.7. "Śukadeva: While suffering at the time of death, Ajāmila chanted the holy name of the Lord (hareḥ nāma), and although the chanting was directed toward his son, he nevertheless **returned home, back to Godhead (agāt dhāma)**. Therefore if one faithfully and inoffensively chants the holy name of the Lord, where is the doubt that he will return to Godhead? – BH 6.2.49.

UP: Prahlada was a asura, all his descendants like Banasura were asuras. Bhagawan is saying that many of Prahlada's relatives down the line will unfailingly get mukti. "Narasimha Deva said: My dear Prahlāda, O most pure, O great saintly person, your father has been purified, along with twenty-one forefathers in your family. Because you were born in this family, the entire dynasty has been purified." – BH 7.10.18. Banasura fought against both Bhagawan and Vaishnavas. So tell me, will Prahlad's asura relatives go to andha tamisra according to your calculation of nitya tamo yogyas, or will they get mukti? Now either your classification of jivas is absolute, or Bhagawan's kripa and intervention is absolute. Think on it yourself about what it is, ask your shakshi for genuine guidance, and don't listen to your delusions, hallucinations, and mind's traps.

PP: You all Gaudiyas are going to hell because you are doing Nama-yajna with pride, while insulting Narayana, while rejecting the scriptural injunctions, while being driven by lust, and while your Nama mantra doesn't begin with Omkara Pranava. Even Gita confirms this about you people: "They demoniac sometimes proudly perform sacrifices of/in name, without following any rules or regulations (yajante nāma yajñaiḥ te dambhena avidhi-pūrvakam)." – BG 16.17. "The demons are envious of the Supreme Personality of Godhead, who is situated in their own bodies and in the bodies of others, and blaspheme against the real religion (mām ātma para deheṣu pradviṣantaḥ abhyasūyakāḥ)." – BG 16.18. "Those who are envious and mischievous, who are the lowest among men, I perpetually cast into the ocean of material existence, into various demoniac species of life (tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān, kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu)." – 16.19. "He who discards scriptural injunctions and acts according to his own lusty whims, attains neither perfection nor happiness nor the supreme destination (yaḥ śāstra-vidhim utsṛjya vartate kāma-kārataḥ, na sa siddhim avāpnoti na sukhaṁ na parāṁ gatim).” – BG 16.23. “tasmād oṁ ity udāhṛtya yajña-dāna-tapaḥ-kriyāḥ, pravartante vidhānoktāḥ satataṁ brahma-vādinām” – BG 17.24.

UP: Bhagawan says he will perpetually cast those lower guna asuras into lower species, but Bhagawan never said that they have to be stuck in that lower gunas forever. Bhagawan gives the asuras full opportunity for transcending the lower gunas right in its very subsequent shlokas. Also, there is one criteria mentioned, that one should be favourably surrendered to Govinda: “If you become conscious of Me, you will pass over all the obstacles of conditioned life by My grace (mac-cittaḥ sarva-durgāṇi mat-prasādāt tariṣyasi). If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost (atha cet tvam ahaṅkārān na śroṣyasi vinaṅkṣyasi).” – BG 18.58.

UP: These are the subsequent shlokas for those shlokas: “There are three gates leading to this hell – lust, anger and greed. Every sane man should give these up, for they lead to the degradation of the soul (tri-vidhaṁ narakasyedaṁ dvāraṁ nāśanam ātmanaḥ, kāmaḥ krodhas tathā lobhas tasmād etat trayaṁ tyajet).” – BG 16.21. “The man who has escaped these three gates of hell, O son of Kuntī (etair vimuktaḥ kaunteya tamo-dvārais tribhir naraḥ), performs acts conducive to self-realization and thus **attains the supreme destination** (ācaraty ātmanaḥ śreyas **tato yāti parāṁ gatim**).” – BG 16.22. “One should therefore understand what is duty and what is not duty by the regulations of the scriptures (tasmāt śāstram pramāṇam te kārya akārya vyavasthitau). Knowing such rules and regulations, one should act so that he may gradually be elevated (jñātvā śāstra vidhāna uktam karma kartum iha arhasi).” BG 16.24.

UP: Arjuna understood Govinda to be the param in chapter ten, and accepted Govinda’s dvi-bhuja form to be superior to His chatur-bhuja form in chapter eleven. Before speaking about these qualities of asuri people, Govinda clarified that his pure devotees like Arjuna are well situated, “The transcendental qualities are conducive to liberation, whereas the demoniac qualities make for bondage (daivī sampat vimokṣāya nibandhāya āsurī matā). Do not worry, O son of Pāṇḍu, for you are born with the divine qualities (mā śucaḥ sampadam daivīm abhijātaḥ asi pāṇḍava).” – BG 16.5.

UP: Bhagawan had spoken such words only for the sake of confusing the haters and increasing the poison within their minds against Gaudiyas, and simultaneously also for impelling the innocent people to understand the essence of shastras, by humbly learning it from Gaudiyas. In this way Bhagawan bewilders and locks away intelligence of the practitioners of vedic tattva, in the dense dark forest of delusion. It's not even difficult to understand that this part spoken by Govinda about asuras, is also a asura vimohana for the less intelligent people, because, this part is not the conclusion of the Gita. Throughout all the discussions, Govinda glorified Bhakti yoga only above everything else. Eg: Superiority over Nirguna Brahmana (14.27), over vedic/ karma upasana (2.45-46), over jnyana/ tattvik upasana (2.52-53), over His Narayana form (11.50-54).

UP: Jaya Vijaya stopped the Chatur Kumaras from entering into Vaikuntha, who were so eager to take darshan of Bhagawan. Although they were thinking the Nirguna Brahman form to be greater than the Saguna Bhagawan form, still Bhagawan welcomed them and didn't take any offence. On the contrary, he sent those people to asura species who were having unfriendly disposition towards the Kumaras despite them being His own nitya parshadas. We can also see today, the Kumara's Kumara sampradaya performs worship of Radha Govinda, more than of Lakshmi Narayana.

UP: There is some similarity between Jaya Vijaya and the Tattvavadis, and between Kumaras and we Gaudiyas. The Kumaras considered Nirguna Brahman to be the source of Narayana form, and Gaudiyas consider Govinda to be the source of Narayana form. Narayana didn't criticise them but rather He welcomed them greeted them, and He sent away his own people Jaya Vijaya for punishment. Jaya Vijaya thought that because Kumaras were thinking some other form of Narayana to be superior to Narayana, therefore they are very great offenders, and they should not be allowed to see their Narayana, but on the contrary Jaya Vijaya themselves were thrown into hellish species of asuras.

UP: The Kumaras were sheltered under Ananta Bhagawan, that's why Narayana gave them so much preference and importance, even more than his own men Jaya Vijaya. "Maitreya Muni said to Vidura: Let me now begin speaking on the Bhāgavata Purāṇa, which was directly spoken to the great sages by the Personality of Godhead for the benefit of those who are entangled in extreme miseries for the sake of very little pleasure." "Some time ago, being inquisitive to know, Sanat-kumāra, the chief of the boy-saints, accompanied by other great sages, inquired exactly like you about the truths regarding Vāsudeva, the Supreme, from Lord Saṅkarṣaṇa, who is seated at the bottom of the universe." "At that time Lord Saṅkarṣaṇa was meditating upon His Supreme Lord, whom the learned esteem as Lord Vāsudeva, but for the sake of the advancement of the great learned sages He slightly opened His lotus like eyes and began to speak." "At that time Lord Saṅkarṣaṇa, with His thousands of raised hoods, began to radiate an effulgence from the glowing stones on His head." – BH 3.8.2-6. BH 3.15.46: ananta rāddhaḥ yarhy eva karṇa-vivareṇa guhāṁ gato naḥ pitrānuvarṇita-rahā. BH 3.8.4: yat vāsudeva abhidham. BH 3.12.5: vāsudeva-parāyaṇāḥ.

UP: Sri Vishnu had actually preordained this pastime for showing the superiority of Govinda over himself, and the superiority of tamasic marga over usual sattvik marga. Otherwise, Bhagawan Vishnu was already capable of nullifying their curse, and was also capable of himself going to receive Lakshmi Devi when she was entering Vaikuntha/ was stopped by Jaya Vijaya, and also could have given them punishment right away at that very moment instead of overlapping that event with this Chatuskumara's curse event, and could have arranged for them just one fallendown birth in either asura or devata species. Whatever Bhagwan does has a deeper purpose, and the purpose of this particular pastime is crystal clear, and there's no need to twist out secondary irrelevant meanings unnecessarily.

PP: Madhvacharya divides souls into three classes: one class of souls which qualifies for moksha, or liberation (Mukti-yogyas); another as subject to samsara, eternal rebirth or transmigration (Nitya-samsarins); and a third class that is eventually condemned to eternal hellish life in Andhatamisra (Tamo-yogyas). This idea of classification is based on Bhagawad Gita's divisions of souls. Eg: ūrdhvaṁ gacchanti sattva-sthā, madhye tiṣṭhanti rājasāḥ, jaghanya-guṇa-vṛtti-sthā, adho gacchanti tāmasāḥ – BG 14.18, tān ahaṁ dviṣataḥ krūrān saṁsāreṣu narādhamān, kṣipāmy ajasram aśubhān āsurīṣv eva yoniṣu – BG 16.19. PP: "There are three categories of souls viz Devatas, Humans and Danavas. Amongst them, devatas and manushyottamas (best amongst humans) are eligible for Mukti." "The madhyama manushyas (average humans) are always eligible for eternal samsara. The adhama manushyas (lower humans) are eligible for Tamas. Danavas always obtain Tamas." "Mukti is eternal and so is Tamas. There is no returning back from these two. Devatas will never, in any way, obtain

Naraka or Tamas." "Asuras will never, in any way, obtain Mukti for whatsoever reason. Madhyama manushyas will attain neither of these." – MBTN 1.86-89.

UP: Ask oneself: Why would Bhagawan not want his jivas to surrender or return back to him? If he doesn't want everyone to surrender, why does he appear in center of the entire universe in every yuga? Did Govinda not help even a person like Duryodhana by giving him his own Narayani sena? If the modes itself are controlling the jiva, or are forbidding the jiva from taking full shelter of Bhagawan, then that means jiva does not have his independence. Then why is the jiva punished for the offences which were committed by the gunas, and not by his own choice? The gunas should be punished and not the innocent jiva. If you say that jiva is situated in that guna by his own previous karma/ desire, then I say there is enough opportunity given for the jiva to change his bundle of gunas. If a jiva wants to take full shelter of Govinda, the gunas immediately allow him to do so. If the gunas are making the jiva dance, the gunas are to be held culpable not the jiva. The gunas should be going to hell, not the jiva, for the offences which he never created to do.

UP: Is classifying jivas asper their gradations a good practice? while Bhagawan says that real pandits are sama darshina, and also says samo aham sarva bhuteshu, and also says sarva-bhūtātmanāṁ brahman sa śāntim adhigacchati? What is the necessity of drawing out such gradations between jivas? while all the jivas being potentially capable of moving everywhere, and changing their position everywhere within the universal hierarchy, BG 2.24: sarva-gataḥ? Sarva-gataḥ means a soul is free to go anywhere, anywhere. Full freedom, as he wants. Because a jiva is sarva gatah, therefore he is not fixed in any category forever, he can freely roam everywhere in the upper, middle, lower planetary systems, even in the realm of Nirguna Brahman and Void. He travels everywhere. Finally, because he originally belonged to Vaikuntha, he reaches there and is never forced to come down back again. BG 8.15: nāpnuvanti mahātmānaḥ saṁsiddhiṁ **paramāṁ gatāḥ**.

UP: Thinking that jiva can get stuck into one position, or one of three gunas, is contradictory for his being sarva gatah. Jivas stay in upper or lower planets until their karma gets exhausted, and then they come back to karma bhumi to perform next a set of karma, to be able to attain their next destination. BG 9.21: te taṁ bhuktvā svarga-lokaṁ viśālaṁ, kṣīṇe puṇye martya-lokaṁ viśanti, evaṁ trayī-dharmam anuprapannā, gatāgataṁ kāmakāmā labhante. Therefore this karma bhumi alone is the central point, or the default home of all the jivas, from where it earns it's karmic baggage, and not the other planetary systems like svarga bilasvarga naraka etc.

UP: Just as despite Jaya Vijaya falling into the asura species, their original forms were simultaneously present in Vaikuntha. Similarly we jivas who are residing here in material universe also have our original svarupa in Vaikuntha, in a dormant or inactive state.

UP: I don't know what sort of interpretation of shastras you are reading, but you are thoroughly misguided, I kindly request you to take to the shastras of Gauranga's Suvarna-Yuga and get benefitted. "When one properly sees that in all activities no other performer is at work than these modes of nature (nānyaṁ guṇebhyaḥ kartāraṁ yadā draṣṭānupaśyati) and he knows the Supreme Lord, who is transcendental to all these modes, he **attains My spiritual nature** (guṇebhyaś ca paraṁ vetti **mad-bhāvaṁ so 'dhigacchati**)." – BG 14.19. "When the embodied being is able to transcend these three modes associated with the material body (guṇān etān atītya trīn dehī deha-samudbhavān), he can become free from birth, death, old age and their distresses and can enjoy nectar even in this life (janma-mṛtyu-jarā-duḥkhair vimukto 'mṛtam aśnute)." – BG 14.20. "Anyone who engages in full devotional service, unfailing in all circumstances (māṁ ca yo 'vyabhicāreṇa bhakti-yogena sevate), at once transcends the modes of material nature and thus comes to the level of Brahman (sa guṇān samatītyaitān brahma-bhūyāya kalpate)." – BG 14.26.

UP: "Govinda: O son of Kuntī, learn from Me how one who has achieved this perfection can attain to the supreme perfectional stage, Brahman, the stage of highest knowledge, by acting in the way I shall now summarize (siddhiṁ prāpto yathā brahma tathāpnoti nibodha me, samāsenaiva kaunteya niṣṭhā jñānasya yā parā)." – BG 18.50. "One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service (bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ). And when one is in full consciousness of Me by such devotion, he can enter into the kingdom of Vaikuntha (tato māṁ tattvato jñātvā **viśate tad-anantaram**)." – BG 18.55. "Though engaged in all kinds of activities, My pure devotee, under My protection, reaches the eternal and imperishable abode by My grace (sarva-karmāṇy api sadā kurvāṇo mad-vyapāśrayaḥ, **mat-prasādād avāpnoti śāśvataṁ padam avyayam**)." – BG 18.56. "In all activities just depend upon Me and work always under My protection (cetasā sarva-karmāṇi mayi sannyasya mat-paraḥ). In such devotional service, be fully conscious of Me (buddhi-yogam upāśritya mac-cittaḥ satataṁ bhava).” – BG 18.57.

UP: “Govinda: Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend (man-manā bhava mad-bhakto mad-yājī māṁ namaskuru, mām evaiṣyasi satyaṁ te pratijāne priyo ’si me).” – BG 18.65. “Abandon all varieties of religion and just surrender unto Me (sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja). I shall deliver you from all sinful reactions. Do not fear (ahaṁ tvāṁ sarva-pāpebhyo **mokṣayiṣyāmi mā śucaḥ**).” – BG 18.66.

PP: There is a hierarchy between jivas: “For Lord Hari, Sri Vayu is the Pratibimba (reflection, representative). For Sri Vayu, Rudra and Garuda, both of whom will reach Sesha’s post are the Pratibimba. For Garuda and Rudra, Indra and Kama are the Pratibimba. For them, Rishis and others are the Pratibimba. The Pratibimbas are always lesser in attributes by at least 100 (10 to the power of 100) to their Bimbas (source, origin).” – MBTN 1.14. “Amongst those male Jivas, some are greater than female Jivas by 100 (order of magnitude) attributes, some are greater by 10. Some others by 15 attributes. This hierarchy has to be reconciled sing the statements in Shruti. If the word "Shata" is (correctly) interpreted as "many", there is no confusion amongst the Shrutis even if they quoting different numbers.” – MBTN 1.16. “Since this difference in their attributes is inherent in their nature, the difference and hierarchy exists even in Moksha. Since the Shruti "Dasha Shatam Sahasram.." exists, the word Shata doesn’t indicate scarcity. Therefore, even if higher souls have been referred to as higher by "Shata", it still indicates that they are much higher in attributes than the lesser ones.” – MBTN 1.17.

UP: "Śiva: A person who executes his occupational duty properly for one hundred births becomes qualified to occupy the post of Brahmā (sva-dharma-niṣṭhaḥ śata-janmabhiḥ pumān viriñcatām eti), and if he becomes more qualified, he can approach Śiva (tataḥ paraṁ hi mām). A person who is directly surrendered to Kṛṣṇa, or Viṣṇu, in unalloyed devotional service is immediately promoted to the spiritual planets. Śiva and other devatas attain these planets after the destruction of this world." – BH 4.24.29.

UP: There are only two broad categories: Bhaktas and Abhaktas. All other categorisations are temporary, they are not nitya or permanently fixed. "O son of Pṛthā, in this world there are two kinds of created beings. One is called divine and the other demoniac." – BG 16.6. "The disc of the Lord is called Sudarśana because he does not discriminate between high and low criminals or demons. Durvāsā Muni was certainly a powerful brāhmaṇa, but his acts against the pure devotee Mahārāja Ambarīṣa were no better than the activities of asuras. Real dharma means bhakti, or devotional service to the Lord. The Sudarśana cakra is here addressed as dharma-setave, the protector of dharma. Mahārāja Ambarīṣa was a truly religious person, and consequently for his protection the Sudarśana cakra was ready to punish even such a strict brāhmaṇa as Durvāsā Muni because he had acted like a demon. There are demons even in the form of brāhmaṇas. Therefore the Sudarśana cakra does not discriminate between brāhmaṇa demons and śūdra demons. Anyone against the Supreme Personality of Godhead and His devotees is called a demon." – BH 9.5.6 Tatparya by ACBVS Srila Prabhupada.

UP: "Prahlāda to Hiranyakashipu: My dear father, please give up your demoniac mentality. Do not discriminate in your heart between enemies and friends; make your mind equipoised toward everyone. Except for the uncontrolled and misguided mind, there is no enemy within this world. When one sees everyone on the platform of equality, one then comes to the position of worshiping the Lord perfectly." – BH 7.8.9. "Prahlāda to Narasimha Deva: Unlike an ordinary living entity, my Lord, You do not discriminate between friends and enemies, the favorable and the unfavorable, because for You there is no conception of higher and lower. Nonetheless, You offer Your benedictions according to the level of one's service, exactly as a desire tree delivers fruits according to one's desires and makes no distinction between the lower and the higher." – BH 7.9.27.

UP: Govinda: "O brilliant Uddhava, one who thus views all living entities with the idea that I am present within each of them (iti sarvāṇi bhūtāni mad-bhāvena mahā-dyute), and who by taking shelter of this divine knowledge offers due respect to everyone, is considered actually wise (sabhājayan manyamāno jñānaṁ kevalam āśritaḥ). Such a man sees equally the brāhmaṇa and the outcaste, the thief and the charitable promoter of brahminical culture, the sun and the tiny sparks of fire, the gentle and the cruel (brāhmaṇe pukkase stene brahmaṇye 'rke sphuliṅgake, akrūre krūrake caiva sama-dṛk paṇḍito mataḥ).” – BH 11.29.13-14. “Disregarding the ridicule of one’s companions (visṛjya smayamānān svān), one should give up the bodily conception and its accompanying embarrassment (dṛśaṁ vrīḍāṁ ca daihikīm). One should offer obeisances before all, falling flat upon the ground like a rod (praṇamed daṇḍa-vad bhūmāv), even the dogs, outcastes, cows and asses (ā-śva-cāṇḍāla-go-kharam).” – BH 11.29.16.

UP: Madhwa sampradaya and Gaudiya sampradaya, both are extensions from Brahma Sampradaya, both have revealed guhiya information which was hidden from the Vedas. Madhwas have revealed information about Vayu Deva whom they considered to be jeevottama, whereas Gaudiyas have revealed information about Purushottama Govinda who is Swayam Avtari Bhagawan. Vayu is said to be the jiva who is empowered by Govinda and he can connect us with Govinda, whereas Govinda is himself Bhagawan who says us to take full shelter of him directly without any middleman devata or jeeva. While Bhagawan is directly telling you to take shelter of himself alone, neglecting all relatives, acharyas, gurujanas, dharmas, shastras, his amshas, so why not simply obey Bhagawan? Even the pratibimba of Bhagawan, which might be like Bhagawan, can never be equal to Bhagawan. Bhagawan alone is equal to himself. Thinking ones guru or anyone to be equal to Bhagawan is just a unhelpful illusion. Gaudiyas are doing bheda between the Avtari and His Avtars, to be aware of the original deepak which is igniting many other deepaks. Govinda himself does bheda between himself and his amsha in Gita 10.42.

PP: Brahma Vimohana lila is a interpolation. Despite acharyas who had appeared before Shankaracharya and Madhwacharya have accepted the Brahma vimohan lila, and have commented on it, used it in their commentaries, still we consider it to be a interpolation, because it insults our guru and it is not in line with our tattvavada siddhantha.

UP: You might consider that Brahma Vimohana lila is a interpolation, just because it shows that Govinda is source of Narayana, and Govinda can emanate numerous Narayana forms from his body. But what about the other references in the purna purana Bhagawatam, where it is mentioned that Bhagawan Ananta is the source and upholder of unlimited universes? Where inside each of the universes there is a individual Garbhodakshyayi Vishnu form, and unlimited Paramatma Narayana forms, all of whom are being sustained by Bhagawan Ananta? What about Kshirodakshyayi Vishnu himself declaring that, this same vibhu Bhagawan Ananta, is a kalā of the original avtari Vasudeva Govinda, in BH 10.1.24?

UP: You say that there is a whole chapter of interpolation right there in the face of Bhagawatam, the Brahma vimohana lila. Madhwacharya says there is interpolation in the Mahabharata. Other Acharyas also say there is interpolation in other puranas and shastras. Anyways, regardless of there being changes or no changes in the shastras, the glories of Harinaam, the core stories of Bhagawan's avtaras, and the charitra of bhaktas like Prahlada and Dhruva, are described similarly everywhere in all shastras. And that's enough for us to attain success in our own individual Govinda Bhakti, and Goloka Vaikuntha gamana.

UP: Even your Purvacharyas are saying that only Bhagawan can give moksha, and all your study of shastra commentaries is of no value: "These and other Veda vakyas thus clearly propagate the supremacy of Lord Vishnu. 'This is the big meaning' - thus has been declared by Lord Krishna himself in statements such as 'Yo Maamevam...'" "Even in the Brahmasutras, it has been mentioned by Himself that the priority is for 'Bhooma Guna'. Only by obtaining his ultimate love can Moksha be obtained and not by any other means." "The Lord cannot be obtained neither through commentary (on Shastras) nor through extreme intellect nor through meditative listening. He is obtained only by those to whom he grants (his grace). He reveals His natural form to such people." – MBTN 1.75-77.

UP: Actually the thing is that, Vyasadeva himself is the interpolator or the updater of Bhagawatam. Who had revised the contents of the Bhagawatam on the instructions of his Guru Narada, due to being dissatisfied with its previous contents. This re-editing is mentioned right in the topmost purana Bhagawatam itself. Your acharyas have overlooked all the newly added perfect contents of the Bhagawatam, which glorify Govinda, and are sticking only to the old contents which goes with their siddhantha. Yet still they consider themselves to be the highest or most complete in shastric knowledge, this is a classic example of Muhyanti yat suryah, and na aham prakasha sarvasya.

UP: They're not accepting the new contents of Bhagawatam which was added by Vyasadeva itself, therefore all of their outdated and incomplete knowledge of Tattva should be neglected. We should only focus on what is important for our going back to Vaikuntha, and for strengthening our Bhagawat prema. Harinaam is the best tool which gives us both Goloka

Vaikuntha and Govinda prema. Harinaam is nondifferent from Hari, there is no bheda in naam and naami. Harinaam was spread by Gaurahari who is Govinda himself. So Here is Govinda himself coming to give us Govinda naam which is He himself.

PP: Gaudiyas have deviated from Madhwa sampradaya. You people don't deserve to use the name of Madhwa sampradaya before your sampradaya.

UP: It's actually you people who have deviated from the path of original gurujanas like Brahma, and Narada who is the guru of Vyasadeva. We are the ones who are reorienting the Brahma sampradaya back to its original form as it supposes to be, by doing all the course correction which you people had come in between and spoilt the parampara. Here have a nice look over what Narada Muni is speaking in a very easy simple clear plain words:

UP: "Śukadeva Gosvāmī said: After hearing the request of Mahārāja Yudhiṣṭhira, Nārada Muni, the most powerful spiritual master, who knew everything, was very pleased. Thus he replied in the presence of everyone taking part in the yajña." "The great sage Śrī Nāradajī said: O King, blasphemy and praise, chastisement and respect, are experienced because of ignorance. The body of the conditioned soul is planned by the Lord for suffering in the material world through the agency of the external energy." "My dear King, the conditioned soul, being in the bodily conception of life, considers his body to be his self and considers everything in relationship with the body to be his. Because he has this wrong conception of life, he is subjected to dualities like praise and chastisement." "Because of the bodily conception of life, the conditioned soul thinks that when the body is annihilated the living being is annihilated. Lord Viṣṇu, the Supreme Personality of Godhead, is the supreme controller, the Supersoul of all living entities. Because He has no material body, He has no false conception of "I and mine." It is therefore incorrect to think that He feels pleasure or pain when blasphemed or offered prayers. This is impossible for Him. Thus He has no enemy and no friend. When He chastises the demons it is for their good, and when He accepts the prayers of the devotees it is for their good. He is affected neither by prayers nor by blasphemy." "Therefore by enmity or by devotional service, by fear, by affection or by lusty desire — by all of these or any one of them — if a conditioned soul somehow or other concentrates his mind upon the Lord, the result is the same, for the Lord, because of His blissful position, is never affected by enmity or friendship." – BH 7.1.22-26.

UP: Nārada Muni continued: "By devotional service one cannot achieve such intense absorption in thought of the Supreme Personality of Godhead as one can through enmity toward Him. That is my opinion (yathā vaira-anubandhena martyaḥ tat-mayatām iyāt na tathā bhakti-yogena iti me niścitā matiḥ)." "A grassworm confined in a hole of a wall by a bee always thinks of the bee in fear and enmity and later becomes a bee simply because of such remembrance. Similarly, if the conditioned souls somehow or other think of Kṛṣṇa, who is sac-cid-ānanda-vigraha, they will become free from their sins. Whether thinking of Him as their worshipable Lord or an enemy, because of constantly thinking of Him they will regain their spiritual bodies." "Many, many persons have attained liberation simply by thinking of Kṛṣṇa with great attention and giving up sinful activities (āveśya tat agham hitvā bahavaḥ tat gatim gatāḥ). This great attention may be due to lusty desires, inimical feelings, fear, affection or devotional service (kāmāt dveṣāt bhayāt snehāt yathā bhaktyā īśvare manaḥ). I shall now explain how one receives Kṛṣṇa's mercy simply by concentrating one's mind upon Him." – BH 7.1.27-30.

UP: "Nārada Muni: Thus the two associates of Lord Viṣṇu who had become Hiraṇyākṣa and Hiraṇyakaśipu, the sons of Diti, were both killed. By illusion they had thought that the Supreme Lord, who is situated in everyone's heart, was their enemy." "Pierced by the arrows of Lord Rāmacandra, both Kumbhakarṇa and Rāvaṇa lay on the ground and left their bodies, fully absorbed in thought of the Lord, just as they had in their previous births as Hiraṇyākṣa and Hiraṇyakaśipu." "They both took birth again in human society as Śiśupāla and Dantavakra and continued in the same enmity toward the Lord. It is they who merged into the body of the Lord in your presence." "Not only Śiśupāla and Dantavakra but also many, many other kings who acted as enemies of Kṛṣṇa attained salvation at the time of death. Because they thought of the Lord, they received spiritual bodies and forms the same as His, just as worms captured by a black drone obtain the same type of body as the drone." "By devotional service, pure devotees who incessantly think of the Supreme Personality of Godhead receive bodies similar to His. This is known as sārūpya-mukti. Although Śiśupāla, Dantavakra and other kings thought of Kṛṣṇa as an enemy, they also achieved the same result." – BH 7.10.35-40.

UP: "Śukadeva Gosvāmī said: Since even Śiśupāla, who hated Kṛṣṇa, achieved perfection, then what to speak of the Lord's dear devotees." – BH 10.29.13. "O King, the Supreme Lord is inexhaustible and immeasurable, and He is untouched by the material modes because He is their controller. His personal appearance in this world is meant for bestowing the highest benefit on humanity (nṛṇām niḥśreyasa arthāya vyaktiḥ bhagavataḥ)." "Persons who constantly direct their lust, anger, fear, protective affection, feeling of impersonal oneness or friendship toward Lord Hari are sure to become absorbed in thought of Him (kāmam krodham bhayam sneham aikyam sauhṛdam eva ca nityam harau vidadhataḥ yānti tat-mayatām hi te)." "Kṛṣṇa, master of all masters of mystic power, is the one who liberates this world. (yogeśvareśvare kṛṣṇe yata etad vimucyate)." – BH 10.29.14-16.

UP: "Govinda: Being freed from attachment, fear and anger, [for others] and being fully absorbed in Me and taking refuge in Me [through aforementioned means] (vīta-rāga-bhaya-krodhā man-mayā mām upāśritāḥ), many, many persons in the past became purified by knowledge of Me — and thus they all attained transcendental love for Me (bahavo jñāna-tapasā pūtā mad-bhāvam āgatāḥ)." – BG 4.10. "Govinda: Even if one commits the most abominable actions, if he engages in devotional service he is to be considered saintly because he is properly situated (api cet sudurācāro bhajate mām ananya-bhāk, sādhur eva sa mantavyaḥ samyag vyavasito hi saḥ)." – BG 9.30. [The core difference is of "mām" vs "anya", of being situated within Govinda vs outside Govinda.]

PP: You need to have full tattva gnyana of Bhagawan, without having the proper Brahma jnyana you cannot attain moksha. Even Gita talks about knowledge, "Having taken the refuge of this knowledge and acquired characteristics like Mine, they are neither born during creation nor are they annihilated during Pralaya (idaṁ jñānam upāśritya mama sādharmyam āgatāḥ, sarge 'pi nopajāyante pralaye na vyathanti ca)." – BG 14.2.

UP: Those who think that laws of karma are stronger than Bhagawan's naama itself, are the qualifying candidates for remaining entangled in their karma. Therefore at one level, the Tattvavada classification of jivas does work, but only upon those people who accept this idea. So your philosophy only is limiting you, and is a obstacle in your taking full shelter of Bhagawan. You believe that philosophy is the thing which causes moksha, but it turns out to be something entirely opposite, your philosophy is the only thing which is preventing your moksha, by making you stuck here as a nitya samsarins and sakama karmis.

UP: “Virata Govinda: O best of the Kuru warriors, no one before you has ever seen this universal form of Mine, for neither by studying the Vedas, nor by performing sacrifices, nor by charity, nor by pious activities, nor by severe penances can I be seen in this form in the material world (na veda-yajñādhyayanair na dānair na ca kriyābhir na tapobhir ugraiḥ, evaṁ-rūpaḥ śakya ahaṁ nṛ-loke draṣṭuṁ tvad anyena kuru-pravīra).” – BG 11.48. “Dvibhuja Govinda: The form you are seeing with your transcendental eyes cannot be understood simply by studying the Vedas, nor by undergoing serious penances, nor by charity, nor by worship. It is not by these means that one can see Me as I am (na aham vedaiḥ na tapasā na dānena na ca ijyayā śakyaḥ evam-vidhaḥ draṣṭum dṛṣṭavān asi mām yathā).” – BG 11.53. “O Arjuna, only by undivided devotional service can I be understood as I am, standing before you (bhaktyā tv ananyayā śakya aham evaṁ-vidho ’rjuna), and can thus be seen directly. Only in this way can you enter into the mysteries of My understanding (jñātuṁ draṣṭuṁ ca tattvena praveṣṭuṁ ca paran-tapa).” – BG 11.54.

UP: "Govinda: na sādhayati māṁ yogo na sāṅkhyaṁ dharma uddhava, na svādhyāyas tapas tyāgo yathā bhaktir mamorjitā" – BH 11.14.20. "yogasya tapasaś caiva nyāsasya gatayo 'malāḥ, mahar janas tapaḥ satyaṁ bhakti-yogasya mad-gatiḥ. – BH 11.24.14. "Govinda: mad-bhakta etad vijñāya, mad-bhāvāyopapadyate" – BG 13.19. "Govinda: aavyakto akṣara ity uktas tam āhuḥ paramāṁ gatim, yaṁ prāpya na nivartante tad dhāma paramaṁ mama, puruṣaḥ sa paraḥ pārtha bhaktyā labhyas tv ananyayā, yasyāntaḥ-sthāni bhūtāni yena sarvam idaṁ tatam" – BG 8.21-22. "vedeṣu yajñeṣu tapaḥsu ca eva dāneṣu yat puṇya-phalam pradiṣṭam, atyeti tat sarvam idam viditvā yogī **param sthānam upaiti ca ādyam**." – BG 8.28. "Govinda: māṁ hi pārtha vyapāśritya ye api syuḥ pāpa-yonayaḥ, striyo vaiśyās tathā śūdrās te api **yānti parāṁ gatim**." – BG 9.32.

UP: “Kṛṣṇa: By remembering Me, one who is impure becomes pure. By remembering Me, one who follows no vows becomes a strict follower of vows. By remembering Me, one who is desireless develops desires [to serve Me]. By remembering Me, one who has studied no Vedic mantras becomes an expert knower of the Vedas (apūtaḥ pūto bhavati yaṁ māṁ smṛtvā, avratī vratī bhavati yaṁ māṁ smṛtvā, niṣkāmaḥ sa-kāmo bhavati yaṁ māṁ smṛtvā, aśrotrī śrotrī bhavati yaṁ māṁ smṛtvā).” – Gopāla-tāpanī Upaniṣad, Uttara 4. “Therefore Kṛṣṇa is the Supreme Godhead. One should meditate on Him, relish the taste of reciprocating loving exchanges with Him, worship Him and offer sacrifice to Him (tasmāt kṛṣṇa eva paro devas taṁ dhyāyet taṁ rasayet taṁ bhajet taṁ yajed iti; oṁ tat sat).” – Gopāla-tāpanī Upaniṣad, Pūrva 50. “To that person whom the Supreme Soul chooses, He becomes attainable. To that person the Supreme Soul reveals His personal form (yam evaiṣa vṛṇute tena labhyas, tasyaiṣa ātmā vivṛṇute tanūṁ svām).” – Kaṭha Upaniṣad 1.2.23, Muṇḍaka Upaniṣad 3.2.3.

UP: "O King, one who accepts this process of devotional service to the Supreme Personality of Godhead will never blunder on his path in this world (yān āsthāya naro rājan na pramādyeta karhicit). Even while running with eyes closed, he will never trip or fall (dhāvan nimīlya vā netre na skhalen na pated iha)." – BH 11.2.35. [It is said, ‘The śruti and smṛti scriptures are the two eyes of the brāhmaṇas. Lacking one of them, a brāhmaṇa is half blind, and deprived of both he is considered completely blind.’ Even if running with both eyes closed, a devotee on this path of bhāgavata-dharma will not stumble.]

UP: “Thus, for the sake of creating bewilderment, the supreme source of all bewilderment Bhagawan Janārdana Hari (athavā mohanārthāya mohinyā bhagavān hariḥ), just in order to confuse the the unqualified people wrote those statements in the Puranas in the form of Veda Vyasa (arthitaḥ kārayāmāsa vyāsarūpī janārdanaḥ).” “The worship of lesser Gods who will grant (only) material wealth should increase. The wealth of evil people should get destroyed (dhanad-ārthā-avivṛddhyarthaṃ mahāvittalayasya ca). The ignorance and incorrect knowledge of Asuras should increase. Pashandas should increase (asurāṇāṃ mohanārthaṃ pāṣaṇḍānāṃ vivṛddhaye). These people should not get the true knowledge of the Supreme Being. Moksha should be unattainable by them (ātma-svarūpā avijñaptyai svalokā-aprāptaye tathā). Hence vyāsarūpī janārdanaḥ wrote some wrong statements in the Puranas.” – Krishnamruta Maharnava 180-181, Madhwacharya. “This Bhāgavatam is the literary incarnation of ParaBrahman Govinda (idaṁ bhāgavataṁ nāma purāṇaṁ brahma-sammitam), it is filled with pastime activities of Govinda (uttama-śloka-caritaṁ), and it is compiled by Śrīla Vyāsadeva, the incarnation of Bhagawan (cakāra bhagavān ṛṣiḥ). It is meant for the ultimate good of all people (niḥśreyasāya lokasya), and it is all-successful, all-blissful and all-perfect (dhanyaṁ svasty-ayanaṁ mahat)." – BH 1.3.40.

UP: So all the other works of Vyasadeva, except Bhagawatam, are meant for deluding the jivas. They all are simultaneously correct and wrong, they're correct only within a limited kshetra, but they're wrong at the broader kshetra. Similarly the classification of jivas asper tattvavadis is applicable only for the materialists, not for those who are on the platform of Brahman.

UP: You're putting too much stress on the endeavour of jnyana and karma, despite your own Acharya Madhwacharya having advised you to take full shelter of Govinda in his conclusive book "Krishnamruta Maharnava", which he wrote after writing and spreading all his books on Tattvavada/ Dvaita. That's why Gauranga Mahaprabhu says you are victims of jnyana and karma. If everything is in the hands of Bhagawan Govinda, included our own attainment of moksha, then isn't taking full shelter of Govinda in Bhakti yoga the best thing to do, while putting aside all your jnyana yoga karma yoga whatever yoga?

UP: From Madhwacharya's Krishnamruta Maharnava: "One who gets liberated from the bondage of this world will enter the form of Aniruddha first; He will then enter the form of Pradyumna, who is superior to the former (tato'niruddhaṃ deveśaṃ pradyumnaṃ ca tataḥ param); Next, the soul will enter the form of Samkarshana, the form which is full of activities; Finally, the soul enters the form ofVasudeva, the form which is greater than all the other forms, paratparam (tataḥ saṃkarṣaṇaṃ devaṃ vāsudevaṃ parātparam)." – KM 31. "Vedanta [also Bhagawatam] has decided that there is nobody [no other form] greater than Vasudeva (vāsudevātparaṃ nāsti iti vedāntaniścayaḥ). How then can one return to this material world after having reached Vasudeva? (vāsudevaṃ praviṣṭānāṃ punarāvartanaṃ kutaḥ)." – KM 32. "Koushika said: Those people who are undergoing immense suffering due to lack of worship of Govinda, such people can attain eternal bliss by just worshipping Vasudeva (kauśikaḥ: anārādhita govindā ye narā duḥkhabhāginaḥ, ārādhya vāsudevaṃ syurnityānandaikabhāginaḥ)." – KM 34. "Brahma said: Who can ever wish to cross the ocean just by the power of their own hands? Similarly, who can ever hope to attain Moksha without worshipping Vasudeva? (brahma: bāhubhyāṃ sāgaraṃ tartuṃ ka iccheta pumānbhuvi, vāsudevamanārādhya ko mokṣaṃ gantumicchati)." – KM 35.

UP: "Bhagawan Shankar: Parashara said, 'If someone commits sin and then repents for it, Shastras have prescribed an atonement for such a person – the remembrance (chanting) of Lord Hari's name! (śaṅkara: – parāśaraḥ: kṛte pāpe'nutāpo vai yasya puṃsaḥ prajāyate, prāyaścittaṃ tu tasyoktaṃ harisaṃsmaraṇaṃ param). There is as much power in the name of Hari to take away sins, that even the worst sinners cannot commit (nāmnosti yāvatī śaktiḥ pāpanirharaṇe hareḥ, tāvatkartuṃ na śaknoti pātakaṃ pātakī janaḥ)." – KM 36-37. "The more qualified souls (Satthvik) are always interested in Lord Krishna. They constantly remember Krishna and are always devoted to Him. Their heart is always on Krishna. Such souls reach Vishnu even though they lose their bodies, just like the Havis (fire-offerings) which reach Agni when offered with Mantras (even though they get burnt outwardly). (kṛṣṇe ratāḥ kṛṣṇamanusmarantaḥ tadbhāvitāstadgatamānasāśca | te bhinnadehāḥ praviśanti viṣṇuṃ haviryathā mantrahutaṃ hutāśe)." – KM 48.

UP: "Brahma said: The mantra called "Narayana" exists; The tongue is in one's own control; Still people end up falling in terrible hell. What a surprise!" – KM 66. "The results one obtains by worshipping Lord Hari for 100 years in Kruta Yuga is obtained in Kali Yuga merely by doing sankirtan of the names of Keshava." – KM 63.

UP: Brahman/ Bhagawan is beyond the reach of shabda/ shastras. Shankaracharya teaches us to take support of shastras and then to go beyond the shastras, because our object of attainment – Bhagawan Govinda – can't be found in, or attained by, the strength of shastras alone. So don't stay obsessed with shastras, go beyond the shastras. But go in the direction further from where the shastra had brought you so far, not in any random bizarre direction whimsically. Amid all the bewildering theories spoken by Shiva, amid Bhagawan himself performing bewildering activities, and amid Vyasadeva having written bewildering content to delude the unqualified people, despite all of this bewilderment, the shastras have somehow managed to bring us upto Bhagawan Vasudeva Krishna so far. Now the only thing beyond Vasudeva Krishna is Vrindavan Govinda, and nobody else. It's common sense that the adult Govinda is a offshoot of the childhood Govinda only, and nobody else.

UP: So it can be seen as, all the shastras are directing us towards Vasudeva Krishna, but Vasudeva Krishna is redirecting us towards his moola source – Vrindavan Govinda. See the pastime of Jagannath Vigraha of Jagannath Puri Kshetra, to get glimpse of Krishna's seperation from

Vrindavan. That's the very place where Gaurahari stayed during his final pastimes, antya lila.

UP: Here's a opinion about Vrindavan given by a Govinda's parshada from Dwaraka, Uddhava sang: "The gopīs of Vṛndāvana have given up the association of their husbands, sons and other family members, who are very difficult to give up, and they have forsaken the path of chastity to take shelter of the lotus feet of Mukunda (yā dustyajam sva-janam ārya-patham ca hitvā bhejuḥ mukunda-padavīm), which is aspired for even the vedic Shrutis (śrutibhiḥ vimṛgyām). Oh, let me be fortunate enough to be one of the bushes, creepers or herbs in Vṛndāvana, because the gopīs trample them and bless them with the dust of their lotus feet (āsam aho caraṇa-reṇu juṣām aham syām vṛndāvane kim api gulma-latā-oṣadhīnām)." – BH 10.47.61, CC Antya 7.47. "I offer my respects and repeatedly bathe in the dust from the feet of the women of Nanda Mahārāja's cowherd village (vande nanda-vraja strīṇām pāda reṇum abhīkṣṇaśaḥ). When these gopīs loudly chant the glories of Śrī Hari, the vibration purifies the three worlds (yāsām hari kathā udgītam punāti bhuvana-trayam)." – BH 10.47.63. [According to the Śrī Vaiṣṇava-toṣaṇī, Śrī Uddhava did not offer such respect even to Lord Kṛṣṇa's queens in Dvārakā.]

PP: "Since the Vaishnava Puranas propagate the same theme as propagated in the Pancharatra, they are also valid Pramanas. Similarly, since they propagate the same theme as Vedas and others, Manusmriti and other Smritis are valid Pramanas." "All these Pramanas declare Lord Vishnu as the Supreme. They do not connote supremacy to another being anywhere. Hence, the supremacy of Vishnu is to be accepted as the Truth. One should never think otherwise." "The other granthas propagating other topics (such as supremacy of others) has been composed under the orders of Lord Hari himself. This is to ensure that Asuras end up obtaining Tamas. Hence the themes propagated by them is unacceptable." "Even if some of the riks in the Vedas appear to be going against the philosophy of the Supremacy of Lord Vishnu, they have to be re-interpreted and understood to mean and indicate the Supremacy of Lord Vishnu." – MBTN 1.32-36.

UP: Seeing everything with just one wavelength of visibility is a incomplete understanding. Vedas have different deities, simply ignoring or misinterpreting those deities, which are eternally present in reality, won't get you rid of those deities. Those deities actually exist in reality, that's why they are mentioned in vedas.

UP: Isn't it strange that, from one hand you people are saying that all forms of Bhagawan are equal and we should not do bheda between them, but from the other hand you are doing bheda in these deities who are various transformed forms of Bhagawan only, and you are rejecting all of them to only focus on the moola form. You're interpreting all the glorification of all those non-different forms of Bhagawan, for seeing only the moola Bhagawan present within them, and when we Gaudiyas are doing the same thing between moola Avtari Govinda and his different transformations, you're becoming intolerant of us.

UP: Although Govinda is one person, but he has appeared in so many different forms, for different purposes. The shastras are simultaneously glorifying all of them as absolute truth: (1) Govinda, (2) Vishnu, (3) Shiva, (4) Durga, (5) Nirguna Brahman, etc. Only when we see Govinda to be the supreme, Vishnu to be a minute portion of Govinda, Shiva to be a masculine form of Govinda's shakti, Durga to be a feminine from of Govinda, and Brahmajyoti to be the encrypted aspect of same Govinda, only then it can be said to be a purna pragnya or complete understanding, otherwise its just a incomplete apurna pragnya.

UP: "Govinda: The material universe may be considered real, having nature as its original ingredient and final state. Lord Mahā-Viṣṇu is the resting place of nature, which becomes manifest by the power of time (prakṛtiḥ yasya upādānam ādhāraḥ puruṣaḥ paraḥ, sataḥ abhivyañjakaḥ). Thus nature, time and the almighty Viṣṇu are nondifferent from Me (prakṛtir, kālo, brahma tat tritayaṁ tv aham)." – BH 11.24.19.

UP: Nirguna Brahman is real! Govinda is saying, brahmaṇo hi pratiṣṭhāham – BG 14.27. It means Nirguna Brahman is my another form only. That means Brahman is non-different from Govinda, because it is a form of Govinda. Your purvacharyas say that all forms of Govinda are equal to each other, and we should not do bheda, but they are the only ones who have done the highest bheda between Nirguna Brahman and Saguna Bhagawan, even beyond insulting levels. So who is the more suitable candidate for going to andha tamisra, due to dvesha for this Nirguna form of Brahman/Bhagawan, and proving bheda between the Nirguna form of Brahman/ Bhagawan?

UP: Govinda shows universal virat form is his own body, in which the Devatas are jivas who are different bodyparts of the virata purusha. If Virata rupa is nondifferent from Bhagawan, so then are the different body parts of virat rupa also guna paripurana? If no, then you're doing bheda in two forms of Bhagawan. If yes, then why don't the devatas defeat the asuras by themselves, why do they need to approach the Tridevatas?

UP: "Govinda: My universal form pervades all the space time and manifested varieties of existence (virāṭ mayā āsādyamānaḥ loka kalpa vikalpakaḥ). Originally containing within itself all planets in their dormant state, My universal form manifests the varieties of created existence by arranging the coordinated combination of the five elements (pañcatvāya viśeṣāya kalpate bhuvanaiḥ saha)." – BH 11.24.21.

UP: Bhadrakali Devi, who is the female form of Govinda, is the highest deity in Shaktism, and is the source of all different forms of Shaktis. Similarly Govinda is the highest or first Purusha in Vaishnavism. If Bhagawan Krishna and Bhagawati Bhadrakali were not nondifferent, then why is Govinda addressed with feminine title? BH 1.18.35: kṛṣṇe bhagavati, BH 1.9.43: kṛṣṇa evaṁ bhagavati, BH 1.2.7: vāsudeve bhagavati, BH 2.6.31: nārāyaṇe bhagavati, BH 3.28.34: harau bhagavati, BH 12.3.48: bhagavati anante, BH 4.13.1: bhagavati adhokṣaje, ...?

PP: What is the benefit of all this analysis? for proving that there are three different purushas having three different capacities? Anyways all of them are included within the same Narayana, they're not something outside of of Narayana, they're still the same Narayana and all expansions of Narayana are Guna paripurana, so what do you gain after proving all of that?

UP: A amsha is always a amsha, and moola is always the moola, no matter how much nondifferent they are. And how can you remain satisfied by not even knowing about the moola avatari, who is the original cause of everything, and remain contented with just His partial amsha, who is not our original cause? We should enquire about our original source, or cause, or owner, upto all the extents possible, in all times places circumstances dimensions, both directly and indirectly. Govinda expects us to do that, He says it in chaturshloki Bhagawatam.

UP: See your own Purvacharyas are doing simultaneous bheda and abheda between the forms of Bhagawan: "The Lord then took the eternal form of Sankarshana, the form which is responsible for the destruction of the Universe. Under his orders, Devi took the form of Jaya. After that, the Lord took the form of Pradyumna, responsible for the creation of the Universe. And Devi took the form of Kruti." – MBTN 1.7. "Bhagavan then took the form of Aniruddha, which is responsible for the sustenance of the Universe. Devi took the corresponding form of Shanti. A thousand years after this, the Lord, in his form of Pradyumna, handed over to his own Aniruddha form, all those Jivas, who were eligible for creation." – MBTN 1.8. "Lord Aniruddha then kept all those Jivas, who had no body except their Linga Shareera, including Swayambhu (Brahma), Vayu, Shesha, Garuda, Rudra and others, inside of his stomach. He then brought them out with a physical body one after the other." – MBTN 1.9. "Thus the five formed Lord, took twelve forms, took ten forms, took a hundred forms, took thousand forms, took many forms, took innumerable forms. Although he is One and same in all forms, although he is without any deficiencies in any form and full of auspicious attributes in all forms, he still appeared in multiple forms." – MBTN 1.10. "Lord Vishnu, who is eternally the same, does not have a beginning nor end, temporally, spatially or attributes wise. He does not have growth nor decay. There is none who is equal to him, nor will anyone ever be equal to him in future. Since there is none even equal to him, who can ever be greater than him?" – MBTN 1.12. "An infinite number of Universes exist under the Paramatma. His attributes can never be completely understood by either Me or Brahma or Marichi and other Rishis. Even Mahalakshmi and others have not understood Him completely. Except Him, who else is eternal, independent and fully capable?" – MBTN 1.27. "Only if the avataras of Lord Hari are properly understood; If it is properly understood as to what are not his avataras; If his aveshas are properly known; only then one obtains Mukti, not otherwise." – MBTN 1.82.

Asura Vadh and Mukti by Govinda

So many asuras got Mukti: "All demonic personalities like Pralamba, Dhenuka, Baka, Keśī, Ariṣṭa, Cāṇūra, Muṣṭika, Kuvalayāpīḍa elephant, Kaṁsa, Yavana, Narakāsura and Pauṇḍraka (ye ca pralamba-khara-dardura-keśy-ariṣṭa-mallebha-kaṁsa-yavanāḥ kapi-pauṇḍrakādyāḥ), great marshals like Śālva, Dvivida monkey and Balvala, Dantavakra, the seven bulls, Śambara, Vidūratha and Rukmī (anye ca śālva-kuja-balvala-dantavakra-saptokṣa-śambara-vidūratha-rukmi-mukhyāḥ), as also great warriors like Kāmboja, Matsya, Kuru, Sṛñjaya and Kekaya (ye vā mṛdhe samiti-śālina ātta-cāpāḥ, kāmboja-matsya-kuru-sṛñjaya-kaikayādyāḥ), would all fight vigorously, either with the Lord Hari directly or with Him under His names of Baladeva, Arjuna, Bhīma, etc (alaṁ bala-pārtha-bhīma-vyājāhvayena). **And the demons, thus being killed, would attain either the impersonal brahmajyoti (yāsyanty adarśanam) or His personal abode in the Vaikuṇṭha planets (hariṇā nilayaṁ tadīyam).**" – BH 2.7.34-35.

"Srutis's Stuti: The devotees who worship You as the shelter of all beings disregard Death and place their feet on his head (tava pari ye caranty akhila-sattva-niketatayā ta uta padākramanty avigaṇayya śiro nirṛteḥ). But with the words of the Vedas You bind the nondevotees like animals, though they be vastly learned scholars (parivayase paśūn iva girā vibudhān api tāṁs). It is Your affectionate devotees who can purify themselves and others, not those who are inimical to You (tvayi kṛta-sauhṛdāḥ khalu punanti na ye vimukhāḥ)." – BH 10.87.27.

"Srutis's Stuti: Simply by constantly thinking of Him, the enemies of the Lord attained the same Supreme Truth whom sages fixed in yoga worship by controlling their breath, mind and senses (nibhṛta-marun-mano-'kṣa-dṛḍha-yoga-yujo hṛdi yan munaya upāsate tad arayo 'pi yayuḥ smaraṇāt). Similarly, we śrutis, who generally see You as all-pervading, will achieve the same nectar from Your lotus feet that Your consorts are able to relish because of their loving attraction to Your mighty, serpentine arms, for You look upon us and Your consorts in the same way (striya uragendra-bhoga-bhuja-daṇḍa-viṣakta-dhiyo vayam api te samāḥ sama-dṛśo 'ṅghri-saroja-sudhāḥ)." – BH 10.87.23.

"Nārada: I offer my obeisances to Him of spotless fame, the Supreme Lord Kṛṣṇa (namas tasmai bhagavata kṛṣṇāyāmala-kīrtaye), who manifests His all-attractive personal expansions so that all living beings can achieve liberation (yaḥ dhatte sarva bhūtānām abhavāya uśatīḥ kalāḥ)." – BH 10.87.46. In his commentary on this verse, Śrīla Viśvanātha Cakravartī has Lord Nārāyaṇa Ṛṣi asking, "Why do you offer obeisances to Kṛṣṇa instead of Me, your guru, who am standing here before you?" Nārada explains his action by saying that Lord Kṛṣṇa assumes all-attractive incarnations like Śrī Nārāyaṇa Ṛṣi to end the conditioned souls' material life. By offering obeisances to Lord Kṛṣṇa, therefore, Nārada honors Nārāyaṇa Ṛṣi and all other manifestations of Godhead as well.

Vena got Mukti: "Mahārāja Vena went astray from the path of righteousness, and the brāhmaṇas chastised him by the thunderbolt curse. By this King Vena was burnt with his good deeds and opulence and was en route to hell (yad venam utpatha-gataṁ dvija-vākya-vajra-niṣpluṣṭa-pauruṣa-bhagaṁ niraye patantam). The Lord, by His causeless mercy, descended as his son, by the name of Pṛthu, delivered the condemned King Vena from hell, and exploited the earth by drawing all kinds of crops as produce (**trātva arthito jagati putra-padaṁ** ca lebhe, dugdhā vasūni vasudhā sakalāni yena)." – BH 2.7.9.

Aghāsura got Mukti: "Kṛṣṇa is the cause of all causes. The causes and effects of the material world, both higher and lower, are all created by the Supreme Lord, the original controller (parāvarāṇāṁ paramasya vedhasaḥ). When Kṛṣṇa appeared as the son of Nanda Mahārāja and Yaśodā, He did so by His causeless mercy (manujārbha-māyinaḥ). Consequently, for Him to exhibit His unlimited opulence was not at all wonderful (naitad vicitraṁ). Indeed, He showed such great mercy that even Aghāsura, the most sinful miscreant, was **elevated to being one of His associates and achieving sārūpya-mukti**, which is actually impossible for materially contaminated persons to attain (agho 'pi yat-sparśana-dhauta-pātakaḥ **prāpa atma-sāmyaṁ** tv asatāṁ sudurlabham)." – BH 10.12.38. "If even only once or even by force one brings the form of the Supreme Personality of Godhead into one's mind, one can attain the supreme salvation by the mercy of Kṛṣṇa, as did Aghāsura (sakṛd yad-aṅga-pratimāntar-āhitā manomayī bhāgavatīṁ dadau gatim). What then is to be said of those whose hearts the Supreme Personality of Godhead enters when He appears as an incarnation, or those who always think of the lotus feet of the Lord, who is the source of transcendental bliss for all living entities and by whom all illusion is completely removed (sa eva nityātma-sukhānubhūty-abhi-vyudasta-māyo 'ntar-gato hi kiṁ punaḥ)?" – BH 10.12.39.

Ariṣṭāsura got Mukti: "Vomiting blood and profusely excreting stool and urine, kicking his legs and rolling his eyes about (asṛg vaman mūtra-śakṛt samutsṛjan kṣipaṁś ca pādān anavasthitekṣaṇaḥ), Ariṣṭāsura thus painfully attained death and then **proceeded towards the eternal abode** (jagāma kṛcchraṁ nirṛter **atha kṣayaṁ**). The demigods honored Hari by scattering flowers upon Him (puṣpaiḥ kiranto harim īḍire surāḥ)." – BH 10.36.14.

"Bhishma Stuti: This very Kṛṣṇa is shakshat Bhagawan. He is the first Nārāyaṇa or the origin of Nārāyaṇa, the supreme enjoyer (eṣa vai bhagavān sākṣād ādyo nārāyaṇaḥ pumān). But He is moving amongst the descendants of King Vṛṣṇi just like one of us (carati vṛṣṇiṣu), and He is bewildering us with His inconceivable self energy (mohayan māyayā lokaṁ gūḍhaś)." – BH 1.9.18. "O King, Lord Śiva, Nārada the sage amongst the demigods, and Kapila, the incarnation of Godhead, all know very confidentially about His glories through direct contact (asyānubhāvaṁ bhagavān veda guhyatamaṁ śivaḥ devarṣir nāradaḥ sākṣād bhagavān kapilo nṛpa)." – BH 1.9.19. Here Bhishma speaks out Govinda is shakshat Bhagawan, but to cause bewilderment to the common public, he says the same thing again for Kapila deva, to make it appear as a generalised glorification.

Bhishma got mukti: "bhīṣmaḥ uvāca: Fulfilling my vow and sacrificing His own promise, He got down from the chariot, took up its wheel, and ran towards me hurriedly, just as a lion goes to kill an elephant. He even dropped His outer garment on the way." – BH 1.9.37. "May He, Lord Śrī Kṛṣṇa, the Personality of Godhead, who awards salvation, be my ultimate destination (bhagavān gatiḥ mukundaḥ). On the battlefield He charged me, as if angry because of the wounds dealt by my sharp arrows. His shield was scattered, and His body was smeared with blood due to the wounds." – BH 1.9.38. "At the moment of death, let my ultimate attraction be to Śrī Kṛṣṇa, the Personality of Godhead. I concentrate my mind upon the chariot driver of Arjuna who stood with a whip in His right hand and a bridle rope in His left, who was very careful to give protection to Arjuna's chariot by all means. **Those who saw Him on the Battlefield of Kurukṣetra attained their original forms after death (yam iha nirīkṣya hatā gatāḥ sva-rūpam).**" – BH 1.9.39.

"Sūta Gosvāmī said: Thus Bhīṣmadeva merged himself in the Supersoul, Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, with his mind, speech, sight and actions, and thus he became silent, and his breathing stopped (kṛṣṇa evaṁ bhagavata mano-vāg-dṛṣṭi-vṛttibhiḥ, ātmany ātmānam āveśya so 'ntaḥśvāsa upāramat)." – BH 1.9.43. "**Knowing that Bhīṣmadeva had merged into the unlimited eternity of the Supreme Absolute (sampadyamānam ājñāya bhīṣmaṁ brahmaṇi niṣkale)**, all present there became silent like birds at the end of the day." – BH 1.9.44.

Pauṇḍraka got Mukti: "By constantly meditating upon the Supreme Lord, Pauṇḍraka shattered all his material bonds (sa nityaṁ bhagavad-dhyānapradhvastākhila-bandhanaḥ). Indeed, by imitating Lord Kṛṣṇa's appearance, O King, **achieved sārūpya, and was thus promoted to the Vaikuṇṭha planets** (bibhrāṇaś ca hare rājan **svarūpaṁ tan-mayo 'bhavat**)." – BH 10.66.24. ACBVS Prabhupāda writes as follows in Kṛṣṇa: "Factually, his meditation was concentrated on the Viṣṇu form, but because he thought himself Lord Viṣṇu, he was offensive. After being killed by Kṛṣṇa, however, that offense was also mitigated. Thus he was given sārūpya liberation, and he attained the same form as the Lord."

Pauṇḍraka vadh phala shruti: "Any mortal who recounts this heroic pastime of Lord Uttamaḥ-śloka's (ya enaṁ śrāvayen martya uttamaḥ-śloka-vikramam), or who simply hears it attentively, will become freed from all sins (samāhito vā śṛṇuyāt sarva-pāpaiḥ pramucyate)." – BH 10.66.43. Pauṇḍraka's offences was destroyed after him being killed, but the devotees can get liberated of their offences simply by hearing about how Pauṇḍraka was liberated.

Pañcajana got Mukti: "'Indeed,' the ocean said, 'that demon has taken him away.' Hearing this, Lord Kṛṣṇa entered the ocean, found Pañcajana and killed him. But the Lord did not find the boy within the demon's belly (āste tena āhṛtaḥ nūnam tat śrutvā satvaram prabhuḥ jalam āviśya tam hatvā na apaśyat udare arbhakam)." – BH 10.45.41. "Lord Janārdana took the conchshell that had grown around the demon's body and went back to the chariot (tat aṅga prabhavam śaṅkham ādāya ratham āgamat). Then He proceeded to Saṁyamanī, the beloved capital of Yamarāja, the lord of death (tataḥ saṁyamanīm nāma yamasya dayitām purīm gatvā). Upon arriving there with Lord Balarāma, He loudly blew His conchshell (jana-ardanaḥ śaṅkham pradadhmau sa hala-āyudhaḥ), and Yamarāja, who keeps the conditioned souls in check, came as soon as he heard the resounding vibration. Yamarāja elaborately worshiped the two Lords with great devotion. (śaṅkha nirhrādam ākarṇya prajā saṁyamanaḥ yamaḥ tayoḥ saparyām mahatīm cakre bhakti upabṛṁhitām)." – BH 10.45.42-43. According to the ācāryas, Pañcajana had become a demon in a way similar to that of Jaya and Vijaya. The conchshell the Lord took from Pañcajana, which is called Pāñcajanya, is the same one He sounded at the beginning of the Bhagavad-gītā.

The Skanda Purāṇa, Avanti-khaṇḍa, describes the wonderful things that happened when Lord Kṛṣṇa sounded His conchshell: "The hell known as

Asipatra-vana lost the sharp, swordlike leaves on its trees, and the hell named Raurava became free of its ruru beasts. The Bhairava hell lost its fearfulness, and all cooking stopped in the Kumbhīpāka hell (asipatra-vanaṁ nāma śīrṇa-patram ajāyata, rauravaṁ nāma narakam arauravam, abhūt tada, abhairavaṁ bhairavākhyaṁ, kumbhī-pākam apācakam)." The Skanda Purāṇa further states: Their sinful reactions eradicated, all the inhabitants of hell attained liberation and approached the spiritual world (pāpa-kṣayāt tataḥ sarve vimuktā nārakā narāḥ padam avyayam āsādya)."

Moksha Kshetra Kashi

All the citizens of Kashi were fully Govinda conscious at the end moment of their life: "With His arrows, Lord Kṛṣṇa similarly severed Kāśirāja's head from his body (tathā kāśī-pateḥ kāyāc chira utkṛtya patribhiḥ), sending it flying into Kāśī city like a lotus flower thrown by the wind (nyapātayat kāśī-puryāṁ padma-kośam ivānilaḥ)." – BH 10.66.22. Śrīla Viśvanātha Cakravartī explains why Kṛṣṇa threw Kāśirāja's head into the city: "As he went off to battle, the King of Kāśī had promised the citizens: 'My dear residents of Kāśī, today I will bring the enemy's head into the midst of the city. Have no doubt of this.' The King's sinful queens had also boasted to their maids-in-waiting: 'Today our master will certainly bring the head of the Lord of Dvārakā.' Therefore the Supreme Lord threw the King's head into the city to astonish the inhabitants.".

Seeing their master killed, their anger for Govinda increased furthermore, and their Govinda consciousness deepened more and more: "Seeing a head decorated with earrings lying at the gate of the royal palace, the people present were puzzled (śiraḥ patitam ālokya rāja-dvāre sa-kuṇḍalam). Some of them asked, "What is this?" and others said, "It is a head, but whose is it?" (kim idaṁ kasya vā vaktram iti saṁśiśire janāḥ)." – BH 10.66.25. "My dear King (rājñaḥ), when they recognized it as the head of their King — the lord of Kāśi — his queens, sons and other relatives, along with all the citizens of the city (kāśī-pater jñātvā mahiṣyaḥ putra-bāndhavāḥ paurāś ca), began to cry pitifully: "Alas, we are killed! O my lord, my lord!" (hā hatā rājan nātha nātheti prārudan)." – BH 10.66.26.

"After the King's son Sudakṣiṇa had performed the obligatory funeral rituals for his father (sudakṣiṇas tasya sutaḥ kṛtvā saṁsthā-vidhiṁ pateḥ), he resolved within his mind (ity ātmanābhisandhāya): "Only by killing my father's murderer can I avenge his death." (nihatya pitṛ-hantāraṁ yāsyāmy apacitiṁ pituḥ) Thus the charitable Sudakṣiṇa, together with his priests, began worshiping Lord Maheśvara with great attention (sopādhyāyo maheśvaram su-dakṣiṇo 'rcayām āsa parameṇa samādhinā)." – BH 10.66.27-28. ACBVS Śrīla Prabhupāda writes: The lord of the kingdom of Kāśi is Viśvanātha (Lord Śiva). The temple of Lord Viśvanātha is still existing in Vārāṇasī, and many thousands of pilgrims still gather daily in that temple.

"Satisfied by the worship, the powerful Lord Śiva appeared in the sacred precinct of Avimukta and offered Sudakṣiṇa his choice of benedictions (prīto 'vimukte bhagavāṁs tasmai varam adād vibhuḥ). The prince chose as his benediction a means to slay his father's killer (pitṛ-hantṛ-vadhopāyaṁ sa vavre varam īpsitam)." – BH ŚB 10.66.29. Lord Śiva told him, "Accompanied by brāhmaṇas, serve the Dakṣiṇāgni fire(dakṣiṇāgniṁ paricara brāhmaṇaiḥ samam) — the original priest (ṛtvijam) — following the injunctions of the abhicāra ritual (abhicāra-vidhānena). Then the Dakṣiṇāgni fire, together with many Pramathas, will fulfill your desire if you direct it against someone inimical to the brāhmaṇas (saḥ ca agniḥ pramathaiḥ vṛtaḥ sādhayiṣyati saṅkalpam abrahmaṇye prayojitaḥ)." So instructed, Sudakṣiṇa strictly observed the ritualistic vows and invoked the abhicāra against Lord Kṛṣṇa (iti ādiṣṭaḥ tathā cakre kṛṣṇāya abhicaran vratī)." – BH 10.66.30-31.

"Seeing the approach of the fiery demon created by the abhicāra ritual, the residents of Dvārakā (tam ābhicāra-dahanam āyāntaṁ dvārakaukasaḥ vilokya) were all struck with fear, like animals terrified by a forest fire (tatrasuḥ sarve vana-dāhe mṛgā yathā)." – BH 10.66.35. "The great Maha-Ishwara Kṛṣṇa (māheśvarīṁ vibhuḥ), the internal and external witness of all (sarvasyāntar-bahiḥ-sākṣī), understood that the monster had been produced by Lord Śiva from the sacrificial fire (kṛtyāṁ vijñāya). To defeat the demon, Kṛṣṇa dispatched His disc weapon, who was waiting at His side (tat vighāta artham pārśva stham cakram ādiśat)." – BH 10.66.38.

"That Sudarśana (sudarśanaṁ), the disc weapon of Lord Mukunda (cakraṁ mukundāstraṁ), blazed forth like millions of suns (tat sūrya-koṭi-pratimaṁ). His effulgence blazed like the fire of universal annihilation (jājvalyamānaṁ pralayānala-prabham), and with his heat he pained the sky, all the directions, heaven and earth (sva-tejasā khaṁ kakubho 'tha rodasī), and also the fiery demon (athāgnim ārdayat)." – BH 10.66.39. "Frustrated by the power of Kṛṣṇa's weapon, O King, the fiery creature produced by black magic turned his face away and retreated (kṛtyā analaḥ pratihataḥ saḥ ratha-aṅga-pāṇeḥ astra ojasā saḥ nṛpa bhagna-mukhaḥ nivṛttaḥ). Created for violence, the demon then returned to Vārāṇasī, where he surrounded the city and then burned Sudakṣiṇa and his priests to death, even though Sudakṣiṇa was his creator (vārānasīm parisametya sudakṣiṇam tam sa ṛtvik-janam samadahat sva kṛtaḥ abhicāraḥ)." – BH 10.66.40.

"Viṣṇu's disc also entered Vārāṇasī, in pursuit of the fiery demon, and proceeded to burn the city to the ground, including all its assembly halls and residential palaces with raised porches, its numerous marketplaces (cakram ca viṣṇoḥ tat anupraviṣṭam vārāṇasīm sa aṭṭa sabhā ālaya āpaṇām), gateways, watchtowers, warehouses and treasuries, and all the buildings housing elephants, horses, chariots and grains (sa gopura aṭṭālaka koṣṭha saṅkulām sa kośa hasti aśva ratha anna śālinīm)." – BH 10.66.41. "After burning down the entire city of Vārāṇasī, Viṣṇu's Sudarśana cakra (dagdhvā vārāṇasīm sarvām viṣṇoḥ cakram sudarśanam) returned to the side of Śrī Kṛṣṇa, whose actions are effortless (bhūyaḥ pārśvam upātiṣṭhat kṛṣṇasya akliṣṭa karmaṇaḥ)." – BH 10.66.42.

From this we can get a message that, at the time of dissolution, Govinda burns out Kashi and awards permanent moksha to all the qualifying residents of Kashi, by transferring all of them from Kashi to his own personal eternal abode.

On Kaashi Kshetra, by Vijayeendra Teertha, in Shaiva-Sarvasva-Khandanam 11:

Shri Raamachandra, said: "In this place of yours, O Devesha, where those who die, including insects and animals, shall be muktas and not otherwise (sa hovāca śrīrāmacandraḥ, kṣetre tvadīye deveśa yatra kutrāpi vā mṛtāḥ, krimikīṭādayopyāśu muktāssantu na cānyatha)." "There shall be the achievement of mukti in all those at your kshetra. There, nearby, I shall be at the sculptures of shila. In the right ear of those Mumukshus, give them the upadesha of My mantra (and by that), they become muktas, O Shiva (avimukte tava kṣetre sarveṣāṃ muktisiddhaye, ahaṃ sannihitastatra śilādipratimādiṣu, mumukṣordakṣiṇe karṇe yasya kasyāpi vā svayam, upadekṣyasi manmantraṃ sa mukto bhavitā śiva)." "By you or Brahma, those who obtain the Six-lettered mantra, they shall acquire a long life, Mantra-siddhi and mukti. The Mumukshus in whose right ear you shall provide upadesha of My mantra, he becomes a mukta, O Shiva (tvatto vā brāhmaṇo vāpi ye labhante ṣaḍakṣaram, jīvanto mantrasiddhiṃ ca muktiṃ ca prāpnuvanti te. mumukṣordakṣiṇe karṇe yasya kasyāpi vā svayam, upadekṣyasi manmantraṃ sa mukto bhavitā śive)."

"The (Taaraka) Shri Raama mantra indeed is chanted by Vrshabhadhvaja (Shiva), at Kaashi, since thousands of manvantaras, through japa, homas, tapas and others." "Therefore, the appeased Bhagavaan Shri Raama instructed Shankara, I shall provide that which they desire, Parameshvara (śrīrāmamantraṃ kāśyāṃ vai jajāpa vṛṣabhadhvajaḥ, manvantarasahasraistu japahomārcanādibhiḥ, tataḥ prasanno bhagavān śrīrāmaḥ prāha śaṅkaram, vṛṇīṣva yadabhīṣṭaṃ te dāsyāmi parameśvara)." “The True, Infinite, Conscious Aatma, Shri Raama instructed Eshvara: At the seashore of the great kshetra of Manikarna, give moksha to those who die, as a benediction (satyānantacidātmānaṃ prāha śrīrāmamīśvaraḥ, maṇikarṇe mahākṣetre gaṅgābhuvi taṭe punaḥ, mriyante ye prabho dehi muktiṃ nāto varāntaram).”

"There [Kaashi Kshetra] indeed, in the Praanas of the living being, upon dying, Rudra imparts the Taraka-Brahma mantra, by which having becomes immortal, one becomes liberated (tatra hi jantoḥ prāṇeṣu utkramamāṇeṣu rudstārakabrahmamantraṃ vyācaṣṭe, yenāsāvamṛtībhūtvā mokṣī bhavati).” – Jaabaala Upanishad.

“This is the spot [Kaashi Kshetra] where, when the praanas depart from the living entity, Rudra imparts the (Taaraka) mantra to him by which, becoming immortal, one attains moksha (jantoḥ prāṇeṣūtkramamāṇeṣu rudras-tāraka-brahma-mantraṃ vyācaṣṭe, yenāsāvamṛtībhūtvā mokṣī bhavati).” – Jaabaala Upanishad, Mantra 1.

"When the seer sees the gold complexioned performer, Eesha, Purusha, the originator of Brahmaa (yadā paśyaḥ paśyate rukmavarṇaṃ kartāramīśaṃ puruṣaṃ, brahmayonim), then the Vidvaan becomes freed from punya and paapa, [becoming] defectless and attains union with Brahman (tadā vidvānpuṇyapāpe vidhūya nirañjanaḥ puruṣaṃ sāmyamupaiti)." – Mundaka Upanishad, Mundaka 3, Khanda 1, Mantra 3.

AchintyaBhedaAbheda in forms of Govinda

Shankaras do bheda in Veda vakyas. Madhwas do bheda in category of Jivas. Gaudiyas do bheda in the category of Avtars. There is certainly no difference in two forms of the nondual advitiya Bhagawan Govinda, except in their strength manifested, activities performed and their Bhakta Vatsalyata.

Jagat or virata rupa is also a form of Bhagawan, Nirguna Brahman is also a form of Bhagawan, and Chaturbhuja is also a form of Bhagawan. As tattvavadis are already doing comparision and bheda between these eternal and nondifferent forms of Bhagawan, so there should be no harm in us doing further bheda between the different avtara forms of Bhagawan.

Dvaitas are doing bheda, on the basis of pratyaksh pramana, for the sake of refuting advaita siddhantha, and establishling their dvaita school of thought. Similarly they should also do bheda, on the basis of pratyaksh pramana, for the sake of learning the difference between the levels of intimacy being displayed between different forms of Bhagawan.

We can see there is bheda in different avtara forms, eg: Matsya avtara doesn't fly or walk, and it doesn't have wings or legs. Narasimha avatar doesn't swim or fly, and it doesn't have fins or wings. Varaha avtara doesn't climb trees. Hamsa avtara doesn't kill demons. Rama doesn't fly, he travels sitting on shoulders of Hanuman. All the worldly species which resembles the different avtara forms are also unique and distinctive.

"When Lord Kṛṣṇa was of a very tender age, His hands and legs resembled soft new leaves, yet simply by touching the handcart with His legs, He made the cart fall to pieces. It was quite possible for Him to act in this way and yet not exert Himself very much. The Lord in His Vāmana avatāra had to extend His foot to the greatest height to penetrate the covering of the universe, and when the Lord killed the gigantic demon Hiraṇyakaśipu, He had to assume the special bodily feature of Nṛsiṁhadeva. But in His Kṛṣṇa avatāra, the Lord did not need to exert such energy. Therefore, kṛṣṇas tu bhagavān svayam: Kṛṣṇa is the Supreme Personality of Godhead Himself. In other incarnations, the Lord had to exert some energy according to the time and circumstances, but in this form He exhibited unlimited potency." – BH 10.7.7 Tatparya by Viśvanātha Cakravartī.

There is bheda in a avesha avtara and a normal avatar, there is bheda in a amsha avtara and a purna avtara. There is bheda in different categories of avtaras, there is bheda in how much strength is manifested by the same Bhagawan in his different forms. And the moola form of advitiya Bhagawan is always greater than His other expanded forms.

Karanodakshyayi Vishnu is concerned about each of the unlimited universes. Garbhodakshyayi Vishnu is only concerned about one particular universe, which is also unlimited. Kshirodakshyayi Vishnu is concerned only about the devatas and dharma sthapana. Every manifestation of the Paramatma who resides in the heart of all living beings, is concerned about only that individual embodied jiva.

A living being's body is a mini replica of the universal form of Virata purusha. Kshirodakshyayi Vishnu is the supersoul of the entire universal body, similarly, the individual Paramatma is the soul of the individual body.

All the seshas expansions are nondifferent to their equivalent Vishnu expansions. Ananta sesha of each of these forms of Bhagawan Vishnu is also different. Ananta sesha of Karanodakshyayi Vishnu is holding different universes on each of his heads. Ananta sesha of Garbhodakshyayi Vishnu is holding different bhu-mandalas on his heads. Ananta sesha of Kshirodakshyayi Vishnu is sustaining the individual embodied beings.

Not doing bheda between a avesha avtara and a normal avtara, means you are behaving as advaitis. If you are are equating their guna paripurnata, you're then considering the jiva having Bhagawan's avesha to be equal to original Bhagawan. Eg: Brahma is a empowered jiva, and he's also a guna avtara. Such jivas are empowered by Bhagawan just to execute a tiny specific task, they are not capable of doing the overall entire activities of purna Bhagawan.

Although, this nondifference between jiva and Bhagawan, during the temporary moments of avesha, looks somewhat like the Nirguna Brahman concept where the atma and paramatma is seen to be same, because Bhagawan is operating through the sthul sharira of the jiva and not thru his own transcendental adhyatmik form. But there is always a jiva-ishwar bheda, jiva always remains a jiva and he cannot become Bhagawan, despite Bhagawan functioning through him during the avesha empowerment. The aspect of Bhagawan which is functioning through the body of a avesha jiva, is not paripurana in his gunas because He is displaying only a partial amount strength.

If Bhagawan wanted to display his full strength then He would have appeared as purna Avtar. Not doing bheda between a amsha avtara and purna avtara is inappropriate. There is bheda in the strength or control manifested by Bhagawan between the purna and amsha avtaras. So there is simultaneously bheda and abheda in the forms of Bhagawan. Achintya-bheda-abheda.

Narayana form resembles deep sleep or shushupti, and Nirguna Brahman form resembles transcendental consciousness or turiya, therefore Nirguna Brahman is higher in comparision of their inactivity. Narayana accepts standard worship and offerings from his bhaktas, and Govinda accepts deeply ecstatic worship and offerings of his bhaktas. therefore Govinda is higher in comparision of their activity. The Advaitis consider Nirguna Brahman to be the source of Narayana, and the Gaudiyas consider Govinda to be the source of Narayana, both on the basis of shabda pramana and pratyaksha pramana.

Pratyaksh difference in the sentiments displayed by Bhagawan: There is 0% display of sentiments in Nirguna Brahman, there is 50% display of sentiments and 50% display of majestic aishwarya in Narayana form, and there is 100000% sentiments displayed by Govinda.

Conclusion: If devotional sentiments or bhakti is supreme then the form of Govinda is supreme, if detachment and inertness is supreme then the aspect of Nirguna Brahman is supreme. All the other forms remain in between. Among all the purna avtars, there is indeed difference Bhakta Vatsalyata or closeness with their bhaktas.

PP: We are not doing bheda in Brahman, we are always saying Brahman is indivisible, its just that jiva and brahman both are eternally different. That's it. Apart from this, there is no bheda in Brahman of any kind at all.

UP: Its not regarding the Jiva-Ishwara bheda. There is Nirguna Brahman and there is Saguna brahman, both of them are existing simultaneously. This is the dual nature of Brahman, he is glorified in both ways in the shastras. Why don't you worship the Nirguna Brahman by merging your consciousness into the absolute, why do you do bheda by choosing the Saguna by rejecting the Nirguna, while both of them are absolute?

UP: If you say that you people have not manufactured anything, shastras itself mentioned Saguna Brahman as the highest, and you're just following what is mentioned in the shastras. Then it can be asked, does Nirguna Brahman not exist in reality individually? Was it present only before the appearance of Saguna Brahman and has it stopped existing now? If Nirguna stops being Nirguna and gets transformed into Saguna by losing its identity then it is not eternally fixed, changeless, or always the same. The Nirguna Brahman as is mentioned in shastras is also nitya, shaswat and param.

UP: When you are interpreting a vakya using a another vakya, you're not destroying the original meaning of the vakya, you're just giving priority to the alternative meaning derived on the strength of another vakya. If Brahman is indivisible, then why are you dividing the shabda Brahman, why are you choosing the bheda part of it and neglecting the abheda part of it? If your logic, reasoning, arguments could work upon the Nirguna absolute, then how can the Nirguna absolute be considered as the absolute?

UP: Nirguna and Saguna both are mentioned in shastras, you dvaitins are going from Nirguna towards the Saguna, whereas advaitins are going from Saguna towards the Nirguna. Both of you are rejecting the other side of the shastra, and accepting only one side. You might say that Saguna is supreme, when all the one sided views of shastra are put together, and they might say the vice versa. But in Achintya-bheda-abheda darshan we say both of you are correct in your opposite views. Because vakyas supporting both of these shaswat views are present there in shastras. At the absolute platform there can be multiple contradictory views, and all of them inconceivably true at the same time.

PP: Is Maya inside Brahman or outside Brahman? If in Brahman then ignorance is in Brahman, if outside Brahman then that leads to accepting two realities, therefore advaita refuted!.

UP: Advaitis would say: "Bhagawan's Avtaras are seen to be merging in Brahman, asuras killed by Bhagawan are also merging into Bhagawan's body". "Pseudo classification of jivas like nitya samsarins and tamo yogyas are not in Shrutis, Shrutis rather says aham brahmasmi". "There is oneness seen between atma and paramatama, during occasion of shaktyavesha avtara, when both are functioning as one through the same body". "Gita was spoken on two levels, one for bringing jivas towards Saguna Brahma, and second for establishing the superiority of Nirguna thru the third person references. All the third person references are pointing towards the Nirguna Brahman". "Nirguna is not just formless nameless useless existence. Shastras say it is beyond both, our intelligence and the shabda, therefore only by becoming a jnyani and going beyond jnyana you can appreciate it, without that its just licking bottle of honey from outside". "Narayana resembles shushupti, and Nirguna Brahman resembles turiya, therefore Nirguna Brahman is superior". "Advaiti schlolars quoted from puranas and itihasas, not for adhering to those references, but for making their concepts understandable to the less intelligent people who need puranic references". "When we are sometimes speaking about bheda, we're not denying it or glorifying it, we're just acknowledging it to transcend it". "Advaita is neither denying nor accepting two realities, it is seeing one as satya reality and other as useless reality. All the dvaita arguments and experiences are dealing with our leftovers, which we have already acknowledged, rejected, left behind, and went beyond them".

UP: "There might be ignorance inside or outside of Nirguna Brahman, which might be causing Brahman to fall into samsara. But this argument can also similarly point out that there is ignorance present within Vaikuntha also, otherwise tell me what caused you Vaishnavas to fall from Vaikuntha and come here? Either maya exists in Vaikuntha also, or else Vaikuntha is not param: If you say jiva was never presesnt in Vaikuntha and it was always living in this world, then that contradicts the notion of Vaikuntha to be param, because of the abscence of something/ jivas in Vaikuntha at a certain point of time. Otherwise if you say jivas were always in Vaikuntha, you will have to accept that Vaikuntha is as much vulnerable to Maya as much as Nirguna Brahman is, which caused you fall down. Shrutis clearly say Jivas are sanatana and nondifferent to Brahman, so these jivas are not a product of maya of this world of avidya. Atma is belonging to Brahman and not Maya. So that shows ignorance also exists in Vaikuntha, which is causing you to come here." [If you still say that nobody falls from Paramapada, then ask yourself, is there no way ever at all for the jivas to visit back to their original birthplace once they have entered into the spiritual world? Can Bhagawan also not give them a tour of their material world, where Bhagawan himself comes to perform veera rasa fight pastimes which he can't perform in paramapada?]. In this way the dvaitins are defeated by similar logic. Only by the philosophy of Gaurahari's achintya-bheda-abheda, both of them can be reconciled.

UP: Narayana himself is pointing us towards the Nirguna Brahman, by behaving as subordinate to the Nirguna Brahman, by following the patterns of Nirguna Brahman, therefore advaita is the supreme reality. Considering

Narayana to be the original Avtari leads us to Nirguna Brahnam conception.

UP: Narayana is inactive and in deep sleep, but his Avtars are fully active when they descend into this material world. This is similar to a jiva who is fully peaceful and inactive when he is in Brahman, but he becomes full of activities and miseries when he is in material world. Narayana is fully aware about his position of being the absolute truth when he is in his non material plane, but when he descends into material world by taking Avatar he forgets his supreme position and behaves like a person covered by ignorance. This is similar to the jiva, where he is fully cognizant of his position when he is in Brahman, but he gets covered by ignorance and forgetfulness when he descends to the world. Narayana is aware of his eternal position and all his previous incarnations, but as soon as he takes a human form he behaves like a conditioned man. A jiva is also aware of his eternal position of being Brahman, and his multiple previous lives when he is in a unmanifest state in the womb of mother, but as soon as he comes out of the womb he becomes ignorant and conditioned.

UP: Brahma Deva who is said to be the personification of Pranava or shabda Brahman, he is nondifferent from Vishnu, because of him being a part of Vishnu who is Parabrahman. So both of them are Brahman, where one is dependant on other. Brahma Deva, who was manifested from the lotus navel of Vishnu, will be again merging back into the lotus navel of Vishnu. This is a practical demonstration of the Nirguna Brahman, where the Jiva who is nondifferent from Brahman, falls out of Brahman in ignorance, and then merges back into Brahman in its final state by doing tapasya. Brahma Deva is a jiva tattva, but he is counted as Guna Avtara of Bhagawan, and he is also empowered or having avesha for doing the task of creation. So this looks as if a jiva is becoming equal to Bhagawan, or a jiva attaining nondifference with the Brahman.

UP: If Bhagawan Narayana is not displaying any activities from his side in his moola Narayana form, and He is only performing activities in his Avtara forms. Then doesn't that mean shushupti, inactivity, or inertness is: permanent, supreme, higher, nitya. And physical activities or mundane existence is temporary, inferior, anitya? Doesn't this indirectly show that advaita is supreme and dvaita is just a pathway to advaita?

UP: If you say all these patterns or activities of Narayana are meant just to delude the asuras into thinking that advaita is higher, then doesn't that mean there should be a original form of Bhagawan who is not involved much on asura vimohana things but is focusing only on bhakta vatsalyata?

who is worried less about the dveshi asuras and more about his premi bhaktas? If you argue that Bhagawan Narayana does perform many pastimes in Paramapadam, then still, even in Paramapadam the lila forms perform much more/ sweeter pastimes.

A small portion of Govinda

"Govinda says: viṣṭabhya aham idam kṛtsnam eka aṁśena sthitaḥ jagat" – BG 10.42. This means that Bhagawan Vishnu who is all pervading in this entire vishwa (viṣṇur viṣvater vā vyaśnoter vā) is a amsha of original Bhagawan Govinda.

Even if we consider Govinda to be a amsha of Vishnu there is no loss for the worshippers of Govinda. Because Govinda is not a person other than Vishnu, both are nondifferent. Govinda is not a demon or enemy of Vishnu, Govinda is still the same Vishnu, chanting Govinda's name is equally effective as any other Harinaam, all forms of Bhagawan are equal in tattva. Govinda's residence is also within the same Vaikuntha, worshippers of Govinda Bhagawan will be attaining the same realm of Vaikuntha.

Focusing completely upon one form of Bhagawan shows maturity in ones absorption in that form of Bhagawan. Eg: Hanumanji is a eternal bhakta of Bhagawan Rama, and Hanuman cannot see anything else in reality than his Rama. Hanuman doesn't change his worshippable Bhagawan to any other form of the same Bhagawan. Hanuman doesn't perceive any other form of Bhagawan, but Rama, as the supreme most deity.

It will be foolish to argue with Hanumanji, to teach him that Rama is not the original avtari, or Rama was not the father of Brahma deva, or Rama didn't emanate the universe from his navel, or Rama doesn't sleep on serpent bed in yoganidra.

All the different avtara forms of Govinda are eternally present in Vaikuntha, and they appear in this world via the medium/ doorway/ channel of Kshirodakshayi Vishnu. Thats why it appears that this Bhagawan Vishnu is the source of all avtaras. But actually this Bhagawan Vishnu is just a amsha and a via medium for the various forms of Bhagawan to appear here, for performing their eternal pastimes.

If the essence of our life is Bhagawat Prema, then the aspect of Bhagawan which facilitates and welcomes the highest reciprocation of prema should be considered as highest, and the form of Bhagawan which doesn't allow uninterrupted reciprocation of love, is partial or inferior (in His reciprocation at least), as compared to the form of Bhagawan which fully reciprocates love.

Its chastity to focus on only one form of Bhagwan, and it's unchaste vaishya vritti, to be attached to someone else other than one's master. Madhwacharya installed Krishna vigraha in Udupi, but still these people are attracted to Narayan who is just a amsha of Govinda. Moreover their arrogance is such that they are arguing with us to become like them by leaving behind our prana natha Govinda. Their Acharya gave them Udupi Krishna deity, gave them a ShriKrishna Matha, and established Govinda as the param in his Krishnamruta Maharnava. Yet still they're going towards other forms of Bhagawan, now you only tell me what name should I call them with for this unchastity for both - their Acharya's desire and their own main Deity Vigraha?

Govinda is the purusha, for getting whose darshan even Mahavishnu had went out of his abode multiple times, so much His consciousness has been conquered by Govinda. So much desperate is the param bhakta Mahavishnu for seeing the param Bhakta Vatsalya. Still some pseudo shastra jnanis deride Govinda, by thinking that He was a unmanifest hair before and has recently become manifested for the first time ever.

Just as the sages of Naimisharanya threw aside their previous activity of yagnya karma kanda etc, and solely dedicated themselves to Govinda katha shravan. Similarly all of the Vaishnavas all over the world should throw away all the jnana kanda karma kanda, and focus only on Govinda Bhakti.

Mahajanas all over the universe are doing that only: Ananta in patala, Rudra in kailasha, Hanuman in Kimpurush loka, Brahma in Satyaloka, Yamraja in Yamaloka, Narada in all the lokas, and even Mahavishnu in his loka, etc.

A small portion of Govinda's activities

We understand from shastras that Bhagawan wants us to reciprocate love with him. But Bhagawan mostly stays in yoganidra in his Narayana form, and He only reciprocates with his bhaktas only in his Avtara forms.

If one becomes a very strong devotee of a particular Avtara form, and if His love blinds us from everything else, and forces us to focus on our beloved form of Bhagawan alone, so we then start considering our avtara form the highest object of our heart, while neglecting every other form aside. That's the natural tendency.

If we think of our ishta devata to be subordinate to some other aspect of the same deity, then that prohibits us deeply connecting with our deity, that impels us to be connected with that main deity instead. If Bhagawan wants us to connect with his Narayana form, then he should start performing pastimes in his Narayana form, instead of doing pastimes only in His avtars forms. If our connection, love, and bhakti for our deity is the purpose of our life, then the original deity should give us opportunity to connect with him.

If the original deity Narayana is not giving us opportunity to directly connect with him, forget about more deeper than any of his avtar forms, then that is a fault or problem from the side of Narayana. Because from one hand He is instructing us to perform prema bhakti, and on other hand he is not being available for reciprocation with bhakta, He's simply sleeping in yoganidra, and only wakes up to kill the demons whom He himself had empowered, and then instead of killing him rightaway he starts playing with him instead.

Actually by doing this - calling us but going asleep then again calling yet again sleeping, again and again - Narayan is not faulty, actually the thing is that He is not the original Avtari, thats why He is only focusing on his seva to the original avtari of guarding the universe, and is not perforing any loving reciprocations. Whereas the real Avtari Govinda is openly/boldly claiming His jivas as His own amshas, and is also allowing direct reciprocation with them.

All Jivas are Sanatana, eternal

Hari says the intelligence of his devotees is not destroyed even at the time of dissolution. So what to speak of Hari's own intelligence. Govinda says his intelligence never deteriorates, it's always constant and all-cognizant. BG 4.5: tāny ahaṁ veda sarvāṇi. We all are nothing but manifestations of our own thoughts, ideas manifest into the reality and drive the reality, the gross world is a manifestation of the subtle world.

Govinda has unlimited thoughts, and each of his thoughts is resembled by each of the unlimited heads of his direct expansion Ananta. Each of the thought, or mindset, or desire of Govinda is eternal and is always present within him.

Govinda always thinks about his Bhaktas, more than Himself, so all His thoughts are only revolving around his Bhaktas only. A seperate thought for a seperate Bhakta. BG 6.30: yo māṁ paśyati sarvatra sarvaṁ ca mayi paśyati, tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati.

Therefore Govinda's prema sambandha with each of his Bhaktas is also eternal. Govinda says I remember everybody but nobody remembers me. BG 7.26: vedāhaṁ samatītāni vartamānāni cārjuna, bhaviṣyāṇi ca bhūtāni, māṁ tu veda na kaścana.

This shows that we were always staying in the thoughts of Govinda since eternity. There was never a time that we were not present in the thoughts of Govinda, and there will never be such a time ever in future also. That's why jivas are called Sanatana. BG 2.12: na tv evāhaṁ jātu nāsaṁ na tvaṁ neme janādhipāḥ.

Jivas were always connected/ united with Brahman, who is Govinda himself, since eternity. Tat tvam asi – Chandogya Upanishad 6.8.7. Because Govinda is shashwat, nitya, unchanged, unmoved, constant, therefore Govinda's thoughts are also constant. Govinda is always purna, therefore there is no extra thought entering His mind from outside and there's no thought which is ever lost from His mind. BH 10.3.19: avikriyāt tvayīśvare brahmaṇi.

All thoughts are constantly existing in his mind, with Him. Therefore all of His Bhaktas, upon whom His thoughts are based, are also constantly existing with Him, and is never lost to Him. It's not possible for a new memory of direct/ real loving reciprocation with a bhakta to be born inside mind of Hari, like for eg: a jiva who was never existing besides Him and who has recently met Him for the first time ever in the entire eternity.

Our new memory cannot be freshly created within his mind because He is changeless, and His mind is nondifferent from Him. "Brahman is Consciousness [and changeless] (prajñānam brahma)." – Aitareya Upanishad 3.3. BG 4.6: avyaya ātmā.

Even before we entered in this material world, we were staying inside the body of Narayana, and after annihilation of universe we will be entering back into the body of Narayan. Even while we are manifest in this material world now, we are always present in the thoughts of Narayana. Our actual situation is that of aham brahmasmi, because we were one with Narayana when we were staying dormant inside his body.

Therefore the dvaita's pseudo classification of the jivas is valid, only until the jivas does not surrender unto Govinda, and therefore becomes a part of His daivim prakriti or Vaikuntha world, leaving behind this bhautik Prakriti, with all its temporary categorisations.

Govinda says bahūnāṁ janmanām ante jñānavān māṁ prapadyate, after many many lifetimes a person in knowledge surrenders unto Govinda, and thereby if he at once gets caught by Govinda then after that he won't be forced to come back to his previous gunas or this material world, yad gatvā na nivartante tad dhāma paramaṁ mama.

If everything is in the hands of Bhagawan Govinda, included our own attainment of moksha, then isn't taking full shelter of Govinda's Bhakti yoga the best thing to do, keeping aside jnyana yoga karma yoga whatever yoga? Govinda's ku-smaran or su-smaran all are same, but it needs to be Govinda's constant smarana. It should not be constant smarana about ones own self, being done more than that of our Govinda's smarana.

Those who think that laws of karma are stronger than Bhagawan himself, those are the qualifying candidates for remaining entangled in their karma. Therefore at one level the Tattvavada's classification of jivas does work, but only upon those people who succumb to this silly idea. Their philosophy is only limiting them, and is an obstacle in their taking full shelter of Bhagawan. They believe that philosophy is the thing which causes moksha, but things turn out to be entirely opposite, their philosophy is the only thing preventing their moksha by making them stuck as nitya samsarins and sakama karmis. They're putting too much stress on their endeavour of jnyana and karma, while their Acharya have advised them to take full shelter of Govinda instead of their endeavours. That's why Gaurahari called them as victims of jnyana and karma.

Shlokas:

"Śrī Gaurahari chanted and danced at Śrī Janārdana for two days (dina-dui tāhāṅ kari' kīrtana-nartana). He then went to the bank of the Payasvinī River and visited the temple of Śaṅkara-nārāyaṇa (payasvinī āsiyā dekhe śaṅkara nārāyaṇa)." – CC M 9.243. "Gaurahari next arrived at Uḍupī, the place of Madhvācārya, where the philosophers known as Tattvavādīs resided (madhvācārya-sthāne āilā yāṅhā 'tattvavādī'). There He saw the Deity of Lord Kṛṣṇa and became mad with ecstasy (uḍupīte 'kṛṣṇa' dekhi, tāhāṅ haila premonmādī)." – CC M 9.245.

"When the Tattvavādī Vaiṣṇavas first saw Śrī Gaurahari, they considered Him a Māyāvādī sannyāsī. Therefore they did not talk to Him (tattvavādi-gaṇa prabhuke 'māyāvādī' jñāne, prathama darśane prabhuke nā kaila sambhāṣaṇe).” – CC M 9.250. “Later, after seeing Śrī Gaurahari in ecstatic love, they were struck with wonder (pāche premāveśa dekhi’ haila camatkāra). Then, considering Him a Vaiṣṇava, they gave Him a nice reception (vaiṣṇava-jñāne bahuta karila satkāra).” – CC Madhya 9.251.

“Considering all of them very proud, Gaurahari (tāṅ-sabāra antare garva jāni gauracandra) began His discussion with them (tāṅ-sabā-saṅge goṣṭhī karilā ārambha).” – CC M 9.253. Gaurahari said, “I do not know very well the aim of life and how to achieve it (sādhya-sādhana āmi nā jāni bhāla-mate). Please tell Me of the best ideal for humanity and how to attain it (sādhya-sādhana-śreṣṭha jānāha āmāte).” – CC M 9.255.

The ācārya replied, “When the activities of the four castes and the four āśramas are dedicated to Kṛṣṇa (ācārya kahe, — ‘varṇāśrama-dharma, kṛṣṇe samarpaṇa’), they constitute the best means of achievement for the devotee of Kṛṣṇa (ei haya kṛṣṇa-bhaktera śreṣṭha ‘sādhana’).” – CC M 9.256. “When one dedicates the duties of varṇāśrama-dharma to Kṛṣṇa, he is eligible for five kinds of liberation. Thus he is transferred to the spiritual world in Vaikuṇṭha (pañca-vidha mukti’ pāñā vaikuṇṭhe gamana). This is the highest goal of life and the verdict of all revealed scriptures (sādhya-śreṣṭha’ haya, — ei śāstra-nirūpaṇa).” – CC M 9.257.

Śrī Gaurahari said, “According to the verdict of the śāstras, the process of hearing and chanting is the best means to attain loving service to Kṛṣṇa (prabhu kahe, — śāstre kahe śravaṇa-kīrtana kṛṣṇa-prema-sevā-phalera ‘parama-sādhana’).” – CC M 9.258. “śravaṇaṁ kīrtanaṁ viṣṇoḥ, smaraṇaṁ pāda-sevanam, arcanaṁ vandanaṁ dāsyaṁ, sakhyam ātma-nivedanam, iti puṁsārpitā viṣṇau, bhaktiś cen nava-lakṣaṇā, kriyeta bhagavaty addhā, tan manye ’dhītam uttamam.” – CC M 9.259-260, BH 7.5.23-24. “As long as one is not satiated by fruitive activity and has not awakened his taste for devotional service by śravaṇaṁ kīrtanaṁ viṣṇoḥ, one has to act according to the regulative principles of the Vedic injunctions (tāvat karmāṇi kurvīta na nirvidyeta yāvatā, mat-kathā śravaṇa-ādau vā śraddhā yāvat na jāyate).” – CC M 9.266, BH 11.20.9.

“Pure devotees reject the five kinds of liberation (pañca-vidha mukti tyāga kare bhakta-gaṇa); indeed, for them liberation is very insignificant because they see it as hellish (phalgu kari’ ‘mukti’ dekhe narakera sama).” – CC M 9.267. “A person who is a devotee of Lord Nārāyaṇa is not afraid of a hellish condition, because he considers it the same as elevation to the heavenly planets or liberation. The devotees of Lord Nārāyaṇa are accustomed to seeing all these things on the same level (nārāyaṇa-parāḥ sarve na kutaścana bibhyati, svarga apavarga narakeṣu api tulya artha darśinaḥ)." – CC M 9.270, BH 6.17.28. Śrī Gaurahari said, "Both the fruitive worker and the speculative philosopher are considered nondevotees (prabhu kahe, — karmī, jñānī, — dui bhakti-hīna). We see both elements present in your sampradaya (tomāra sampradāye dekhi sei dui cihna)." – CC M 9.276.

The Tattvavādī ācārya replied, "What You have said is certainly factual (ācārya kahe, — tumi yei kaha, sei satya haya). It is the conclusion of all the revealed scriptures of the Vaiṣṇavas (sarva-śāstre vaiṣṇavera ei suniścaya)." – CC M 9.274. "Still, whatever instructions and practices Madhvācārya has established (tathāpi madhvācārya ye kariyāche nirbandha) in relation to our sampradāya we practice all of that (sei ācariye sabe sampradāya-sambandha)." – CC M 9.275.

"Śrī Gaurahari received word that Śrī Raṅga Purī, one of the disciples of Śrī Mādhavendra Purī, was present in that village at the home of a brāhmaṇa." "Hearing this news, Śrī Gaurahari immediately went to see Śrī Raṅga Purī." "As soon as Śrī Gaurahari saw Śrī Raṅga Purī, He immediately offered him obeisances in ecstatic love, falling flat on the ground. The symptoms of transcendental transformation were visible — namely, tears, jubilation, trembling and perspiration." "Upon seeing Śrī Gaurahari in such an ecstatic mood, Śrī Raṅga Purī said, 'Your Holiness, please get up. Your Holiness is certainly related to Śrī Mādhavendra Purī, without whom there is no fragrance of ecstatic love.'" "They were both inundated by the wonderful ecstasy of love that was aroused in them. Finally they sat down and respectfully began to converse." "In this way they discussed topics about Lord Kṛṣṇa continually for five to seven days." – CC M 9.285-293.

Govinda to Acharya-Brahma: "O Brahmā, situate yourself in penance and meditation and follow the principles of knowledge to receive My favor (bhūyas tvaṁ tapa ātiṣṭha vidyāṁ caiva mad-āśrayām). By these actions you will be able to understand everything from within your heart (tābhyām antar-hṛdi brahman lokān drakṣyasy apāvṛtān)." "O Brahmā, when you are absorbed in devotional service, in the course of your creative activities, you will see Me in you and throughout the universe (tata ātmani loke ca, bhakti-yuktaḥ samāhitaḥ), and you will see that you yourself, the universe and the living entities are all in Me (draṣṭāsi māṁ tataṁ brahman, mayi lokāṁs tvam ātmanaḥ)." "You will see Me in all living entities as well as all over the universe, just as fire is situated in wood (yadā tu sarva-bhūteṣu, dāruṣv agnim iva sthitam). Only in that state of transcendental vision will you be able to be free from all kinds of illusion (praticakṣīta māṁ loko, jahyāt tarhy eva kaśmalam)." "When you are free from the conception of gross and subtle bodies and when your senses are free from all influences of the modes of material nature (yadā rahitam ātmānaṁ bhūtendriya-guṇāśayaiḥ), you will realize your pure form in My association. At that time you will be situated in pure consciousness (svarūpeṇa mayopetaṁ paśyan svārājyam ṛcchati)." – BH 3.9.30-33.

CHAPTER THIRTY-TWO

Bheda In Govinda's Forms

There is bheda in different forms of Govinda: They say there is pancham bheda, but there also exists vyavharika bheda between Ishwar and Ishwar. That means, two localised forms of Paramatma, within two different individuals, are different. Although Bhagawan is one nondual absolute truth, and is equally present everywhere, but he manifests himself differently for different people.

Deity of Govinda in my house, and the deity of Govinda in someone else's, house is different.

In the home temple of a particular sadhaka, that sadhaka has done the prana prathistha of Bhagawan there, I didn't do it. Bhagawan has manifested himself over there for that particular devotee, nor for me. Over there, Bhagawan is accepting services from that particular devotee, not from me. If that devotee becomes my enemy, then his deity will give him strength to harm me, it means that his particular deity can work in a way which is not in coordination with me. If I pray to that deity along with the devotee who regularly serves that deity, the deity will give more preference to that person instead of me. His Govinda is fully devoted to him alone. Although Govinda is staying in hearts of everyone, and from him knowledge and forgetfulness is being given to everyone individually, his Govinda is not infiltrating his knowledge to someone else or someone else's knowledge to him. there is no trespassing or overlapping.

Everyone's Govinda is individual and distinct. My Govinda is different than yours.

My Govinda is fully available for myself. If I stay within my limits, and don't trespass into the kshetra of other person's Govinda, then I can live without any problems throughout my life. But if I transgress my actions and try to interfere with other people or the kshetra of their Govinda, then that results in imbalance.

Hanuman was unable to break the bridge constructed by arrows of Arjuna, because at that time Govinda was favouring Arjuna and not Hanuman. Jagannatha took sides of his own pandas instead of Ramanuja, and he sent Ramanuja back to Kurma Kshetra. Our Garbhodakshayi Vishnu is focusing on our own universe, and not bothering or interfering with the neighbouring universe. Govinda are Balarama both are nondifferent, but Govinda supported Arjuna, and Balarama supported Duryodhana. Vishnu and Shiva are also nondifferent, but Vishnu supports the devatas, and Shiva supports the asuras.

So we see that the different forms of same Govinda are displaying functional differences, bheda in their vyavhara.

Yes all the limbs and forms of Govinda are omnipotent and equal, but how the one same form of Govinda manifests himself to different devotees, varies from devotee to devotee. Govinda also expects us to focus on our own Govinda, and not pay attention towards Govinda of someone else. For this reason Govinda has multiplied himself into so many personalised forms, and is individually residing in the hearts of each devotee.

"Both the King of Mithilā and Śrutadeva fell at the Lord's feet (maithilaḥ śrutadevaś ca pādayoḥ petatuḥ prabhoḥ), each thinking that the spiritual master of the universe had come there just to show him mercy (svānugrahāya samprāptaṁ manvānau taṁ jagad-gurum)." "At exactly the same time, King Maithila and Śrutadeva each went forward with joined palms (maithilaḥ śrutadevaś ca yugapat saṁhatāñjalī) and invited the Lord of the Daśārhas to be his guest, along with the brāhmaṇa sages (nyamantrayetāṁ dāśārham ātithyena saha dvijaiḥ)." "Wanting to please them both, Bhagawan Govinda accepted both their invitations (bhagavāṁs tad abhipretya dvayoḥ priya-cikīrṣayā). Thus He simultaneously went to both homes, and neither could see Him entering the other's house (ubhayor āviśad geham ubhābhyāṁ tad-alakṣitaḥ)." – BH 10.86.24-26.

Shlokas:

"Nārada saw Lord Kṛṣṇa engaged in getting His sons and daughters (putrāṇāṁ duhitṝṇāṁ ca) married to suitable wives and husbands (dārair varais tat-sadṛśaiḥ) at the appropriate time (kāle vidhy-upayāpanam), and the marriage ceremonies were being performed with great pomp (kalpayantaṁ vibhūtibhiḥ)." "Nārada observed how Śrī Kṛṣṇa, the master of all yoga masters (vīkṣya yogeśvareśasya), arranged to send away (prasthāpana) His daughters and sons-in-law (apatyānāṁ), and also to receive them home again (upanayanaiḥ), at the time of great holiday celebrations (mahotsavān). All the citizens were astonished to see these celebrations (yeṣāṁ lokā visismire)." – BH 10.69.32-33.

"Somewhere Kṛṣṇa, the Lord of mystic power, was moving about (kvacic carantaṁ yogeśaṁ) in disguise (avyakta-lingaṁ) among the homes of ministers and other citizens (prakṛtiṣv antaḥ-pura-gṛhādiṣu) in order to understand what each of them was thinking (tat-tad-bhāva-bubhutsayā)." – BH 10.69.36. "In one place He was planning battles in consultation with some of His advisers (kurvantaṁ vigrahaṁ kaiścit), and in another place He was making peace (sandhiṁ cānyatra keśavam). Somewhere Lord Keśava and Lord Balarāma were together (kutrāpi saha rāmeṇa) pondering the welfare of the pious (cintayantaṁ satāṁ śivam)." – BH 10.69.31.

"Somewhere Govinda was worshiping all the demigods with elaborate sacrifices (yajantaṁ sakalān devān kvāpi kratubhir ūrjitaiḥ), and elsewhere He was fulfilling His religious obligations by doing public welfare work (pūrtayantaṁ kvacid dharmaṁ), such as the construction of wells, public parks and monasteries (kūrpa ārāma maṭha ādibhiḥ)." – BH 10.69.34. "In another place Govinda was on a hunting expedition (carantaṁ mṛgayāṁ kvāpi). Mounted on His Sindhī horse (hayam āruhya saindhavam) and accompanied by the most heroic of the Yadus (parītaṁ yadu-puṅgavaiḥ), He was killing animals meant for offering in sacrifice (ghnantaṁ tatra paśūn medhyān)." – BH 10.69.35. ["Govinda performed sacrifices (puruṣaḥ kratubhiḥ) to worship Himself (samīje ātmānam) (because He is the person worshiped by all sacrifices, vedaiś ca sarvair aham eva vedyaḥ), according to the ritualistic ceremonies of the Vedas (ātma-nigamam), to establish the principles of householder life among the people in general (prathayañ janeṣu)." – BH 9.24.66.]

"Somewhere Lord Kṛṣṇa was found enjoying the company of a particular wife by exchanging joking words with her (hasantaṁ hāsa-kathayā kadācit priyayā gṛhe). Somewhere else He was found engaged, along with His wife, in religious ritualistic functions (kvāpi dharmaṁ sevamānam). Somewhere Kṛṣṇa was found engaged in matters of economic development (artha), and somewhere else He was found enjoying family life according to the regulative principles of the śāstras (kāmau ca kutracit)." – BH 10.69.29.

CHAPTER THIRTY-THREE

Gopa-Rūpiṇam Īśvaram

> *““O King, Mahārāja Parīkṣit, there is no cause for His appearance, disappearance or activities. There is no cause that affects Him, not even the results of fruitive activities (na hy asya janmano hetuḥ, karmaṇo vā mahīpate). He appears for his own personal desire of showing compassion for the fallen souls (ātma-māyāṁ vineśasya), as the Supersoul, He knows everything (parasya draṣṭur ātmanaḥ).” – BH 9.24.57.”*

The shelter of everything likes to take his devotees' shelter

A humble question to all bhaktas of Govinda in His Aishwarya-bhava as Narayana: If you are a serious bhakta, and if you want to lovingly reciprocate with Hari, then why not go about loving Hari upto the fullest extent possible? why settle down for partial expression of love? If Hari seva and Hari prema is alone your eternal goal, then why not do it upto the fullest extent, as much as Hari himself is willing to facilitate, via his sweetest form of Rasaraja Govinda? Better to do it fully or not at all, don't play partial-partial game. Rather take full shelter of Hari or don't take shelter at all and instead go to the nirguna Brahman which gives zero reciprocation.

Actually why would Bhagwan require your seva and help, if he is already fully satisfied within himself? For your own benefit isn't it! You are already serving Him, out of respect and veneration, so why not increase your attachment, and transform your full adara into full prema, and perform much more intense varieties of premamayi seva, which were not possible to be done previously, in the Aishwarya pradhan bhava.

If you are settling down for partial reciprocation, that means you don't want to do seva fully, that means you don't want to be connected with Hari fully, you are holding something back.

Narayana is Paripurna, agreed. But how much does Bhagawan Vishnu behave casually with his devotees, jokes with devotees, does prank with devotees? How often does Vishnu forget about his identity as the supreme person, and behaves like a subordinate, in front of devotees? and fully depends on the favours of his devotees? Can there be unfiltered reciprocation of emotions, as long as one is afraid of offending the supreme person?

As far as codes of friendship are concerned, friendship happens only between two equal people, there can be no strong friendship, as long as one is feeling inferior towards other person, or one is feeling superior to the other person. Both of them need to be equals.

Govinda is the source of everything. Govinda doesn't need anything. But when the source of everything depends on you for his survival necessities that is a very ecstatic feeling. We have been experiencing the joy of receiving from Bhagawan, but the joy of giving back to Bhagawan is greater than receiving from Bhagawan. What's special in giving to Bhagawan, is not just that he is giving us the opportunity to feel superior than him, by becoming himself as subordinate, but the joy is in being able to serve Bhagawan in a much intense way, than serving Bhagawan in mood of respect. We get the opportunity to take full responsibility of Bhagawan, Bhagawan depends on us, for each and every necessity, of His.

Govinda is welcoming his devotees with a smile and a flute, but Narayan is holding weapons and is mostly unavailable, He is busy in his yogamaya sleep, or busy in maintaining dharma by killing demons. Narayana of Vaikuntha never gives up, and cannot give up his factual tattvic identity, he behaves in his full majesty and opulences, and is always in a mood of giving vardan and kripa, to his surrendered devotees.

Whereas Govinda never remembers that he is the supreme person. Govinda depends on his mother for food, father for protection. He plays with friends for feeling happy, without any barrier or hesitation, due to hiding his actual tattvic identity of majesty and opulences.

Karma mechanism says Govinda is superior to Narayana

During the Giriraj dharan lila, Govinda stops the Vrajavasis from worshipping Indra, and suggests them to worship the Govardhana mountain instead,

"Therefore may a sacrifice for the pleasure of the cows, the brāhmaṇas and Govardhana Hill begin! With all the paraphernalia collected for worshiping Indra, let this sacrifice be performed instead" – BH 10.24.25.

At that time, for persuading Vrajavasis into accepting his instructions, Govinda speaks the bewildering theory of Karma-mimamsa philosophy, by speaking that the karma one performs is the supreme director of ones' destiny, and even Bhagawan has to subordinate himself asper the Karma one performs.

"Govinda said: It is by the force of karma that a living entity takes birth, and it is by karma alone that he meets his destruction. His happiness, distress, fear and sense of security all arise as the effects of karma. Even if there is some supreme controller who awards all others the results of their activities, He must also depend upon a performer's engaging in activity. After all, there is no question of being the bestower of fruitive results unless fruitive activities have actually been performed." – BH 10.24.13.

If you are in a Madhurya Pradhan relation with Govinda then you know that Govinda is a very cunning person who often speaks lies with his friends.

But if you are in a Aishwarya Pradhan relation with Govinda, then for you whatever Govinda speaks is fully correct, and is as true and unamendable, as the vedic statements, and Bhagawan (Govinda) cannot ever speak lies, and whatever Bhagawan (Govinda) does is perfect. Therefore (Aishwarya Pradhan) you will have a lot of problem with - Govinda behaving informally with the Vrajavais, Govinda speaking lies and always in mood of joking with his beloved Vrajavasis, Govinda doing fun activities like stealing butter and doing mischief with his friends. You will literally get intellectually short-circuited by seeing Govinda's pastimes, just as Brahma deva, who is the personification of universal intelligence, was bewildered.

But due to this Karma Mimamsa theory spoken by Govinda, even the Aishwarya Pradhan devotees will have to accept the supreme sweetness of Govinda. Because all Jivas have to face reactions for their prarabdha karma, so they will also have to face reaction, for whatever they have been taking from Bhagawan. Narayana only keeps providing to the Jivas, therefore we are running into a eternal debt unto Him, we will have to pay off this debt to him, sooner or later, isn't it? Whatever Narayan is providing you, he should take it again back from you. Otherwise there won't be a balanced karmic account. For Him to get repaid by us, we will need to be in a superior position, and Narayana will need to be in a subordinate position.

Nobody can escape their Karma, whatever harm the asuras did to Vishnu, by speaking ill words, or by disrespecting him, those asuras had got to pay for their reactions, so similarly, whatever loving services one provided to Vishnu, Vishnu always reciprocated back with his devotees and didn't keep any debt.

Therefore, because we have been continuously accepting our existential resources from Narayana, who is the source of everything, we cannot escape our karma. How can we escape our karma for taking so much from Narayana? The beautiful way in which Bhagawan arranges for Jivas to be able to repay off their karma is, by himself becoming subordinate to them out of love, by taking shelter of his own devotees, and depending on them. Just like our Rasaraja Govinda of Vrindavan.

Despite Narayana being the master of all living entities, and existing prior to the creation, and being one without a second, on the occasion of creation of universe and universal elements, the material elements prayed to Narayana, to provide them all their necessities of life, so that they could provide those necessities of life back, as an offering to Vishnu.

"The controlling deities of material elements pray to Bhagawan Vishnu: O unborn one, please enlighten us regarding the ways and means by which we can offer You all enjoyable grains and commodities so that both we and all other living entities in this world can maintain ourselves without disturbance and can easily accumulate the necessities of life both for You and for ourselves (yāvad baliṁ te 'ja harāma kāle yathā vayaṁ cānnam adāma yatra, yathobhayeṣāṁ ta ime hi lokā baliṁ haranto 'nnam adanty anūhāḥ)." – BH 3.5.49.

Meanwhile Govinda's madhurya prema bhaktas are not obliged to anything, they are fully under protection of Govinda. Govinda arranges things for them expertly, to keep them always engaged in his loving devotional service.

Actually this karma Mimamsa was spoken by Govinda purposefully to show his own inclination to behave in a subordinate way with his devotees. Otherwise our karma is insignificant, even for doing Karma we need strength and willpower, and that is given to us by Bhagawan only. Our strength and abilities are given by Bhagawan out of his causeless mercy, we didn't do anything to deserve whatever we have being provided by Bhagawan in our lives. The cause, or the karma we do is always two fingers short, to derive the results what we want. For performing karma, we need the functional equipments like our action performing senses and intelligence, we didn't manufacture any of them by our strength, or karma, we just acquired it by our qualification and the sanction of Bhagavan.

Even by empirical observation, we can see that our actions are dependent on daiva, we didn't create the planet which we are surviving upon, we didn't develop the plants via which we are harvesting food, we don't digest the food inside our stomach by our voluntary endeavour. One scientist expresses the same thing by saying, "If you wish to make an apple pie from scratch, you must first invent the universe", what it implies is that, performance of our actions requires some foundational things like - pre-existence of the universal elements, and the laws governing the transformations of the universal elements, and the default patterns of results which come from their various interactions.

"Govinda says: The place of action [the body], the performer, the various senses, the many different kinds of endeavor, and ultimately the Supersoul – these are the five factors of action. Whatever right or wrong action a man performs by body, mind or speech is caused by these five factors. Therefore one who thinks himself the only doer, not considering the five factors, is certainly not very intelligent and cannot see things as they are." – BG 18.14-16.

Everything belongs to Bhagawan alone, īśāvāsyam idaṁ sarvaṁ - Īśo 1. Everything we have acquired in life, is due to the causeless mercy of Bhagawan, not because of our own strength of karma alone. [anugṛhṇāti - BHP 4.29.46. parama-puruṣa prakarṣa-karuṇayā - BH 5.3.9.] Therefore Bhagawan is not dependant to our karma for giving us appropriate reactions actually our performance of karma is subordinate to the mercy of Bhagawan [BG: 4.6, 4.9, 4.17, 4.19, 4.30, 18.55; BH: 5.24.20, 6.2.13, 6.2.14, 6.3.24, 6.3.31, 6.8.27-28, 6.13.8-9, 9.5.16.]

Shlokas:

"O Supreme Lord, You are full in every respect (parama). You are certainly very satisfied when Your devotees offer You prayers with faltering voices (parijana-viracita-śabala-saṁśabda, sambhṛtayā saparyayā kila) and in ecstasy bring You tulasī leaves, water, twigs bearing new leaves, and newly grown grass (anurāga, salila-sita-kisalaya-tulasikā-dūrvāṅkurair api). This surely makes You satisfied (paritușyasi)." – BH 5.3.6. "We have engaged in Your worship with many things and have offered sacrifices unto You, but we think that there is no need for so many arrangements to please Your Lordship (athānayāpi na bhavata ijyayoru-bhāra-bharayā samucitam artham ihopalabhāmahe)." – BH 5.3.7.

"All of life's goals and opulences are directly, self-sufficiently, unceasingly and unlimitedly increasing in You at every moment. Indeed, You are unlimited enjoyment and blissful existence itself (ātmana evānusavanam añjasāvyatirekeṇa bobhūyamānāśeṣa-puruṣārtha-svarūpasya). As far as we are concerned, O Lord, we are always after material enjoyment. You do not need all these sacrificial arrangements, but they are meant for us so that we may be benedicted by Your Lordship (kintu nāthāśiṣa āśāsānānām etad abhisaṁrādhana-mātraṁ bhavitum arhati). All these sacrifices are performed for our fruitive results, and they are not actually needed by You." – BH 5.3.8.

"Although the Supreme Personality of Godhead is self-sufficient (yat sva-pūrṇaḥ), He becomes dependent on His devotees (nija-bhṛtya-varga-tantraḥ). He does not care for the goddess of fortune (na bhajati, śriyam), nor for the kings and demigods who are after the favors of the goddess of fortune (anucaratīṁ tad-arthinaś ca dvipada-patīn vibudhāṁś ca). Where is that person who is actually grateful and will not worship the Personality of Godhead? (katham amum udvisṛjet pumān kṛta-jñaḥ)" – BH 4.31.22.

"Lord Śrī Gaurahari instructs Sanātana Gosvāmī: Kṛṣṇa remains within a universe for 125 years, and He enjoys His pastimes both in Vṛndāvana and Dvārakā. The cycle of His pastimes turns like a wheel of fire. Thus Kṛṣṇa exhibits His pastimes one after the other in every universe. Kṛṣṇa's pastimes — appearance, childhood, boyhood and youth — are all manifested, beginning with the killing of Pūtanā and extending to the end of the mauṣala-līlā, the annihilation of the Yadu dynasty. All of these pastimes are rotating in every universe. Since all Kṛṣṇa’s pastimes are taking place continuously, at every moment some pastime is existing in one universe or another. Consequently these pastimes are called eternal by the Vedas and Purāṇas. The spiritual abode known as Goloka, which is a pasturing land for surabhi cows, is as powerful and opulent as Kṛṣṇa. By the will of Kṛṣṇa, the original Goloka and Gokula dhāmas are manifested with Him in all the universes. The eternal pastimes of Kṛṣṇa are continuously taking place in the original Goloka Vṛndāvana planet. These same pastimes are gradually manifested within the material world, in each and every brahmāṇḍa. Kṛṣṇa is complete in the spiritual sky [Vaikuṇṭha], He is more complete in Mathurā and Dvārakā, and He is most complete in Vṛndāvana, Vraja, due to His manifesting all His opulences. ‘This is stated in the dramatic literatures as “perfect,” “more perfect” and “most perfect.” Thus Lord Kṛṣṇa manifests Himself in three ways — perfect, more perfect and most perfect. ‘When the Supreme Personality of Godhead does not manifest all His transcendental qualities, He is called complete. When all the qualities are manifested, but not fully, He is called more complete. When He manifests all His qualities in fullness, He is called most complete. This is the version of all learned scholars in the devotional science. ‘The most complete qualities of Kṛṣṇa are manifested within Vṛndāvana, and His complete and more complete qualities are manifested in Dvārakā and Mathurā.’ Lord Kṛṣṇa is the most complete Supreme Personality of Godhead in Vṛndāvana. Elsewhere all His expansions are either complete or more complete. Thus I have briefly described Kṛṣṇa’s manifestation of transcendental forms. This subject matter is so large that even Lord Ananta cannot describe it fully." – CC Madhya 20.392-403.

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CHAPTER THIRTY-FOUR

Narayana Inside Surya Graha

> “*“When necessary, You assume the part of (yaḥ rūpāṇi sthāne ādhatse) the sun-god (arka); the moon-god (indu); Agni, the god of fire (agni); Indra, the lord of paradise (indra); Vāyu, the wind-god (vāyūnām); Yama, the god of punishment (yama); Dharma, the god of piety (dharma); and Varuṇa, the god presiding over the waters (pracetasām). All obeisances to you, who are none other than Lord Viṣṇu! (tasmai śuklāya te namaḥ).” – BH 3.21.51. “Kṛṣṇa appears as an incarnation in every millennium (āsan varṇās trayo hy asya gṛhṇato ’nuyugaṁ tanūḥ). In the past, He assumed three different colors — white, red and yellow — and now He has appeared in a blackish color (śuklo raktas tathā pīta idānīṁ kṛṣṇatāṁ gataḥ).” – BH 10.8.13.*”

The transcendental energies of Narayana are source of the entire material creation, but while performing pastimes they take birth as a offspring of their own offsprings: In Krishna’s pastimes we see the Gopis sometimes perform worship of Surya to pray for Krishna’s welfare. But according to tattva, Surya is just an limited amsha of Krishna’s unlimited Shakti. Brahma is child of the unmanifest Kala, Shiva, born through Vishnu. But still, for the sake of performing pastimes, Shiva takes birth from between the eyebrows of his own son Brahma, and behaves like a son of Brahma. Similarly, Jaya and Vijaya are amshas of Lakshmi Narayana, but for the sake of performing human pastimes, Mata Sita took birth as the daughter of Ravana. According to Adbhuta Ramayana, astrologers predict that the first child of Vidyadhara Maya (Ravana’s wife) will destroy his lineage. Thereafter when Sita, as Vasudevahindi, took birth as the daughter of Ravana, Ravana packed her in a basket and sent Her away from his palace. That basket was later discovered by Janaka Maharaj.

Similarly we see, Srimati Radharani behaved as the daughter of Bhanu Maharaj who was incarnation of Surya Deva. Yamuna river was also born as the daughter of Surya Deva, Yamuna had brothers Shani and Yamaraj. Suryaputra Karna is also the brother of Shani and Yamaraj. Lakshmi Devi was born to Bhrigu muni, and had a brother named Shukracharya. Due to being his sister She had a identical name called Shukraa. Nila Devi, wife of Sri Hari, was daughter of a Agni Devata in her previous life, She had meditated upon Sriman Narayana to get him as her Husband.

"Near this village there is a deity of Mauḍeśvara Śiva that was worshiped by Nityānanda Haladhara ('mauḍeśvara'-nāme deva āche kata dūre yāre pūjiyāche nityānanda haladhare)." – CB M 3.62.

Just as Shiva didn't respect Daksha, but he respected the indwelling paramatma of all jivas, who was also present within Daksha. ["Shiva speaks to Sati Devi: My dear young wife, certainly friends and relatives offer mutual greetings by standing up, welcoming one another and offering obeisances. But those who are elevated to the transcendental platform, being intelligent, offer such respects to the Supersoul, who is sitting within the body, not to the person who identifies with the body." "I am always engaged in offering obeisances to Lord Vāsudeva in pure Kṛṣṇa consciousness. Kṛṣṇa consciousness is always pure consciousness, in which the Supreme Personality of Godhead, known as Vāsudeva, is revealed without any covering." – BH 4.3.22-23.]

Similarly, the Gopis of Vraja don't worship the Sun, they worship Govinda, who is the inner controller residing within the Sun. ["In the Ṛg Veda, the predominating Deity of the sun is worshiped by this mantra: dhyeyaḥ sadā savitṛ-maṇḍala-madhya-vartī nārāyaṇaḥ sarasijāsana-sanniviṣṭaḥ. Nārāyaṇa sits on His lotus flower within the sun. By reciting this mantra, living entity should take shelter of Nārāyaṇa just as the sun rises." "Actually Nārāyaṇa within the sun is maintaining the entire universe; therefore Nārāyaṇa should be worshiped by the Gāyatrī mantra or the Ṛg mantra." – BH 5.7.14 Tatparya by ACBVS Srila Prabhupada.]

Shlokas:

"The sun has been created (nirmito) by Lord Viṣṇu, the Supreme Soul of all embodied beings (ātmanaḥ sarva-dehinām), through His beginningless material energy (anādy-avidyayā viṣṇor)." – BH 12.11.29. "The sun-god, being nondifferent from Lord Hari, is the one soul of all the worlds and their original creator (eka eva hi lokānāṁ, sūrya ātmādi-kṛd dhariḥ). He is the source of all the ritualistic activities prescribed in the Vedas and has been given many names by the Vedic sages (sarva-veda-kriyā-mūlam, ṛṣibhir bahudhoditaḥ)." – BH 12.11.30.

"Being the source of the material energy, the Personality of Godhead Lord Hari in His expansion as the sun-god is described in nine aspects (navadhā uktaḥ ajayā hariḥ), O Śaunaka (brahman): the time, the place, the endeavor, the performer (kālo deśaḥ kriyā kartā), the instrument, the specific ritual, the scripture (karaṇaṁ kāryam āgamaḥ), the paraphernalia of worship and the result to be achieved (dravyaṁ phalam iti)." "The Supreme Personality of Godhead, manifesting His potency of time as the sun-god (bhagavān kāla-rūpa-dhṛk), travels about (carati) in each of the twelve months, beginning with Madhu (madhv-ādiṣu dvādaśasu), to regulate planetary motion within the universe (loka-tantrāya)." – BH 12.11.31-32.

"The Supreme Personality of Godhead is the Supreme Soul, and He has no beginning (anādir ātmā puruṣo). He is transcendental to the material modes of nature and beyond the existence of this material world (nirguṇaḥ prakṛteḥ paraḥ). He is perceivable everywhere because He is self-effulgent (pratyag-dhāmā svayaṁ-jyotir), and by His self-effulgent luster the entire creation is maintained (viśvaṁ yena samanvitam)." – BH 3.26.3. svayaṁ-jyotiḥ: He is light Himself. His light is distributed in different ways, as the brahmajyoti, as sunlight and as moonlight.

"O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Kindly remove that covering and exhibit Yourself to Your pure devotee." [hiraṇmayena pātreṇa satyasyāpihitaṁ mukham tat tvaṁ pūṣann apāvṛṇu satya-dharmāya dṛṣṭaye] – Īśopaniṣad 15.

"The vision of all the demigods was blocked by the Lord's effulgence. Thus they could see neither the sky, the directions, the land, nor even themselves, what to speak of seeing the Lord, who was present before them." – BH 8.6.2.

“Your unbearably brilliant effulgence overwhelms our strength, and thus we cannot fix our gaze upon You.” [tejasā te ’viṣahyeṇa bhūri draṣṭuṁ na śaknumaḥ] – BH 10.51.34.

“Govinda says: Of the Ādityas I am Viṣṇu, of lights I am the radiant sun, of the Maruts I am Marīci, and among the stars I am the moon.” – BG 10.21.

"It is because of My supremacy that the wind blows (mat-bhayāt vāti vātaḥ), out of fear of Me; the sun shines out of fear of Me (ayam sūryaḥ tapati mat-bhayāt), and the lord of the clouds, Indra, sends forth showers out of fear of Me (varṣati indraḥ). Fire burns out of fear of Me (dahati agniḥ), and death goes about taking its toll out of fear of Me (mṛtyuḥ carati mat-bhayāt)." – BH 3.25.42.

“As far as arkaḥ is concerned, there is a reference in the Vāmana Purāṇa. There was a demon by the name Vidyunmālī who was gifted with a glowing golden airplane which traveled to the back of the sun (or the part of the earth, facing away from Sun), and night disappeared because of the glowing effulgence of this plane. Thus the sun-god became angry, and with his virulent rays he melted the plane. This enraged Lord Shiva. Lord Shiva then attacked the sun-god, who fled away and at last fell down at Kāśī (Vārāṇasī), and the place became famous as Lolārka.” – ACBVS SP in BH 1.7.18.

Gaurahari gives an analogy of sunlight for Shakti tattva: “It is the living entity’s constitutional position to be an eternal servant of Kṛṣṇa because he is the marginal energy of Kṛṣṇa and a manifestation simultaneously one with and different from the Lord, like a molecular particle of sunshine or fire (sūryāṁśa-kiraṇa, yaiche agni-jvālā-caya). Kṛṣṇa has three varieties of energy (svābhāvika kṛṣṇera tina-prakāra ‘śakti’ haya)." – CC Madhya 20.108-109. “Just as the illumination of a fire, which is situated in one place, is spread all over (eka-deśa-sthitasyāgner jyotsnā vistāriṇī yathā), the energies of the Supreme Personality of Godhead, Parabrahman, are spread all over this universe (parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat).” – CC Madhya 20.110, Viṣṇu Purāṇa 1.22.53.

Sun and moon are the eyes of Govinda, in his virata-rupa. And the eyes of Durga Devi, in her virata-rupa. Sun and moon are also said to be eyes of Mata Lalita Tripurasundari Mahavidya. Controller of Surya graha is Mahavidya Matangi Devi. Some tantras also mention Kalika Devi to be the controller of surya graha.

“Devi Adiparashakti Tripurasundari is the ultimate, primordial Shakti, the light of manifestation. She, the pile of letters of the alphabet, gave birth to the three worlds. At dissolution, She is the abode of all tattvas, still remaining Herself” – Vamakeshvara tantra.

Mahapratyangira Devi, who is the shakti of Narasimha Deva, is as brilliant and effulgent as unlimited crores of Suryas [ananta-koṭi-sūryābhā] – Mahapratyangira Stotra verse 16.

The core of Suraymandala is the residence of Kushmanda Devi. Her body shines like the glowing Sun. All directions get light from Her Divine smile including the Sun itself. She created the universe with the energy of Her divine smile.

Surya Graha is incarnation of Rama: “Maharishi Parashara says: Bhagwan Vishnu has incarnated in the auspicious form of grahas (planets) to destroy the strength of the evil forces (the demons), to sustain and enhance the resilience of the devas, to establish dharma (the righteous path), and to bestow on the living beings the results of their Karmas." "The Nine planets and the respective Vishnu Avatars associated with each of them as follows: From the Sun God the Incarnation of Rama, from the Moon that of Krishna, from Mars that of Narasimha, from Mercury that of Buddha, from Jupiter that of Vamana, from Venus that of Parasurama, from Saturn that of Koorma, from Rahu that of Varaha and from Ketu that of Matsya occurred." "All other incarnations that these are through the Grahas.” Brihat Parasara Hora Sastra, Chapter 2, Verse 3-7. [Surya Graha is a planet, each of the planets are ruled by a devata, a adhi devata and a pratyadhi devata.]

"The Supreme Personality of Godhead is situated in pure goodness. He illuminates the entire universe and bestows all benedictions upon His devotees. The Lord has created this universe from His own spiritual potency. According to His desire, the Lord entered this universe as the Supersoul, and by virtue of His different potencies He is maintaining all living entities desiring material enjoyment. Let me offer my respectful obeisances unto the Lord, who is the giver of intelligence." – BH 5.7.14.

Govinda’s body is as effulgent as a thousand suns – Bhagavatam: 3.20.16, 3.21.9, 8.6.1, etc. “[Vishwarupa of Krishna] If hundreds of thousands of suns were to rise at once into the sky (divi sūrya-sahasrasya bhaved yugapad utthitā), their radiance might resemble the effulgence of the Supreme Person in that universal form (yadi bhāḥ sadṛśī sā syād bhāsas tasya mahātmanaḥ).” – BG 11.12.

Govinda’s forms control the devatas:

“Gopa kumara: Planets that before would take a long time to attain, one by one, now were all passed in a single moment, as if I were traveling at the speed of mind.” – BB 2.3.11. “Then I reached the universe’s coverings, which had happinesses and opulences millions of times greater than Brahmaloka.” – BB 2.3.12. “I came to the coverings of gross material elements, and the subtle material elements, which are named Linga, and which contain many great pleasures enjoyed by living entities free from the gross elements.” – BB 2.3.13-14. “First I entered the covering of earth, where I saw the supremely opulent earth goddess who, with offerings of things difficult to get in the material universes, was worshiping the Lord, who had the form of a great boar, the pores of His body is the place from which the universes come.” – BB 2.3.15-16. “I saw that the entire material universe, including its ingredients, were present in her, its subtle cause.” – BB 2.3.17. “Taking her permission, I quickly went through that covering, as if being somehow dragged through it, and I came to the other coverings.” – BB 2.3.18. “In those coverings I saw, one after another, Lord Mastya, Lord Surya, Lord Pradyumna, Lord Aniruddha, Lord Sankarṣaṇa, and Lord Väsudeva, being worshiped by the great forms of the deities of water, fire, air, ether, false-ego, and mahat-tattva.” – BB 2.3.20-21. [In this way each element-deity worshiped a specific form of the Lord.] “Each gross material element, and then each subtle material element manifested greater and greater objects of worship, worshipers, enjoyment, beauty, and glory.” – BB 2.3.22. [Sanātana Gosvāmī explains that in each element-covering these things were greater than in the previous covering. The objects of worship were Deities like Matsya, the worshipers were the elements like fire.]

Govinda doesn’t approve unnecessary devata puja. “Govinda: Those who are devotees of other gods and who worship them with faith actually worship only Me, but they do so in a wrong way.” – BG 9.23. "From Govinda’s potent energy even the powerful sun gets its power, and by Govinda’s partial expansion the whole world is maintained. Therefore only Govinda is worshipable." [yac-chakti-leśāt sūryādyā bhavanty aty-ugra-tejasaḥ yad-aṁśena dhṛtaṁ viśvaṁ sa kṛṣṇo daśame ’rcyate] – BG 10.42 Tatparya by Baladeva Vidyābhūṣaṇa.

CHAPTER THIRTY-FIVE

The Divine Parentage Of The Pandavas

The father of the Pandavas is Govinda Himself. We see that Shumbha, Nishumbha, and Hiraṇyakaśipu conquered the devatas and assumed their roles, performing all the functions of the demigods. We also see that Govinda overpowered Indra during the Govardhana lila, Surya during the killing of Jayadratha, and Yamaraja/Dharma during the rescue of His guru's son. Therefore, by the principle of "jiski lathi uski bhains" (might makes right), we should understand that it was Govinda alone who occupied the positions of the devatas and granted offspring to His chaste devotee, Kunti Maharani. As stated in the scriptures: "Kuntī is chastely devoted to Govinda alone (kṛṣṇam idam āha pṛthā satī)" – BH 1.8.17. "Kuntī is described herein as satī, or chaste, due to her unalloyed devotion to Lord Śrī Kṛṣṇa." – BH 1.8.17 Tatparya by ACBVSSP.

Arjuna is Nara, an amsha (expansion) of Narayana. Even Bhagawan Mahavishnu declares that Arjuna is an amsha of Govinda while addressing him as Nara alongside Narayana in BH 10.89.59: yuvāṁ nara-nārāyaṇāv ṛṣī. Therefore, the correct understanding is that Arjuna is the amsha of the inner controller (antaryami) of Indra, who is the original Indra. Every devata has an original form of Bhagawan operating him from within. Apart from that, it is mentioned that Govinda Himself occasionally accepts the positions of the devatas and performs those roles directly when there is no qualified jiva to accept that post.

Therefore, on the authority of the words of Mahavishnu, we conclude that the personalities who granted Kunti her children were all manifestations of Govinda Himself. We see that Govinda was always looking after the Pandavas as His own children and was constantly with them. Even Arjuna confirms that Govinda was constantly protecting them like a father in BH 1.15.19: pitṛvat tanayasya. Not in a single instance do we see Indra, Dharma, or Surya looking after them while they were in calamity, as Arjuna summarizes in BH 1.15.5-19.

Changing His form and performing acts of mischief is a regular activity of Govinda. Govinda disguised Himself as a brahmana and begged Jarasandha for a battle. Govinda went as a brahmana and bewildered Duryodhana into wearing at least an undergarment when going to receive his protective shield from Gandhari. Govinda approached Bhishma via Draupadi, asking for the benediction of having living husbands, thereby breaking his vow (pratigya). Govinda went and requested the charitable Karna to donate all his punya (pious credits) on the battlefield so that he could be slain. It is highly probable that it was Govinda Himself who came in the garb of Indra to request Karna to donate his armor (kavacha). The real Indra of Svarga was not genuinely concerned about Arjuna at all; in fact, he even fought against Arjuna when Arjuna was protecting Agni Deva. None of the devatas were deeply involved in favoring the Pandavas; it was Govinda alone who was doing all the background and foreground work the entire time.

"Kuntī: You Yourself descend amongst animals, men, sages and aquatics (tiryak nṛ ṛṣiṣu yādaḥsu). Verily, all this is bewildering (tad atyanta-viḍambanam). Of course it is bewildering, O soul of the universe (viśva-ātman), that You work, though You are inactive, and that You take birth, though You are the vital force and the unborn (janma karma ca, ajasya akartuḥ ātmanaḥ)." – BH 1.8.30. "O Madhu-Pate (madhu-pate), as the Ganges forever flows to the sea without hindrance (gaṅgevaugham udanvati), let my attraction be constantly drawn unto You without being diverted to anyone else (tvayi me ananya-viṣayā matiḥ asakṛt ratim udvahatāt addhā)." – BH 1.8.42.

"Kuntī: My dear Kṛṣṇa, Your Lordship has protected us (hare 'bhirakṣitāḥ) from a poisoned cake, from a great fire, from cannibals, from the vicious assembly, from sufferings during our exile in the forest (viṣān mahāgneḥ puruṣāda-darśanād, asat-sabhāyā vana-vāsa-kṛcchrataḥ) and from the battle where great generals fought (mṛdhe mṛdhe 'neka-mahārathāstrato). And now You have saved us from the weapon of Aśvatthāmā (drauṇy-astrataś cāsma)." – BH 1.8.24. "I wish that all those calamities would happen again and again so that we could see You again and again (vipadaḥ santu tāḥ śaśvat tatra tatra, bhavato darśanaṁ), for seeing You, O jagat-guro, means that we will no longer see repeated births and deaths (jagat-guro, bhavato darśanaṁ yat syād apunar bhava-darśanam).” – BH 1.8.25.

“Hiraṇyakaśipu became the conqueror of the entire universe. Indeed, that great demon conquered all the planets in the three worlds — upper, middle and lower — including the planets of the human beings, the Gandharvas, the Garuḍas, the great serpents (sa vijitya diśaḥ sarvā lokāṁś ca trīn mahāsuraḥ, devāsura-manuṣyendra- gandharva-garuḍoragān), the Siddhas, Cāraṇas and Vidyādharas, the great saints, Yamarāja, the Manus, the Yakṣas, the Rākṣasas, the Piśācas and their masters, and the masters of the ghosts and Bhūtas (siddha-cāraṇa-vidyādhrān ṛṣīn pitṛ-patīn manūn, yakṣa-rakṣaḥ-piśāceśān preta-bhūta-patīn api). He defeated the rulers of all the other planets where there are living entities and brought them under his control. Conquering the abodes of all, he seized their power and influence (sarva-sattva-patīñ jitvā vaśam ānīya viśva-jit, jahāra loka-pālānāṁ sthānāni saha tejasā).” – BH 7.4.5-7. “Thus highly proud and most powerful Hiraṇyakaśipu lived in the palace of heavenly king (tasmin mahendra-bhavane mahā-balo mahā-manā) and having everyone under his control, he enjoyed ruling everyone (nirjita-loka eka-rāṭ reme). The demigods, however, being very much oppressed, had to bow down and offer obeisances at the feet of Hiraṇyakaśipu (abhivandyāṅghri-yugaḥ surādibhiḥ pratāpitair), who severely chastised the demigods (ūrjita-caṇḍa-śāsanaḥ).” – BH 7.4.12.

“Shumbha and Nishumbha, the fearless demons, caused fear to Indra (pura shumbha-nishumbha abhyamasura bhyam shachipateh). By their pride and strength, they conquered the three lokas, and snatched away all the portions of the sacrifices, which were meant for the devatas (trailokyam yajnabhagashcha hrita madabalashrayat).” “The two demons, took over the adhikar of all the devatas, and themselves performed all the activities of the Surya, Chandra, Kubera, Yama, and Varuna (taveva suryatam tadvadadhikaram tathaindavam, kauberamatha yamyam cha chakrate varunasya cha).” “They themselves exercised Vayu’s authority and Agni’s duty (taveva pavanarddhim cha chakraturvahnikarma cha). Then the Devatas, having their kingdoms destroyed and defeated, were driven out deprived of their lordships and sovereignties (tato deva vinirdhuta bhrashtarajyah parajitah).” – DS 5.2-4.

CHAPTER THIRTY-SIX

The Sacred Selflessness

The mother cow

Cows have a natural tendency to lick, rub, and scratch their bodies. Mother cows continuously lick their calves to express their affection and to strengthen their mutual bond. Sometimes, cows want us to rub and massage them. They do not necessarily have an itch; rather, they are eager to bestow their blessings upon us for our own welfare.

We see that cows eat the simplest foods, such as wild grass and crop residues, but in return, they gift us essential products like milk, cheese, ghee, and oxygen. Humans then use these elements to make cheese pizza and whey protein. Krishna is Gopala, the protector and maintainer of cows. For this reason, we devotees also deeply respect and protect them.

In reality, cows do not need our protection; it is we who need their blessings. A cow is fully satisfied just by eating the abundant, free grass available anywhere in the world. It is we who require her blessings in our lives. In the Vedas, there is a mention of cow sacrifice, known as gavalambha yajna (see CC Ādi 17.160–164), where a cow is offered in sacrifice to grant her a elevated afterlife. This is a sacred way of reciprocating with the cow, serving as our offering to mother cow for everything she provides. Through this sacrifice, the cow ascends to enjoy heavenly pleasures before being reborn as a first-class human being. Concurrently, the performer of the sacrifice earns punya (pious credit) for assisting the cow along her cosmic, multi-life journey.

Mother earth

A similar dynamic applies to Mother Earth. The Earth selflessly provides us with all of our existential necessities. The planet does not need anything from us, nor does it have any benefit to derive from us. Ultimately, the better we take care of the planet, the better our own lives will become. Conversely, the overexploitation of natural resources causes severe pollution and degrades our quality of life.

Technology itself does not cause environmental destruction; it is born from natural elements and can be utilized in an eco-friendly manner. Rather, it is the misuse of resources—driven by greed, war, and a hunger for power—that causes immense harm to nature. A local environment is simply a direct reflection of the collective mentality of the people living within it.

In reality, the environment can always heal and recover on its own. The true harm is not inflicted upon the Earth itself, but upon the living beings who completely depend on the environment to survive.

A sanskari woman

Children are the very embodiment of divine innocence, naturally displaying gentle, nurturing tendencies in their early years. As boys grow, they transition into masculinity, whereas women preserve their innate emotional depth, grace, and tenderness throughout their lives.

A woman's existence is rooted in pure, selfless affection (prema), transcending mere self-interest. Biologically and emotionally, she is the ultimate nurturer—blessed with the unique ability to carry, birth, and sustain new life. Her daily domestic contributions, from preparing meals to managing the home, are acts of absolute devotion performed entirely for the well-being of her family. Even her personal adornment reflects a desire to bring joy and harmony to her marriage. It is from this maternal energy that all of life's foundational necessities, comforts, and inspirations truly flow.

When evaluating societal contributions, it becomes clear that a woman's entire existence is frequently sacrificed for the sake of her loved ones. Furthermore, when women step into external professional arenas, they don't just participate—they routinely outshine their peers, making historic breakthroughs in science, technology, and engineering. Conversely, the intricate, continuous demands of domestic leadership—such as managing a household and providing daily emotional care—require a level of patience and selflessness that many men find overwhelming.

Without the sanctuary of a peaceful home, men are easily reduced to a state of despair, rendering them unproductive, miserable, and utterly broken. Stripped of a loving family's foundational support and the comforting embrace of a devoted wife, they lose all inner drive to endure hard labor or strive for success. Ultimately, a man's ambition is not self-sustaining; it is entirely fueled by the desire to return to a harmonious home and to honor the woman who inspires his sacrifices.

Selfishness is material, selflessness is spiritual

Selfishness is inherently material, whereas selflessness is fundamentally spiritual. The shastras reveal that when Bhagavan displays anger and punishes the asuras, His wrath is identical to a mother's correction of her immature child. A mother may scold or discipline her baby—forbidding them from harmful acts like eating mud, touching fire, playing with blades, destroying the home, or hurting siblings. She acts entirely for the long-term benefit and protection of the child, never to inflict genuine harm.

The essential principle here is clear: living solely for oneself is a material entanglement, while assuming anxiety for the welfare of loved ones is a sublime, spiritual act. It is precisely for this reason that women are closer to Bhagavan than men. A woman's life naturally revolves around the service of her loved ones rather than her own self-interest. In this way, her consciousness mirrors the Divine. Just as Bhagavan performs pastimes solely for the pleasure of His beloved devotees—having no personal needs of His own because He is Paripurna, completely self-satisfied—a woman lives her life as an offering to others, embodying true spiritual selflessness.

A vital distinction must be made between the traditional, virtuous (samskari) woman and the indigenous (desi) cow referenced in the preceding analogies, versus the materialistic individuals and hybrid livestock prevalent in the modern world. Today, the character and disposition of materialistic society closely resemble the adversarial traits of asuras depicted in the scriptures—such as Ravana, Shurpanakha, Manthara, Tataka, Kamsa, Putana, Mahishi, Simhika, and Lankini. In their spiritual degradation, many modern individuals essentially fall into lower subtle categories, acting as bhutas, pretas, pishachas, dakinis, and rakshasas. While there are exceptions—as many evolved, divine souls still exist—the vast majority of people in contemporary society, regardless of gender, lack genuine spiritual decency.

Consequently, the material world in its entirety is fit to be rejected. One should cultivate complete detachment from worldly relationships and anchor the consciousness exclusively in Govinda. Our minds must be offered entirely to Him, and our sole, unswerving goal must be to attain His divine abode. If we remain thus firmly situated under the constant shelter of Govinda, the Supreme Lord Himself promises that He will personally preserve what we have and carry what we lack, arranging all situations in our lives for our highest spiritual welfare (Bhagavad Gita 9.22, 18.66).

Chastity of our consciousness

The chastity of our consciousness is crucial. Loyalty is vital because it gives meaning to our attributes; whoever we are loyally connected to gains full access to those attributes. If we are unchaste, our qualities become scattered among various people, preventing anyone from experiencing a satisfactory expression of our personality, character, intelligence, and self. The same principle applies in reverse.

We must offer our one-pointed loyalty exclusively to Govinda. All that we truly possess—our consciousness, love, attention, affection, and chastity—is meant to be offered to Him. Everything else, including our beauty, strength, and intelligence, is not ours; it was originally given by Govinda.

Our body is formed from the food we eat, which grows from the earth with the aid of the sun, moon, and other natural elements. We did not create our bodies, nor did our parents engineer them; they simply enjoyed an intimate night, and our forms developed automatically through the interaction of elements governed by the laws of nature. Therefore, the body belongs to the mechanism of nature. Similarly, our education and intelligence are not originally ours. They belong to the rishis and munis who passed down this knowledge, and even to the animal species from whose designs, mechanisms, and tendencies we learned.

Ultimately, our intelligence, mind, body, and strength are not originally ours; everything is borrowed through the channels of Govinda. However, our emotions, love, and consciousness are our true inner belongings, and we must not give them to anyone except Govinda. Govinda wants us to offer these exclusively to Him, as He instructs: sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja.

Even in material life, we see that people desire a loyal consort and obedient children. They will not invest their emotions in a consort who will leak those emotions all around the city. Similarly, they will not invest their emotions and wealth in children who are disobedient and who listen to their friends and outsiders instead of the parents who have invested their entire lives in them.

We receive only one identity in a single lifetime, and we deserve high-quality, privileged things while living out that identity. We should not accept the half-eaten leftovers of someone else. We possess a limited period of youth, and during that time, we should accept highly-mannered, fresh-minded, and fresh-bodied partners—not those who are pre-used, mentally preoccupied, and unstable.

If reality can provide us with full, exclusive proprietorship, why should we turn it into public use? We can obtain another birth with a new identity and new belongings if we are unsatisfied with our current ones; therefore, there is no need to change our identity or belongings within the same life out of jealousy toward another person's identity and possessions.

From a mundane perspective, the reason for not marrying someone else's used and leftover consort is that their minds and bodies carry deep impressions from their previous partners. At the bodily level, this can introduce unhygienic diseases, and at the mental level, it transmits mental instability.

Just as we cannot unlearn the habits, fundamental knowledge, samskaras, and memories acquired in our childhood—unable to forget or delete them throughout our youth, or old age, sometimes we even retain it after death in a preta body—we cannot delete the emotional impressions from past relationships. Both partners retain these impressions throughout their entire lives.

Even if unhygienic diseases are cured by Ayurveda, a mentally unstable person can never be truly satisfied or give satisfaction to others. Mentally unstable individuals can also be easily targeted by disembodied pretas. If that happens, the preta becomes the new owner of the body, and the person loses control over themselves. Whether the unstable individual is controlled by the memories of past relationships, by their traumas, or by pretas entering and occupying their body, they are completely stripped of self-control in all of these situations.

As human beings, we usually do not like to be controlled. That is why we often hate our toxic employers, bosses, and elders. However, in our pursuit of becoming free from the control of everybody, instead of achieving true independence, we helplessly trap ourselves deeper and deeper under the control of traumas, our lower selves, anarthas, and pretas. Under these conditions, you might falsely feel that you are following your own mind, when in actuality, your mind is being controlled by ghostly entities. Therefore, staying under the exclusive control of one honest partner is vastly better than being victimized by a hundred bhutas, pretas, pishachas, or similar ghostly beings who cause a hundred types of painful diseases.

We all desire complete control over ourselves, our situations, our belongings, our partners, and our children. Within a relationship, we are searching for absolute chastity, exclusivity, a fully airtight connection, one-pointedness, sole proprietorship, and total commitment. We want a true consort, not a public commodity. We cannot store our precious emotions in a broken jar that will fail to value them and leak them out. Our emotions are far too valuable to be wasted in a psychological garbage bin that receives dirt from everyone. Ultimately, our chastity is the very definition of our self-control and self-respect, and Govinda declares that dishonor is worse than death.

Some people question why their chastity and loyalty are more important than their personality, intelligence, contributions, humor, value as a person, or any of their other attributes. In reality, a person's voice, face, intelligence, humor, abilities, contributions, values, beliefs, relevance, and overall existence are completely secondary. Loyalty always comes first. Without loyalty, it is impossible to truly receive their attributes anyway. If individuals are not loyally connected—or if they are simultaneously connected to ten other people besides you—all of the attributes they possess are scattered among too many people. Consequently, everyone experiences scarcity.

A person has only a limited amount of time in a day, meaning they cannot give everything of themselves to everyone in their life up to satisfactory levels. They must choose whom to prioritize. If they are unable to give you full access to their attributes, it is equivalent to receiving a quarter-plate meal versus a full-plate meal; it is as good as having nothing at all. It is better not to eat than to consume a tiny portion that only causes your hunger to double. It is like receiving an empty basket in return for giving a full basket. Ultimately, a person's attributes are entirely inaccessible and meaningless without their chastity.

Furthermore, nobody is capable of multitasking at a fundamental level. A person cannot be asleep and awake at the same time. They cannot eat food and drink water simultaneously in the exact same bite. They cannot gain weight and lose weight at the same moment. They cannot walk forward and in reverse with their legs at the exact same time.

These are the very same people who harbor jealousy toward their friends. We must ask them: why do they demand their own exclusive house, personal mobile phone, shoes, clothes, makeup room, and dinner plate? If they truly believe in absolute equality, why do they not share a single dormitory, phone, and plate with their siblings and friends forever? Offering only a small fraction of one's attributes, while honestly making it clear that one behaves like a public commodity, is at least transparent. However, cheating others under false pretenses is entirely unacceptable. Offering a mere glimpse of one's attributes in exchange for capturing someone else's complete attention is nothing more than a deceptive trap, akin to a fish bait.

By remaining faithfully committed to a single partner, both individuals gain full, exclusive proprietorship over the relationship. Through this mutual exclusivity, both partners enjoy total, unhindered access to each other's virtues and attributes. Arjuna warns in the Bhagavad Gita (1.41–43) that an unchecked increase in unwanted population inevitably creates a hellish life both for the family unit and for those who dismantle sacred societal traditions. Those responsible for causing such corruption fall into degradation, suffering immensely in both this present life and the afterlife.

"In Kaliyuga, [adharmi] women will become much smaller in size (hrasva-kāyāḥ), and they will eat too much (mahā-āhārāḥ), have more children than they can properly take care of (bhūri-apatyāḥ), and lose all shyness (gata-hriyaḥ). They will always speak harshly (śaśvat kaṭuka-bhāṣiṇyaś) and will exhibit qualities of thievery, deceit and unrestrained audacity (caurya-māyoru-sāhasāḥ)." – BH 12.3.34.

Structural Engineering of Textiles and Protection

The assertion that ancient Vedic civilization lacked advanced garment design, tailoring, or upper-body vestments is historically and scripturally false. The foundational texts of Sanatana Dharma establish that ancient Bharata possessed highly sophisticated methods of textile engineering, utilizing both unstitched drapes and meticulously tailored garments.

Far from being primitive, the material culture of Bharata seamlessly integrated delicate fabrics with industrial-grade manufacturing:

Advanced Metallurgy: Men wore complex, impenetrable metallic body armor (kavacha), custom-molded to shield individual body parts.

Textile Artistry: Specialized artisans tailored garments from animal skins and woven textiles, embellishing fine cotton and silk with complex geometric patterns, permanent dyes, and intricate ornamentations.

Women were continuously protected inside the domestic sanctuary by family elders. Whenever external transit was required, they traveled within dedicated cohorts of women, accompanied by armed guardians, brothers, or senior family members.

The uttariya (upper garment) was standard apparel designed to ensure complete modesty and dignity for women. Simultaneously, the eka-vastra (single-garment) drape was engineered with sufficient length and structural versatility to cover the entire form securely, even during specialized activities such as outdoor bathing.

Unlike the modern landscape, which is marred by mass deforestation, ancient riverbanks featured dense networks of trees, sacred groves, and protective thickets. Women bathed in secluded, naturally obscured openings of these rivers under the external vigilance of their guardians, or alternatively, fetched water in heavy pots to bathe within the privacy of their estates.

The historical presence of tailored garments since the dawn of the universe is permanently documented within the tantra-shastras.

“When Śrīkānta offered daṇḍavat-namaskāra to the Vigraha, he was still wearing his shirt and coat (peṭāṅgi-gāya kare daṇḍavat-namaskāra). Therefore Govinda told him, ‘My dear Śrīkānta, first take off these garments' (govinda kahe, — 'śrīkānta, āge peṭāṅgi utāra')." – CC Antya 12.37.

"One is forbidden to enter the Deity room or offer anything to the Deity while wearing a shirt or coat. In the tantras it is said: vastreṇāvṛta-dehas tu yo naraḥ praṇamed dharim, śvitrī bhavati mūḍhātmā sapta janmāni bhāvini: Anyone who offers respects and obeisances to the Deity while wearing garments on the upper portion of his body is condemned to be a leper for seven births." – CC Antya 12.37 Purport, ACBVSSP.

This confirms that stitched clothes were always present, and men would not spend their entire day worshipping the deities in deity room, at other times they would be appropriately dressed and decorated.

A civilization capable of bending, forging, and articulating protective metal armor possessed the obvious foundational intelligence required to cut, stitch, and bond panels of fabric together.

Do Not Settle Down in Today's World

In previous yugas, all women possessed natural, exquisite beauty. This is precisely why the meditation of powerful tapasvis (ascetics) would be instantly disrupted merely by hearing the sound of a woman's ankle bells. The structural reason everyone was so beautiful in past ages is because they deeply respected their parents, elders, gurujanas (spiritual masters), ancestors, kula-devatas (lineage deities), and their ishta-devata (worshipable Lord). Consequently, they continuously received an abundance of divine blessings. Because of this profound cultural purity, everyone radiated genuine beauty, which naturally had the potency to disturb the deep meditations of the tapasvis.

In today's age, however, society is predominantly atheistic and foolish. The devatas do not visibly manifest in Kaliyuga, and even the asuras do not reveal their true, terrifying forms, as they must comply with the overarching laws of the yuga-dharma. Because modern people do not worship the devatas, they receive absolutely no divine benedictions. Nowadays, individuals do not respect their parents or teachers; instead, they exploit everyone around them—including their own parents, teachers, children, neighbors, and relatives. Therefore, rather than receiving blessings, they accumulate curses. Instead of kripa (mercy), they incur shrapa (curses) and dushkamana (ill-will). As a direct result, their health, lifespan, intelligence, natural beauty, and tolerance continuously decrease and disappear.

People no longer possess inherent beauty in this age. To force you to feel attracted to them, they resort to wearing revealing clothing, behaving erotically, and projecting an artificial beauty filled with toxic chemicals and having hazardous side effects. They are fundamentally unable to attract anyone simply by remaining as they are. Modern cosmetic adjustments and surgeries are ultimately useless, excessively expensive for regular maintenance, financially draining when treating their side effects, and highly damaging to the ecosystem.

Modern culture consistently overpromises and underdelivers, whereas traditional Vedic culture underpromises and overdelivers. Traditional cosmetics do not merely mask or superficially enhance your external appearance; they work systematically to cultivate your actual, intrinsic beauty. Traditional music is not based on simply venting, shouting, cursing, or criticizing; rather, it is anchored in sacred musical notes called svaras, which carry the blessings and potencies of the devatas. Traditional dance is not an uncultured expression of unregulated material tendencies; rather, it is far more scientific than anything modern empirical scientists have ever been able to discover. Therefore, while we are temporarily present in this world, to remain resilient, beautiful, and truly happy, we must strictly adhere to the traditional, dharmic lifestyle.

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CHAPTER THIRTY-SEVEN

Govinda Is Our Everything

> “*"Without hesitation, one should take exclusive shelter of Lord Kṛṣṇa with full confidence (akiñcana hañā laya kṛṣṇaika-śaraṇa), giving up material attachment, and even neglecting the regulative principles of the four varṇas and four āśramas (eta saba chāḍi' āra varṇāśrama-dharma)." – CC M 22.93.* ”

We are expected to focus only on Govinda. Our vision should be that only Govinda exists in the entire existence, and everything else is an irrelevant illusion. We should always see vasudevam sarvam iti only. That's all that should matter to us. Yes, people are also unavoidable, and we are limited beings and we can't do all our essential activities by ourselves, so we need to cooperate within a community for the overall welfare. That's why Govinda created the divisions of Varnashrama, so that all classes of men could cooperate and coexist happily.

Shastras suggest that we cooperate in a community, but simultaneously there are also higher statements in the shastras that suggest we go beyond varnashrama. For example, Govinda says that the varnashrama division is based on the three modes, and we should rise above these modes in BG 2.45. Gaurahari said he is neither a brahmana, kshatriya, vaishya, nor shudra—he is none but a servant of Govinda, CC M 18.30.

Think of association with people as being the same as worldly existence. We should see the people around us as products of external energy, and nothing more than mithya. We should treat them exactly as we treat this external material world. We should only deal with them as much as is necessary for attaining survival necessities for both of us, just as we perform hard work in the material world to earn our livelihood only as much as is necessary to keep body and soul together. We should function in this material world as mechanically as possible. Our love, respect, and feelings should be kept reserved for our Govinda alone. For example, Śhakaṭāsura appeared as just an inert cart to everyone else, and was perceivable only to Govinda.

Why is the universe composed of jada dhatu?

The material universe appears to be composed of jada dhatu (dull, inert matter) because even Bhagawan Vishnu does not openly display His feelings in this world, behaving in an unbothered and indifferent manner. However, this inertness is an illusion of perception. The universe is actually the body of Vishnu, is non-different from Him, and is therefore fully conscious and active (as stated in Srimad Bhagavatam 8.1.13: saḥ viśva-kāyaḥ puru-hūta-īśaḥ, 8.6.9: viśva-mūrtau, and 11.4.4: yat-kāya eṣa bhuvana-traya-sanniveśo).

The material world's transformations appear inert and insentient just to fool the asuras so that they can remain atheists; inertness is not real, it is just an illusion of perception. Vishnu is unwilling to display his awareness or presence; therefore, this world seems to be filled with inert matter. We should also become like that. We should not display our emotions to anybody, and we should keep them hidden from the external world. They should be kept reserved only for Govinda.

Govinda also says that he wants the highest and exclusive place in our hearts. If we are totally busy entirely focusing upon Govinda alone (BG 9.14), then we won't have any time left to do other things. We have practical experience in this material world that, if we focus very deeply on something, we tend to forget about everything else. Everything gets blurred from our vision, and only that particular thing stays in our focus. E.g., while we are watching a favourite movie, spending time with a best friend, or driving an F1 car in a race, etc.

Not having any feelings for others doesn't mean we are having bad feelings for others. It just means that we are totally unbothered, totally detached, and unavailable to anyone else. It is a side effect of being fully focused on something important. There's no reason either to worry about other people; we are not obliged to anybody, and people should be kept within the limits of their worth. Only Govinda owns proprietorship.

Even from a material perspective: The government didn't manufacture the sun and moon. Nor did our parents or grandparents manufacture the oceans and forests. Nor did our consorts or children engineer the food grains from the soil. Nor did scientists create the magnetic properties of magnets, the conductive property of conductors, the radiating tendency in particles, etc.

Shlokas:

"Occupational duties are described in the religious scriptures (mayādiṣṭān api svakān dharmān). If one analyzes them, he can fully understand their qualities and faults (ājñāyaivaṁ guṇān doṣān) and then give them up completely (santyajya yaḥ sarvān), to render service unto Govinda (māṁ bhajet). A person who does so is considered a first-class man (sa ca sattamaḥ)." – CC Madhya 9.264.

"When Śrī Gaurahari is distributing prasādam with His transcendental hand, who will neglect such an opportunity and accept the regulative principle of fasting? ... The man to whom the Lord shows His mercy by inspiring him within the heart takes shelter only of Lord Kṛṣṇa and abandons all Vedic and social customs. When one is inspired by the Lord, who is sitting in everyone's heart, he does not care for social custom or Vedic regulative principles." – CC Madhya 11.115-118.

"Bhagawan Vishnu: As long as you are not flourishing (yāvad vo bhava ātmanaḥ), you should make a truce (tāvat sandhir vidhīyatām) with the demons and asuras (yāta dānava-daiteyais), who are now being favored by time (kālenānugṛhītais tair). O demigods (devā), fulfilling one's own interests is so important (sati kāryārtha-gaurave) that one may even have to make a truce with one's enemies (arayo 'pi hi sandheyāḥ). For the sake of one's self-interest (hy arthasya padavīṁ gataiḥ), one has to act according to the logic of the snake and the mouse (ahi-mūṣikavad)." – BH 8.6.19-20.

"Even if a man is poor, he should not endeavor to improve his economic condition just to maintain his body and soul together or to become a famous religionist (dharmārtham api neheta yātrārthaṁ vādhano dhanam). Just as a great python, although lying in one place, not endeavoring for its livelihood, gets the food it needs to maintain body and soul, one who is desireless also obtains his livelihood without endeavor (anīhānīhamānasya mahāher iva vṛttidā)." – BH 7.15.15.

"Snake and mouse logic: A snake and a mouse were once caught in a basket. Now, since the mouse is food for the snake, this was a good opportunity for the snake. However, since both of them were caught in the basket, even if the snake ate the mouse, the snake would not be able to get out. Therefore, the snake thought it wise to make a truce with the mouse and ask the mouse to make a hole in the basket so that both of them could get out. The snake's intention was that after the mouse made the hole, the snake would eat the mouse and escape from the basket through the hole. This is called the logic of the snake and the mouse." – ACBVS Srila Prabhupada.

"Just like we are taking advantage of this microphone for Kṛṣṇa, but we are not going to manufacture this. This is called ajagara-vṛtti. Ajagara-vṛtti means that the mouse, they make a hole in the field for his living comfortably. You know? You have seen the holes in the field? And the ajagara, the big snake, they take advantage of this holes. They enter into it and eat the mouse, and live comfortably. So the mouse makes the comfortable place for the snake. The snake business is to enter and live comfortably. So our business is like that. You construct house, nice house, and we enter. That's all." "Ājagara-vṛtti means we haven't got to work for anything. Everything should be done by others, and we shall take possession of it." – ACBVS Srila Prabhupada.

"Gaurahari: If a woman is attached to a man other than her husband (para-vyasaninī nārī), she will appear very busy in carrying out her household affairs (vyagrāpi gṛha-karmasu), but within her heart she is always relishing (tat eva āsvādayati antaḥ) feelings of association with her paramour (nava-saṅga-rasāyanam)." – CC M 1.211. Devotional things should be kept within our heart, not displayed anywhere and everywhere, externally we have to like ordinary worldly people performing existential activities. Gaurhari says that raganuga bhakti (taking shelter of someone present in Govinda lila), should be done internally, but externally we have to perform all the occupational duties and worldly responsibilities, etc.

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CHAPTER THIRTY-EIGHT

Cosmic Architecture, Divine Filter

We all are tamasic, in varying degrees

Bhaktas don't want anyone else, other than their beloved Govinda, to benefit from their personal things, which they keep reserved only for their beloved Govinda. Bhaktas want to use everything they have in the seva of Govinda.

Our beauty and love are meant only for our beloved one. We protect our beauty from everyone else in the outside world. We keep our beauty and entire existence reserved only for our husband, who is our dearest lover. Even the consorts of Vishnu thinks in a similar way, that her entire beauty is meant only for the pleasure of Vishnu.

Example: The unmarried Gopis wanted to offer their beauty to Govinda alone, so Govinda appeared and fulfilled their desires by stealing their clothes.

This thinking is totally sensible and reasonable to us; we also have the same sense of possessiveness towards our personal belongings. We want our belongings to be used by ourselves or our beloved, but not by outsiders. Although this might seem to be a tamasic mentality, it is important for our own survival.

We cannot survive if crucial things in our life fall into the hands of outsiders, or if we ourselves don't take care of them. For example, precious things like our health, money, business plans, property, car, bike, mother, wife, children, house, personal laptop, confidential data, private decisions, etc.

Universe is born from energy of Govinda

Govinda is pervading everywhere via expansions of his energy. Govinda says that all the pleasant things present in the world are his vibhutis in BG 10.41. E.g., natural gardens, beautiful mountains, opulent cities. Vishnu is himself this universe. The enemies of Vishnu don't deserve to stay in this universe, which is Vishnu himself. While everything belongs to Vishnu, therefore nobody except the beloved devotees of Vishnu are eligible to stay in this universe. Everyone else is a candidate for nirvisheshavad and shunyavad, or monism and voidism—which fall outside the universe, in the realm of non-existence.

Shiva is Vishnu's shakti; therefore, Shiva is also pervading everywhere in this universe along with Vishnu. Shiva filters out the unqualified people from the mainstream world by making them attracted to impersonal renunciation, and thereby sends them to the Nirguna Brahman's non-existence, outside the universe. From the other side, Shiva also gives shelter to those unqualified people by himself residing in unworthy places outside the mainstream world, like wild forests, unaccessed mountains, lonely crematoriums, and the silent Brahma-tattva, etc. Shiva maintains those unqualified and demoniac people by gathering them in a separate place, and works on their spiritual elevation and upliftment there. When they become purified, then those eligible jivas are transferred to vishnu-bhakti by Shiva.

Everyone is included in the plan of Govinda, BG 4.11. Remember that Vishnu is not partial; He is equal to everyone, and gives equal opportunity to everyone for getting benefited from His friendship. This is not injustice to the unqualified people, and this is not done out of hatred towards them either. This is the highest kripa for them.

Because there is a mechanism such as the law of karma, therefore whatever wrong things a person does, he has to suffer from its consequences. Those asuric beings can't do anything good for others to thereby get benefited from punya karma. Therefore, they are at least kept refrained from doing paap karma in the mainstream world, and thereby avoid getting severe reactions. By keeping them away from the world, Shiva is actually protecting them from karmic reactions. Therefore, this expert arrangement of Bhagawan Vishnu is for the highest good for everyone, be they good people or bad people. Govinda is the ever well-wisher of everybody, BG 9.29.

Samo ’haṁ sarva-bhūteṣu

Later on, Shiva directs his devotees to Vishnu-bhakti after they become qualified enough and are ready. Actually, the point is not in going from Shiva-upasana towards Vishnu-bhakti. The real progress is of growing from a miserable material disposition towards our eternal opulent spiritual existence. Here are a few examples of Shiva propagating Vaishnavism: In Varanasi, Shiva chants the taraka-mantra, Rama-nama, in the ears of people dying over there, thereby causing them moksha. The Pracheta brothers. Narahari Sonar. Narsinh Mehta. Chandidasa. The Chintamani stone pastime of Sanatana Goswami. Hanuman-sadhakas who chant the Hanuman Chalisa regularly get Hari-bhakti consequently. In Kailash, Shiva narrates Bhagavata-katha to his associates; at one time, Sukadeva happened to overhear that katha, and later on, Sukadeva narrated the same Bhagavatam to Parikshit. The same Bhagavatam which was originally spoken by Shiva is regularly read by Vaishnavas of all the Vaishnava sampradayas.

Govinda also keeps pulling jivas towards himself: “Śrī Gaurahari converted the inhabitants of South India. These people were as strong as elephants, but they were in the clutches of the crocodiles of various philosophies, such as the Buddhist, Jain and Māyāvāda philosophies. With His disc of mercy the Lord delivered them all by converting them into Vaiṣṇavas, devotees of the Lord.” – CC Madhya 9.1. "When Śrī Gaurahari stayed at Viṣṇu-kāñcī for two days, He danced and performed kīrtana in ecstasy. When all the people saw Him, they were converted into devotees of Lord Kṛṣṇa." – CC Madhya 9.70.

Those who are unqualified aren’t capable of understanding Shiva, the consort of Vishnu. Those who are qualified deserve to understand this. She, being an extremely merciful mother, can’t hide herself away from the devotees who are her own children. Just like an extremely compassionate mother can’t afford to remain away from her children, even for a moment. “Those whose nature is demoniac cannot know Kṛṣṇa at any time, but He cannot hide Himself from His pure devotees." – CC Adi 3.90. "Wherever there is Kṛṣṇa, the master of all mystics, there will also certainly be opulence, victory, extraordinary power, and morality." – BG 18.78.

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CHAPTER THIRTY-NINE

Jivas Are Sanatana

"Situated beneath Atala is the planet Vitala, where Lord Śiva, revered as the master of gold mines, resides with his associates, the bhūta-gaṇas. As a progenitor, Lord Śiva engages in union with Bhavānī to generate living beings, resulting in the creation of the river Hāṭakī from their combined energy. This river feeds into a fire, which, ignited by the wind, produces the gold known as Hāṭaka. The demoniac inhabitants of this realm, along with their wives, adorn themselves with ornaments made from this gold, allowing them to live in great pleasure. [tato 'dhastād vitale haro bhagavān hāṭakeśvaraḥ sva-pārṣada-bhūta-gaṇāvṛtaḥ prajāpati-sargopabṛṁhaṇāya bhavo bhavānyā saha mithunī-bhūta āste yataḥ pravṛttā sarit-pravarā hāṭakī nāma bhavayor vīryeṇa yatra citrabhānur mātariśvanā samidhyamāna ojasā pibati tan niṣṭhyūtaṁ hāṭakākhyaṁ suvarṇaṁ bhūṣaṇenāsurendrāvarodheṣu puruṣāḥ saha puruṣībhir dhārayanti]." – BH 5.24.17.

Within this world, Shiva manifests himself as the fierce, angry Rudra and through his symbol of the Shivaling. Residing constantly in the shmashana (crematorium), naked and in perpetual union with his consort, he continuously generates countless living entities into this material existence. Despite the unending nature of this cosmic activity, Shiva shows absolutely no exhaustion or change. Through these continuous acts, Krishna demonstrates to us that His Adi-Rasa (primeval conjugal mellow) is entirely unlimited and inexhaustible.

We find ourselves deeply entangled in this material realm, facing constant harassment from both internal and external enemies. Our birth into this material world is a direct result of a spiritual disease: iccha and dvesha, as described in BG 7.27. We must rid ourselves of this affliction by purifying and transforming our worldly desires into spiritual ones. This exalted platform of consciousness can only be attained through the steady practice of exclusive Bhagavad-bhakti.

Avidya isn't the only companion of Jiva

There is not just anadi avidya (beginningless ignorance) alone (BH 11.22.10); rather, there is also anadi svarupa-jnana (beginningless inherent knowledge) that eternally remains with the jiva (CC Madhya 20.108). An achintya-bheda-abheda (inconceivable simultaneous oneness and difference) relationship exists between them.

Govinda declares: "Both beginningless knowledge and beginningless ignorance (vidyāvidye), being products of māyā (mama tanū), are expansions of My potency (māyayā me vinirmite). Both knowledge and ignorance are beginningless (ādye) and perpetually award liberation and bondage (mokṣa-bandha-karī) to embodied living beings (śarīriṇām)" (BH 11.11.3). Furthermore, Śrīla Jīva Gosvāmī states: "It is the same Jīva-māyā which possesses the functions of both Vidyā and Avidyā (avidya-vidyākhya-nimitta-śakti-vṛttikatvāj jīva-viṣayakatvena jiva-māyātvam)" (Bhagavat-sandarbha, Anuccheda 14).

Despite avidya being anadi, we observe that it visibly manifests at the dawn of cosmic creation (BH 3.12.2). We also know that avidya can be thoroughly eradicated from the mind when prema-bhakti dawns within the heart. As we sing daily during Guru-vandana: "prema-bhakti jāhā hoite avidyā vināśa jāte" and "ajñāna avidyā parājaya". Other phenomena that are similarly beginningless, yet continually manifest and unmanifest, include: the material universe, Vedic knowledge, the jiva soul, Govinda's appearances and pastimes within the material world, and the personified material energy herself.

In truth, everything is inherently anadi and Sanatana. From the tattva (absolute reality) perspective, nothing within existence has a beginning in time. Even this material universe, which is conventionally labeled as temporary, exists perpetually; there was never a point in history when this universe was entirely non-existent (BG 9.10). The soul is likewise Sanatana (BG 2.20, 15.7). Vedic knowledge is also eternal and ever-existing (BG 4.3), just as Govinda Himself is eternal. Yet, despite all of these being beginningless and eternally present, they continuously manifest and unmanifest, appearing and disappearing at the vyavahara (relative, practical) level.

Because a jiva is tatastha (marginal) by nature, he possesses the inherent propensity to manifest either his avidya or his vidya. If the jiva chooses to become antarmukha (inwardly turned toward the Lord), he becomes immediately situated under the shelter of beginningless vidya. Therefore, the anadi avidya under which the jiva is situated within this material world is not his sole constant companion; the jiva's anadi svarupa—his eternal identity as a nitya-govinda-dasa (eternal servant of Govinda)—is also his constant companion.

Govinda's Tathastha Shakti is also unlimited

Unlimited universes emanate from the body of Govinda. Govinda is personally present inside each of those unlimited universes, and He is also present within the hearts of each of the unlimited living entities within every universe. All of these expansions of Govinda within the hearts of the living entities are completely equal in their potency. Therefore, the manifestation of Govinda residing in our hearts as the localized Paramatma is fully capable of emanating unlimited universes from His breathing, exactly like Mahavishnu.

All expansions of Govinda are equal and unlimited. Govinda's potency, or Shakti, is also unlimited, just like Govinda Himself. This unlimited potency is simultaneously present alongside all of these expansions of Govinda. One profound aspect of Govinda's Shakti is the Tatastha Shakti (marginal potency), and this Tatastha Shakti is simultaneously present within each and every expansion of Govinda.

Tatastha Shakti is the primeval source of all living entities; all living entities are eternally present within Her. Because Tatastha Shakti is simultaneously present in every expansion of Bhagawan Govinda, and because we jivatmas are always situated within Tatastha Shakti, we jivas are consequently present in an unlimited capacity within each expansion of Tatastha Shakti, who in turn resides within each expansion of Govinda.

If we were not present simultaneously and unlimitedly within each of the unlimited expansions of Tatastha Shakti, then those specific expansions of Govinda where we are absent would be lacking something—they would be lacking us.

Yet, according to our current perception, we do not feel ourselves simultaneously present in multiple locations, despite being concurrently present within all the expansions of Govinda. We are aware only of our present consciousness and our immediate perception here alone. The reason for this restricted awareness is that we exist in a dormant, unmanifest state in those other realms.

For example, this is just as Bhagawan Vishnu remains in a dormant, inactive state during His Yoganidra sleep. Or, it is just as all the jivas remain dormant inside the body of Vishnu throughout the entire duration of Brahma's cosmic night. It is also similar to when we are asleep: in our dream state, we do not remember our actual body; we only identify ourselves with the character we are imagining in our dream, while our real body continues to exist in a passive state. In the exact same way, our original Swarupa in Goloka remains in a dormant state right now, while we are actively functioning here within this material world.

CHAPTER FORTY

Govinda Agitates

Krishna agitating Vaidarbhī

Govinda said: “O Vaidarbhī, do not be displeased with Me (mā mā vaidarbhy asūyethā). I know that you are fully devoted to Me (jāne tvāṁ mat-parāyaṇām). I wanted to hear what you would say (tvad-vacaḥ śrotu-kāmena), therefore I only spoke for amusement/ fun, My dear beloved (kṣvelyācaritam aṅgane).” – BH 10.60.29. “I also wanted to see your face with lips trembling in loving anger (mukham ca prema saṁrambha sphurita adharam īkṣitum), the reddish corners of your eyes throwing sidelong glances and the line of your beautiful eyebrows knit in a frown (kaṭā kṣepa aruṇa apāṅgam sundara bhru kuṭī taṭam).” – BH 10.60.30. “This is the greatest pleasure worldly householders can enjoy at home (ayaṁ hi paramo lābho gṛheṣu gṛha-medhinām), by spending time joking with their beloved wives, My dear timid and temperamental one (yan narmair īyate yāmaḥ priyayā bhīru bhāmini).” – BH 10.60.31.

Govinda said: “O Sādhvi, O Rāja-putrī, I deceived you only because I desired to hear you speak like this (sādhvy etac-chrotu-kāmais tvaṁ rāja-putrī pralambhitā mayoditaṁ). Indeed, everything you said in reply to My words is most certainly true (yad anvāttha sarvaṁ tat satyam eva hi).” “Whatever reciprocation I desired from you (yān yān kāmayase kāmān mayy), O my self-satisfied wife (akāmāya bhāmini), you have satisfied me with it (santi hy). You are My exclusive and unalloyed devotee, I will remain ever auspiciously disposed towards you (ekānta-bhaktāyās, tava kalyāṇi nityada).” – BH 10.60.50.

Krishna agitating Gopis

“Śukadeva Gosvāmī said: Hearing these unpleasant words spoken by Govinda (iti vipriyam ākarṇya, govinda-bhāṣitam), the gopīs became morose (gopyo, viṣaṇṇā). Their great hopes were frustrated and they felt insurmountable anxiety (bhagna-saṅkalpāś, cintām āpur duratyayām).” – BH 10.29.28.

"Govinda said: My dear girls (abalāḥ), understanding that simply for My sake you had rejected the authority of worldly opinion, of the Vedas and of your relatives (evam mat artha ujjhita loka veda svānām), I acted as I did only to increase your attachment to Me (hi vaḥ mayi anuvṛttaye). Even when I removed Myself from your sight (mayā aparokṣam) by suddenly disappearing (tirohitam), I never stopped loving you (bhajatā). Therefore, My beloved gopīs (priyāḥ), please do not harbor (ma arhatha) any bad feelings toward (mā asūyitum) Me, your beloved (tat priyam)." – BH 10.32.21.

“Faithfully taking His deceitful words as true (vayam ṛtam iva jihma-vyāhṛtaṁ śraddadhānāḥ), we became just like the black deer’s foolish wives, who trust the cruel hunter’s song (kulika-rutam ivājñāḥ kṛṣṇa-vadhvo hariṇyaḥ). Thus we repeatedly felt the sharp pain of lust caused by the touch of His nails (dadṛśur asakṛd etat tan-nakha-sparśa-tīvra smara-ruja). O messenger, please talk about something besides Kṛṣṇa (upamantrin bhaṇyatām anya-vārtā).” – BH 10.47.19.

Gaurahari agitating devotees

“Śrī Rāmānanda Rāya was a great devotee of the Lord and a lover of God (rāya — premī, mahā-bhāgavate), and although his mind could not be covered by Kṛṣṇa’s illusory energy (yadyapi tāṅra mana kṛṣṇa-māyā nāre ācchādite), and although he could understand the mind of the Lord, which was very strong and intense (tathāpi prabhura icchā — parama prabala jānileha), Rāmānanda’s mind became a little agitated (rāyera mana haila ṭalamala).” – CC M 8.130-131.

“When Gaurahari went to the temple of Lord Shiva known as Kapoteśvara, Nityānanda Prabhu, who was keeping His sannyāsa staff in custody, broke the staff in three parts and threw it into the river Bhārgīnadī.

Later this river became known as Daṇḍa-bhāṅgā-nadī." "The devotees could not understand why Nityānanda Prabhu broke the staff, why Śrī Gaurahari permitted Him to do so, or why, after permitting Him, Gaurahari became angry." "The pastime of the breaking of the staff is very deep. Only one whose devotion is fixed upon the lotus feet of the two Lords can understand it." – CC M 5.142-143, 157-158.

Krishna agitating his associates

"Arjuna is showing ignorance of his real self-interest by Kṛṣṇa's will. One's real self-interest lies in Viṣṇu, or Kṛṣṇa." – ACBVSSP on BG 1.30.

Duryodhana Humiliated: "All the variegated opulences (lakṣmīr nānā), of the kings of men, kings of demons and kings of gods (narendra-ditijendra-surendra) were brilliantly manifest in that palace (yasmiṁs, vibhānti), having been brought there by the cosmic inventor, Maya Dānava (kila viśva-sṛjopakḷptāḥ). With those riches, Draupadī served her husbands (tābhiḥ patīn drupada-rāja-sutopatasthe), and Duryodhana, the prince of the Kurus, lamented because he was very much attracted to her (yasyāṁ viṣakta-hṛdayaḥ, kuru-rāḍ atapyat)." – BH 10.75.32. "Holding a sword in his hand and wearing a crown and necklace (kirīṭa-mālī nyaviśad asi-hastaḥ), proud Duryodhana, angrily went into the palace in the company of his brothers, O King (tatra duryodhano mānī parīto bhrātṛbhir nṛpa), insulting the doorkeepers as he entered (kṣipan ruṣā)." "Bewildered by the illusions created through Maya Dānava's magic (maya-māyā-vimohitaḥ), Duryodhana mistook the solid floor for water (jalaṁ matvā sthale) and lifted the end of his garment (sthale 'bhyagṛhṇād vastrāntaṁ). And elsewhere he fell into the water, mistaking it for the solid floor ('patat jale ca sthala-vad bhrāntyā)." "My dear Parīkṣit (aṅga), Bhīma laughed to see this, and so did the women, kings and others (jahāsa bhīmas taṁ dṛṣṭvā, striyo nṛpatayo pare). King Yudhiṣṭhira tried to stop them, but Kṛṣṇa showed His approval (nivāryamāṇā apy rājñā, kṛṣṇānumoditāḥ)." "Humiliated and burning with anger, Duryodhana turned his face down, left without uttering a word and went back to Hastināpura (sa vrīḍito 'vag-vadano ruṣā jvalan niṣkramya tūṣṇīṁ prayayau gajāhvayam). The saintly persons present loudly cried out, "Alas, alas!" and King Yudhiṣṭhira was somewhat saddened (hā-heti śabdaḥ su-mahān abhūt satām ajāta-śatrur vimanā ivābhavat babhūva tūṣṇīṁ). But Bhagawan, whose mere glance had bewildered Duryodhana, remained silent, for His intention was to remove the burden of the earth (bhagavān bhuvo bharaṁ samujjihīrṣur bhramati sma yad-dṛśā).” – BH 10.75.36-39.

Krishna does agitate

Govinda: “If My beloved consort rebukes Me in a angry mood (priyā yadi māna kari’ karaye bhartsana), that steals My mind from the reverent hymns of the Vedas (veda-stuti haite hare sei mora mana)” – CC Adi 4.26.

Agitated Gaurahari rebuking Krishna: “The symptoms of madness served as an impetus for remembering Kṛṣṇa (unmādera lakṣaṇa, karāya kṛṣṇa-sphuraṇa). The mood of ecstasy awoke love, disdain, defamation by words, pride, honor and indirect prayer (bhāvāveśe uṭhe praṇaya māna, solluṇṭha-vacana-rīti, māna, garva, vyāja-stuti). Thus Śrī Kṛṣṇa was sometimes blasphemed and sometimes honored (kabhu nindā, kabhu vā sammāna).” – CC Madhya 2.66.

“Hearing the foolish student, Gaurahari became greatly angry and rebuked Lord Kṛṣṇa in various ways (śuni’ prabhu krodhe kaila kṛṣṇe doṣodgāra). Taking up a stick, He rose to strike the student (ṭheṅgā lañā uṭhilā prabhu paḍuyā māribāra).” – CC Ādi 17.250.

The reaction explosion

“There are three types of women experiencing loving anger: sober women, restless women and women both restless and sober (māne keha haya ‘dhīrā’, keha ta’ ‘adhīrā’, ei tina-bhede, keha haya ‘dhīrādhīrā’).” – CC Madhya 14.143.

“The intolerant or restless heroine, however, sometimes chastises her lover with cruel words (‘adhīrā’ niṣṭhura-vākye karaye bhartsana), sometimes pulls his ear and sometimes binds him with a flower garland (karṇotpale tāḍe, kare mālāya bandhana).” – CC Madhya 14.147.

“The heroine who is a combination of sobriety and restlessness always jokes with equivocal words (‘dhīrādhīrā’ vakra-vākye kare upahāsa). She sometimes praises her lover, sometimes blasphemes him and sometimes remains indifferent (kabhu stuti, kabhu nindā, kabhu vā udāsa).” – CC Madhya 14.148.

CHAPTER FORTY-ONE

Reciprocating with Govinda's Moods

> “*“Gaurahari to Rupa: When first-class devotional service (uttamā bhaktir) develops, one must be devoid (śūnyaṁ) of all material desires (anyābhilāṣitā), knowledge obtained by monistic philosophy, and fruitive action (jñāna-karmādy-anāvṛtam). The devotee must constantly serve Kṛṣṇa favorably (ānukūlyena), as Kṛṣṇa desires (kṛṣṇānuśīlanaṁ).” – CC M 19.167, BRS 1.1.11.*”

Sometimes Govinda turns all our relatives against us, shuts down all our sources of financial income, and surrounds us with enemies on every side, leaving us completely helpless and hopeless. On top of that, Govinda may stop answering our prayers, sometimes even doing things entirely opposite to what we were praying for. At this juncture, we mistakenly begin to think that Govinda wishes to disconnect from us, or has already turned away from us entirely.

Even if we find ourselves trapped in such a helpless and painful situation, remember that Govinda actually never rejects anyone entirely from His shelter. Govinda takes care of even the animal species, so what to speak of the animalistic category of men, pashu-tulya-manushya? Remember that even while we were completely unaware of Govinda-bhakti, Govinda has been providing us with all our necessities and requirements since anadi-kala (time immemorial).

It is alright if it feels as though Govinda no longer wishes to remain connected with you and is casting you out from His association. Yet, remembering all that Govinda has done for you since time immemorial, you should still continue serving Govinda indirectly; His indirect service remains perpetually open to everyone.

It may be that Govinda has stopped identifying you among His intimate associates. But at the same time, Govinda has brought you so far in realizing His bhakti-tattva, and He has made you capable of taking care of yourself. In any case, you are already taking full responsibility for your family members and providing for them by working so hard, without expecting anything in return from them. Why then do you not include Govinda as a member of your family and take care of Him in the exact same manner, alongside your loved ones?

Even if it appears that Govinda has rejected you, you can still, at the very least, offer the food to Govinda that you are preparing to eat yourself.

Why do you not take the first step from your side at this time? Why must only Govinda take the first step of approaching you and extending His friendship to you every single time, in every yuga—while you continue to forget Him again, and again, and again, and again, and again keep getting disconnected from from Him?

Why can you not extend your friendship unto Govinda this time by your own initiative, even while He behaves as though He has turned away from you for whatever reasons? Why not do so despite you being in full awareness of Govinda, your eternal position, and your relationship with Him?

Govinda might simply be playing at being upset or bored, and therefore might have intentionally turned away from you, just as you would arrogantly keep turning away from Him by becoming bahirmukha (outwardly detached from Him).

Therefore, just as Govinda was continuously putting efforts upon you to pull you closer, and just as Govinda keeps providing us with all our necessities despite us not even being aware of His position, His existence, or even while thinking Him to be just another avatar of Vishnu—similarly, we can also put forth our efforts now. We can work to revive our relationship with Govinda, provide for the benefit of Govinda (although indirectly through His deity form), include Him as a family member, and accept anxiety for Govinda at least as much as we accept anxiety for our family and relatives.

In a relationship, both members should contribute equally. You were not caring for Govinda while you were unaware of Him, and that is understandable; but you are still not caring for Him while being adequately aware of Him now, and this is not okay. You remain obsessed with your material comfort, social status, and material happiness instead of your govinda-prapti journey (the path to attaining Govinda). This means you are not reciprocating equally, which is required in any healthy relationship. Therefore, according to our observation, despite whatever material circumstances you are under, it is still you who are breaking this connection, not Govinda.

Govinda is trying to take shelter of you in an inverse manner. See this behaviour of Govinda to be out of anger, or an unknown anger—a mana-lila (a pastime of loving anger). Take it as Govinda's desire to receive pampering, apologies, and sympathy. Offer these things to Govinda appropriately, instead of reacting with your own material anger, frustration, cold behaviour, and unpleasant dealings like a non-devotee asura.

Always remember that Govinda never rejects anybody. Until now, you were trying to serve Govinda in a direct manner. Now, try serving Him in this inverse way. You yourself wanted to serve Govinda fully to your heart's extent; now, here is an opportunity to serve Govinda fully.

Govinda is creating superficial problems in your life by turning all your neighbours and relatives against you, influencing their behaviour, and operating their thoughts and actions against you from within them by virtue of being the Paramatma in their hearts.

If Govinda is already willing to put so much effort upon you for the sake of pulling you towards Himself—by working thru your neighbours, relatives, and enemies—then Govinda can also put that much effort into decorating your life.

The same amount of effort we require to cause pain to others can also be used to cause good to others. The exact same amount of attention we need to give someone while causing them pain is required to do good to them.

If Govinda is willing to spend, and is already spending, that much attention, effort, and emotion upon you, then why not let Him do that in a favourable way? Why let Him do that in a harmful way? Why not surrender fully unto Him as soon as possible and fix the bahirmukha issue immediately? Govinda is already putting that much attention upon us; therefore, let us let Him benefit from all the attention He has been giving to us.

Shlokas:

"Piṅgalā contemplates: A person who has developed detachment can give up the bondage of material society, friendship and love, and a person who undergoes great suffering gradually becomes, out of hopelessness, detached and indifferent to the material world. Thus, due to my great suffering, such detachment awoke in my heart; yet how could I have undergone such merciful suffering if I were actually unfortunate? Therefore, I am in fact fortunate and have received the mercy of the Lord. He must somehow or other be pleased with me." - BH 11.8.38.

"Bhagawan: If I especially favour someone, I gradually deprive him of his wealth. Then the relatives and friends of such a poverty-stricken man abandon him. In this way he suffers one distress after another." – BH 10.88.8.

"Shiva to Parvati Devi: Devotees solely engaged in the devotional service of the Supreme Personality of Godhead, Nārāyaṇa, never fear any condition of life. For them the heavenly planets, liberation and the hellish planets are all the same, for such devotees are interested only in the service of the Lord." – BH 6.17.28.

"Gaurahari to Sanatana Goswami: Kṛṣṇa says, 'If one engages in My transcendental loving service but at the same time wants the opulence of material enjoyment, he is very, very foolish. Indeed, he is just like a person who gives up ambrosia to drink poison. Since I am very intelligent, why should I give this fool material prosperity? Instead I shall induce him to take the nectar of the shelter of My lotus feet and make him forget illusory material enjoyment.'" – CC Madhya 22.38-39.

"Śrī Gaurahari is always eager to see everyone in the material world happy. Therefore sometimes He chastises someone just to purify his heart." – CC Antya 7.140.

"Gaurahari to His associates: Lord Jagannātha is the Supreme Personality of Godhead. He possesses all potencies. Therefore He is able to act freely and can do and undo whatever He likes." – CC Antya 9.44.

"Although the Lord is completely independent and no one can check Him, He still did not go without the permission of His devotees." – CC Madhya 16.11.

"Gaurahari: Glorious is that devotee who does not give up the shelter of his Lord, and glorious is that Lord who does not abandon His servant." –

CC Antya 4.46. “The servitor must have love and affection for the lotus feet of the Lord exactly like this (ei-mata sevakera prīti cāhi prabhu-pāya). Even if the Lord wants separation, a devotee cannot abandon the shelter of His lotus feet (prabhu chāḍāileha, pada chāḍāna nā yāya).” – CC Madhya 15.154. “If by chance a servant falls down and goes somewhere else (durdaive sevaka yadi yāya anya sthāne), glorious is that master who captures him and brings him back by the hair (sei ṭhākura dhanya tāre cule dhari’ āne).” – CC Antya 4.47.

“Govinda: But the reason I do not immediately reciprocate the affection of living beings even when they worship Me, O gopīs, is that I want to intensify their loving devotion (nāhaṁ tu sakhyo bhajato ’pi jantūn bhajāmy amīṣām anuvṛtti-vṛttaye). They then become like a poor man who has gained some wealth and then lost it, and who thus becomes so anxious about it that he can think of nothing else (yathādhano labdha-dhane vinaṣṭe tac-cintayānyan nibhṛto na veda).” – BH 10.32.20.

“The desire to gratify one’s own senses is kāma (ātmendriya-prīti-vāñchā — tāre bali ‘kāma’), but the desire to please the senses of Lord Kṛṣṇa is prema (kṛṣṇendriya-prīti-icchā dhare ‘prema’ nāma).” – CC Ādi 4.165. “The revealed scriptures describe pure love as follows: ‘If there is ample reason for the dissolution of a conjugal relationship and yet such a dissolution does not take place (sarvathā dhvaṁsa-rahitaṁ, saty api dhvaṁsa-kāraṇe), such a relationship of intimate love is called pure (yad bhāva-bandhanaṁ yūnoḥ, sa premā parikīrtitaḥ).’” – CC Ādi 4.165 Purport by ACBVSSP.

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CHAPTER FORTY-TWO

Govinda's Karuna

"Earth: O mighty-armed one (mahā-bāho), protector of living entities (bhūta-bhāvana), if you desire to relieve the living entities by supplying them sufficient grain, and if you desire to nourish them by taking milk from me (bhūtānām annam īpsitam ūrjaḥ-vat vāñchate yadi), you should make arrangements to bring a calf suitable for this purpose and a pot in which the milk can be kept, as well as a milkman to do the work (vatsam kalpaya me, ca dohanam dogdhāram ca). O Bhagawan (bhagavān), since I will be very much affectionate towards my calf, your desire to take milk from me will be fulfilled (vatsam yena aham vatsalā tava dhokṣye kāmān). O great hero (vīra), in the form of milk, all the desired necessities according to different living entities will be fulfilled (kṣīra-mayān kāmān anurūpam)." – BH 4.18.9-10.

As long as Bhagawan remains self-contained and content within Himself, refusing to express His love externally toward the jivas, we will have no opportunity to approach Him, as He remains unapproachable. What to speak of partial reciprocation tainted by elements of superiority and majesty—there would be no reciprocation at all in such a state. Bhagawan does not desire His existence to be this way. If Govinda wished to be unavailable to us and solely self-contained, He could have simply remained as the nirguna Brahman. He would not have manifested this world, appeared as Bhagawan, or entered into any reciprocations with His devotees. It is His compassion that prevents all His other attributes from becoming faults: "Even all the limitless attributes of the Almighty, like infinite knowledge, strength, etc., would be counted as bad qualities if not for this one quality called compassion." – Daya-sataka, Śrī Svāmī Vedānta Deśika.

Radha-Govinda constitute the singular, ultimate tattva of all existence. They are the absolute source of all rasa in existence, and we jivas are entirely dependent upon Them for our heart's fulfillment. Govinda, being the source of everything in the universe, is consequently the ultimate source of our satisfaction.

A parent's entire existence revolves around their children, who are their own physical expansions and are as dear to them as their own soul, belonging inherently to their circle of self. Śrī Caitanya Mahāprabhu states in the Caitanya-bhāgavata that His existence would be incomplete and meaningless without His beloved devotees; He considers that if there is no one to benefit from His existence, then there is no purpose to His being or His activities.

Govinda is unlimited in His potency, and His jiva-amshas are unlimited in quantity. Govinda alone maintains a connection with everyone, while we jivas have our connection exclusively with Govinda. We do not need to maintain mutual connections with one another, nor can we ever connect with everyone, given our limited strength and capacity.

We are limited, and our sole activity should be to serve Govinda; we should not waste our time on any other pursuit. Govinda Himself desires that everyone remain connected with Him alone and benefit from His kripa. Whatever Govinda desires to happen will most certainly come to pass.

Bhagawan Himself willed that the jivas should have their necessities and longings fulfilled through Him, and He created this material world precisely to facilitate that to the dormant jivas. In CC Adi 3 and 4, Govinda declares that He takes no delight in His Godhood or the display of His supreme strength. Instead, Govinda delights in subordinating Himself to His devotees, depending upon them, and accepting their assistance from a junior position.

That is the exact reason why nara-lila avatars frequently perform subordinate activities—such as showing respect to forefathers, accepting a spiritual master, and worshipping demigods—rather than strictly maintaining their supreme status as the Parama-purusha, the Supreme Person.

Within the shastras, we witness nothing but this same theme being continuously repeated and highlighted. Illustrious examples of Bhagawan subordinating Himself and reciprocating with His devotees include:

- Śrī Rama accepting the assistance of Sugrīva and the monkeys, despite having His own vast military in Ayodhya.
- Śrī Rama worshipping Sagara-deva to forge a path across the ocean.
- Śrī Rama worshipping His own shakti, Durga, praying for a boon to slay Ravana.
- Śrī Rama allowing Hanuman to protect Him, carry Him, and serve Him.
- Śrī Rama accepting the half-eaten berries offered by Sabarī.
- Sīta-Rama treating every living entity as Their own child, endlessly showering kripa upon everyone.
- Govinda seeking the help of His cowherd friends to steal butter.
- Govinda employing messengers to convey His intimate words, instead of using disembodied voices (akashvani) or dreams (svapna-adesha).
- Govinda enlisting the help of His servants to accomplish His works, even though He has nothing to achieve in this world, being already fully satisfied and self-sufficient. Yet He acts solely to bestow His kripa and divine association upon the bhaktas.
- Varahadeva playfully sparring with Hiranyaksha instead of slaying him instantly, simply because He Himself desired to exchange veera-rasa.

If Hari merely wished to eliminate demons, He would never have allowed them to appear in the first place. He could have easily prohibited any such miscreant asuras from taking birth in this universe. Alternatively, He could have created separate dimensions, like an inescapable eternal hell, for tamasic jivas. Or, better yet, Hari could have kept all jivas within His own divine body for all eternity, resting dormant and unmanifest within the Causal Ocean

Shlokas:

"Gaurahari to Sanatana Goswami and Haridasa Thakur: I cannot reject you. If I hated you, I would deviate from My occupational duty. My dear Haridāsa and Sanātana, I think of you as My little boys, to be maintained by Me. The maintainer never takes seriously any faults of the maintained. I always think of Myself as deserving no respect, but because of affection I always consider you to be like My little children. When a child passes stool and urine that touch the body of the mother, the mother never hates the child. On the contrary, she takes much pleasure in cleansing him. The stool and urine of the maintained child appear like sandalwood pulp to the mother. Similarly, when the foul moisture oozing from the sores of Sanātana touches My body, I have no hatred for him." – CC Antya 4.180-187.

"Mātā (mother) pitā (father) bhrātā (brother) nivāsaḥ (shelter) śaraṇaṃ (refuge) suhṛd (Friend) gatir nārāyaṇo (and ultimate Goal are all Narayana)." – Subala Upanishad, 6th khanda.

9 types of relationships that exists between Lord Vishnu & the Jivas:

1. Pitra-putra sambandha – the father & the son.
2. Rakshaka-Rakshya sambandha – the Saviour & the Saved.
3. Shesha-sheshi sambandha – the owner & the thing owned.
4. Bhartru-Bharya sambandha – Husband & Wife.
5. Jnatru-jneya sambandha – the Knower & the object of Knowledge.
6. Sva-Svami sambandha – the Property & Proprietor.
7. Sharira-Shariri sambandha – the Self to the Body.
8. Adhara-Adheya sambandha – the Supporter & the Supported.
9. Bhoktru-Bhogya sambandha – the Enjoyer & the Enjoyed.

– Nava Vidha Sambandham, by Swami Pillai Lokacharyar.

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CHAPTER FORTY-THREE

Govinda Satya, Anya Mithya

> “*“You have said, ‘Neither Ananta, Goddess Śrī nor unborn Brahmā is dearer to Me than My unalloyed devotee’ (yad āttha ekānta-bhaktān me na anantaḥ śrīr ajaḥ priyaḥ). To prove Your own words true, You have now revealed Yourself to our eyes (sva-vacas tad ṛtaṁ kartum asmad-dṛg-gocaro bhavān).” – BH 10.86.32.*”

Transmuting Envy through Devotional Absorption

Govinda is personally present inside the hearts of everyone, maintaining an individual relationship with every single soul. Govinda loves everybody equally, is connected with everybody equally, and is reciprocating individually with everybody simultaneously. Govinda always keeps radiating kripa (mercy) upon everyone all around Him.

Oftentimes, out of possessiveness from wanting Govinda for ourselves alone, we feel jealous at the thought that Govinda is present with everyone else. This jealousy and intolerance within us keeps eating away at our mind, and it does not go away very easily. Only when we focus deeply on our own connection with Govinda—only then are we able to avoid becoming jealous of others.

Govinda also expects us to do the exact same thing. Because we see that this jealousy does not fade until we become fully absorbed in Govinda, it appears that this psychological mechanism of envy is solely intended for the purpose of pulling jivas, like us, from within toward Govinda.

Without attaining the desired object for ourselves, our jealousy or desires simply cannot be satisfied; it is not within our control. Our thoughts, feelings, emotions, and levels of satisfaction are all completely under the control of our indwelling Paramatma. We are not the ultimate doers; we are merely the desirers and the experiencers. We simply have to surrender to Govinda and let His decisions and plans work upon us.

Govinda declares in the Bhagavad-gita that He desires a personal connection with each of us (BG 18.66), as well as an individual relationship and loving reciprocation with every soul (BG 9.34). When we meditate upon Govinda's pastimes, Govinda appears on the lotus of our hearts. In this way, through subtle remembrance, Govinda is simultaneously present within the heart of each of His devotees.

Whether it be through direct perception or through subtle remembrance, all aspects of Govinda are equally powerful. When Govinda appears in front of us, all our desires are instantly satisfied because He is the supreme source of all fulfillment; consequently, we are no longer troubled by our internal torments.

Our mind is the strongest of the six senses; when we contemplate Govinda's pastimes, we naturally develop attachment toward Govinda (BG 2.62). Wherever Govinda is present, the darkness of ignorance cannot exist; therefore, the tendencies of ignorance—such as lust, greed, and jealousy—likewise cannot remain in that place (CC Madhya 22.31).

BH 10.33.39 states that regularly hearing about Govinda's pastimes will purify our hearts from lust. The underlying reason for this is that when we hear about Govinda, He manifests Himself in our hearts and destroys all ignorance simply by His divine presence. By becoming attracted and attached toward Govinda, we gradually become fully dependent on Him. In this way, we become sheltered under Govinda, and become jivan-muktas (liberated souls while in the body). On this platform of Brahman, there is no jealousy or envy, because all our desires are already completely fulfilled through attaining association and oneness with Govinda.

Athāto Govinda-jijñāsā

We become envious by seeing others' relationships with Govinda; we tend to become completely overwhelmed. We start thinking that if they can possess this deep connection with Govinda, then why can we ourselves not have it? We also desire a similar, profound connection with Govinda. Inquiring in this way about our eternal relationship with Govinda is far more vital than the athāto brahma-jijñāsā (now is the time to inquire into the Absolute) of the Vedānta-sūtra.

Creating this intense desire and sacred greed within us is the very purpose behind Govinda agitating us and driving us mad out of envy and jealousy. Harboring this greed for Govinda is the most important aspect of our existence; Govinda wants us to possess an abundance of such greed for our own benefit, so that we reflect upon this inner hunger and take active steps to attain our ultimate goal.

The reason we feel so much jealousy toward the expansions or vistaras of Govinda—such as Balarama or Shiva—is because Govinda wants us to learn from their example, walk in their footsteps, and become like them. That is precisely why they are recognized as the guru-tattva.

Govinda purposefully intends to make us feel jealous so that, out of spiritual distress, we either make it all the way there and attain the same platform, or we break down in the process and become an asura.

Remember that Govinda does not agitate you beyond your limits of tolerance; the purpose of Govinda is not to perpetually keep us burning in pain, but to make us agitated enough to inquire: "If they could have it, why can I not have it too?"—and then finally to attain it.

Govinda will not grant it directly because He does not desire a dry, transactional relationship based on mere lending and borrowing, or borrowing and repaying. He also does not want our free will to be choked out by total submission and inescapable obedience unto Him. Govinda desires a loving relationship, voluntary activities of reciprocation from our side.

We find ourselves in a uniquely privileged position compared to the nitya-siddha (eternally perfect) associates of Govinda. We possess free will, or sveccha; we are free to behave however we like and do whatever we want. Conversely, the nitya-siddha parṣadas (associates) of Govinda, who assist Him in His pastimes, do not possess separate free will or the freedom to act according to their own desires. Or rather, they do not have a desire separate from that of Govinda. Govinda's iccha (will) is their only iccha. They do not maintain a separate individuality. They have no choice other than to execute what is intended by Govinda—what Govinda wants them to do. Therefore, they do not experience the same sense of goal fulfillment within themselves compared to the rasa and ānanda (bliss) that we relish in our voluntary reciprocation with Govinda.

We are vibhinna-amśas—existing as separated portions of Govinda—and we are perceiving Govinda from a distinct, individual perspective. They are svāmśas—existing as personal expansions of Govinda—and do not possess a separated existence. They do not feel these dynamics because the giver and the taker are the same person, or belong to the same category. There can be no distinct exchanges there, because what is being given to the taker is already inherently present with the taker, due to the taker being the same person, or the same tattva.

Our primary quality, our special quality, our defining characteristic is that we are incomplete and possess nothing of ourselves. We are lacking in things; we are empty. That is exactly what allows Govinda to be our ultimate provider and enables Him to share His completeness with us. Therefore, from one perspective, Govinda Himself is incomplete without us, because He perpetually requires someone with whom to share His completeness. For Govinda to share His completeness, He requires an incomplete soul like us. Only when we are involved in Govinda's pastimes does Govinda become complete, because He receives a meaning or purpose for His completeness, His fullness, His paripūrṇatā, and His very existence—which is to offer His love to us.

Even from a material perspective, ask yourself: can we enjoy our own self or body? Can we scratch our own back? Can we satisfy the deep longing for love burning within our heart simply by performing acts of self-love? We see that externally expressed loving exchanges between two distinct people are the only path to fulfillment, even in this material world. For example, we do not relish the taste of food cooked by our own hands, but the exact same food tastes delicious when we feed it to others. We cannot even truly appreciate food cooked by ourselves; we have to exchange the food to be able to taste it.

If reality were not structured like this, then there would have been no need to create the jīva-tattva as a separate category of existence from Govinda. Govinda could have simply shared His completeness with Himself, from within Himself, without engaging in any external activity—just as He already does in His feature as the nirguṇa Brahman. Govinda could have remained as the nirguṇa Brahman for the rest of eternity without any conscious observers like us. But no; Govinda desires a personal, loving reciprocation.

Shlokas:

Gaurahari said, during His pastime of Natya lila in Navadwip, that His activities are useless, without presence or participation, of his beloved devotees, in it. Govinda considers his activities and opulences to be meaningless, if there are no beloved devotees, to appreciate it. "śuniyā ṭhākura kahe īṣat hāsiyā 'tomarānā gele nṛtya kāhāre laiyā'" – CB M 18.24.

"Govinda to his Bhaktas: My dear devotee, whatever appears to be of any value, if it is not in context of your connection with Me, then it has no reality. Understand it to be My illusory energy, like that reflection which appears to be in darkness." – BH 2.9.34 reinterpretation.

"Śrī Gaurahari to Sanātana Gosvāmī: Anything not conceived in relationship to Kṛṣṇa should be understood to be illusion [māyā]. None of the illusions uttered by words or conceived in the mind are factual. Because illusion is not factual, there is no distinction between what we think is good and what we think is bad. When we speak of the Absolute Truth, such speculations do not apply." – CC Antya 4.175.

"Govinda to Durvasa Muni: O best of the brāhmaṇas, without saintly persons for whom I am the only destination, I do not desire to enjoy My transcendental bliss and My supreme opulences." – BH 9.4.64.

"Govinda says: Since pure devotees give up their homes, wives, children, relatives, riches and even their lives simply to serve Me, without any desire for material improvement in this life or in the next, how can I give up such devotees at any time? As chaste women bring their gentle husbands under control by service, the pure devotees, who are equal to everyone and completely attached to Me in the core of the heart, bring Me under their full control. The pure devotee is always within the core of My heart, and I am always in the heart of the pure devotee. My devotees do not know anything else but Me, and I do not know anyone else but them." – BH 9.4.65-68.

The Supreme Personality of Godhead is self-sufficient, but to enjoy His transcendental bliss He requires the cooperation of His devotees. Not only does the Supreme Personality of Godhead enjoy the company of His devotees, but because He is unlimited He wants to increase His devotees unlimitedly. Although the Supreme Lord is full in six opulences, He does not feel transcendental bliss without His devotees. An example that may be cited in this regard is that if a very rich man does not have sons in a family he does not feel happiness. Indeed, sometimes a rich man adopts a son to complete his happiness. The science of transcendental bliss is known to the pure devotee. Therefore the pure devotee is always engaged in increasing the transcendental happiness of the Lord.

"They (bhaktas) cannot bear even a moment's delay (näpi tatra sahante te vilambam lava-mātrakam). The Lord also cannot bear to leave them for even a moment (bhagavan api tän hätum manäg api na śaknuyāt)." – Brihad Bhagavatamrita 2.4.224.

"The fruits of all other desires are very insignificant in comparison (ato 'nyany ati-tucchāni sarva-kāma-phalani hi). Liberation is easily attained, but devotional service is not (muktiś ca sulabhāny asmāt tad-bhaktir na tu tādṛśī)." – Brihad Bhagavatamrita 2.4.225. Śrīla Sanātana Gosvāmī explains that this is described in Bhāgavata Purana 5.6.18.

"By the mercy of devotional service the Lord is controlled by His devotees (tat-prasadena bhaktānām adhīno bhagavan bhavet). Because it destroys His independence (iti svätantrya-hāny), the Lord does not bestow devotional service (eva na tām dadyān maheśvaraḥ)." – Brihad Bhagavatamrita 2.4.226.

"I think that being under the control of His dear devotees is not a fault for the Lord. Neither does it make Him unhappy (manye mahā-preṣṭhajanānuvaśyatā na duḥkha-dosau vidadhīta kaucana). It brings Him happiness. It increases His glories, which begin with His love for His devotees (kintu pramodaṁ nija-bhakta-vatsala-tvādīn mahā-kīrti-guṇāṁs tanoti sā)." – Brihad Bhagavatamrita 2.4.227. [In the previous verses Nārada Muni has been relating the opinons of others. In this verse Śrīla Sanātana Gosvāmī gives his own opinion].

"Gaurahari to Vasudeva Datta: Whatever a pure devotee wants from his master, Lord Kṛṣṇa doubtlessly grants because He has no duty other than to fulfill the desire of His devotee." – CC Madhya 15.166.

"It is My vow that if one only once seriously surrenders unto Me, saying 'My dear Lord, from this day I am Yours,' and prays to Me for courage, I shall immediately award courage to that person, and he will always remain safe from that time on." – CC Madhya 22.34. This verse is from Rāmāyaṇa, Yuddha-kāṇḍa 18.33, it was spoken by Shri Rāmacandra.

"Thus there is no one within these three worlds — save for Śrī Caitanya Mahāprabhu — who is always so willing to increase the glories of the devotees and give them satisfaction." – CC Madhya 12.186.

"Śrī Gaurahari became very happy just to speak of the glories of His devotees. Indeed, when He spoke of their glories, it was as if He had five faces." – CC Madhya 15.118.

"Gaurahari to Amogha: Everyone in Sārvabhauma Bhaṭṭācārya's house is very dear to Me, including his maids and servants and even his dog. And what to speak of his relatives?" – CC Madhya 15.284.

"Gaurahari spoke to Raya Ramananda and Sarvabhauma Bhattacharya: Characteristically, the Supreme Personality of Godhead does not take seriously an offense committed by a pure devotee. The Lord accepts whatever small service a devotee renders as being such a great service that He is prepared to give even Himself, what to speak of other benedictions. The Supreme Personality of Godhead, who is known as Puruṣottama, the greatest of all persons, has a pure mind. He is so gentle that even if His servant is implicated in a great offense, He does not take it very seriously. Indeed, if His servant renders some small service, the Lord accepts it as being very great. Even if an envious person blasphemes the Lord, the Lord never manifests anger against him. Such are His great qualities." – CC Antya 1.107-108.

"Lord Kṛṣṇa considers His devotees greater than Himself." – CC Ādi 6.101. "Lord Kṛṣṇa's own beauty attracts Lord Kṛṣṇa Himself (kṛṣṇera mādhurye kṛṣṇe upajaya lobha). But because He cannot fully enjoy it, His mind remains full of sorrow (samyak āsvādite nāre mane rahe kṣobha)." - CC Ādi 4.158.

"When the gopīs see Lord Kṛṣṇa, they derive unbounded bliss, although they have no desire for such pleasure. The gopīs taste a pleasure ten million times greater than the pleasure Lord Kṛṣṇa derives from seeing them. The gopīs have no inclination for their own enjoyment, and yet their joy increases. That is indeed a contradiction." – CC Ādi 4.186-188.

"Whatever pleasure I get from tasting My love for Śrīmatī Rādhārāṇī, She tastes ten million times more than Me by Her love." – CC Ādi 4.126. "I taste the bliss to which the object of love is entitled. But the pleasure of Rādhā, the abode of that love, is ten million times greater." – CC Ādi 4.133.

"My mind races to taste the pleasure experienced by the abode, but I cannot taste it, even by My best efforts. How may I taste it?" – CC Ādi 4.134. "If I see My sweetness in a mirror, I am tempted to taste it, but nevertheless I cannot." – CC Ādi 4.144. "If I deliberate on a way to taste it, I find that I hanker for the position of Rādhikā." – CC Ādi 4.145.

Sarva Dharmān Parityajya

CHAPTER FORTY-FOUR

Surrender as the Ultimate Antidote

"“Rāmacandra, being aggrieved for His distant intimate friend [Sītā], glanced over the city of the enemy Rāvaṇa with red-hot eyes like those of Hara [who wanted to burn the kingdom of heaven]. The ocean, trembling in fear, gave Him His way because its family members, the aquatics like the sharks, snakes and crocodiles, were being burnt by the heat of the angry red-hot eyes of the Lord." – BH 2.7.24."

Bhagawan Sankarṣaṇa is angry with us because we are not turning our faces toward Govinda. Bhagawan Sankarṣaṇa's anger is not at all like material anger, which we witness in the outside world that contains nothing except irsha (envy), dushkamana (ill-will), panoti (misfortune), drishti-dosha (evil eye), and pitra-dosha (ancestral curses). Sankarṣaṇa's anger is completely spiritual and is meant solely for our benefit; it is not intended to cause any harm to us.

Sankarṣaṇa is angry with us, yet He continues to facilitate our material existence by holding the entire universe upon the hood of His serpent head. Shiva is also angry for the exact same reason. As long as Sankarṣaṇa, Shiva, or our parents are dissatisfied with us, things can never become pleasant in our lives. We desperately need the blessings of our elders to function smoothly and experience true happiness.

We can see even in this material world that we cannot succeed in anything if our parents are upset with us. For example, BH 4.14.34 mentions that King Vena died simply due to the anger of the dissatisfied sages, without the use of any weapons or any other physical medium.

A man who is constantly thinking about a woman becomes a woman in the next life (strītvaṁ strī-saṅgataḥ prāpto – BH 3.31.41); similarly, a woman also becomes a man if she is constantly engaged in thoughts of a man (BG 8.6). Whether you are currently a man or a woman, existence in both of these species is full of unpleasant experiences and suffering within the material world. The material world is perpetually filled with the threefold miseries of adhyatmika, adhidaivika, and adhibhautika kleshas (BH 7.13.31). It is not even required to enumerate what problems we have to face in everyday life, as you all might already be experiencing them.

While on the other side, in the spiritual world, the existence of both males and females is filled with pleasant experiences due to them always being actively engaged in the service of Govinda. "After attaining Me, the great souls, who are yogīs in devotion, never return to this temporary world, which is full of miseries (duḥkhālayam aśāśvatam), because they have attained the highest perfection" – BG 8.15. Therefore, under all circumstances, aim for attaining that spiritual existence.

Govinda does not want you to remain in the material world; therefore, He creates ripples, waves, and shocks in your life (BH 10.88.8-9). He does this to pull your consciousness out of the material plane and place it firmly upon the spiritual platform. Govinda does this because He loves you and cares for you, and He does not want to see you living separately from Him; He also cannot tolerate seeing you suffering in this material world because of being engaged in unnecessary quarrels and enmity by rascal, asuric people.

Govinda, who is present in your heart as the Paramatma, is feeling lonely, unhappy, angry, and dissatisfied because of you being bahirmukha (outwardly turned) since a very long time. Even if we try to go about making everyone happy in this world with all our best efforts, by giving away everything we have in charity, and by fulfilling all the demands of everyone—still, that will not be enough to make our lives pleasant as long as our eternal friend is unhappy with us.

Govinda is the greatest personality; therefore, His dissatisfaction alone can completely outnumber and overpower the cumulative satisfaction of all the people around us. This is not just because Govinda is the greatest person, but actually because Govinda possesses the greatest attachment for us. His attachment is far greater than the sum total of all the love and attachment of all the persons who love us combined.

This is also strongly highlighted in the Upanishads: "The killer of the soul, whoever he may be, must enter into the planets known as the worlds of the faithless, full of darkness and ignorance." "Although fixed in His abode, Govinda is swifter than the mind and can overcome all others running. The powerful devatas cannot approach Him. Although in one place, He controls those who supply the air and rain. He surpasses all in excellence." "Govinda walks and does not walk. He is far away, but He is very near as well. He is within everything, and yet He is outside of everything." "He who systematically sees everything in relation to Govinda, who sees all living entities as His parts and parcels, and who sees Govinda within everything never hates anything or any being." – Īśopaniṣad 3-6.

If that one person alone is satisfied with us, then His satisfaction upon ourselves is vastly greater than the cumulative sum total of all the people who might be dissatisfied with us. For example, Arjuna had Govinda alone with him, and despite everyone standing against him, he emerged victorious; he completely outnumbered everyone.

This is not about a physical battle or harboring enmity toward the people around us; it is about the battle for getting the topmost place in our hearts. It is about whether we keep mundane friends or relatives in our hearts, or whether we keep Govinda alone in our hridaya. And neither Govinda nor Shiva will let you remain comfortably in this material existence. Shiva, who is the consort of Govinda, will keep destroying the material universe again and again so as to not let you settle down here, separated away from Govinda.

See your existence in the material world as standing directly against the Narayanastra. The only way of counteracting the Narayanastra is to lay down one's arms and completely surrender, as the weapon does not slay one who has surrendered. Even if you are as strong as Bhima, you will be soundly defeated if you do not surrender. When Ashwatthama launched the Narayanastra against the Pandavas, Bhima refused to surrender to the weapon, considering it an act of cowardice, and tried to counterattack the weapon's shower of fiery arrows. Consequently, the weapon concentrated its entire attack on him; at that time, Govinda intervened and protected Bhima from being fatally injured.

Inauspicious things cannot remain in places where Vishnu is present; inauspicious things are always present where Vishnu is absent. Things are extremely unpleasant in the material world, whereas things are perfectly pleasant in the spiritual world. The structural reason why things are unpleasant in this material world is because Govinda is dissatisfied with this material world. In the spiritual world, Govinda is completely satisfied; therefore, unpleasant things simply cannot exist where Govinda is satisfied.

Shlokas:

“bhava-maha-davagni nirvapanam” – Shikshashtaka 01.

“saṁsāra-dāvānala-līḍha-loka – Gurv-aṣṭakam 01.

“A man blinded by intoxication with his power and opulence cannot see Me nearby with the rod of punishment in My hand (mām aiśvarya-śrī-madāndho, daṇḍa pāṇiṁ na paśyati). If I desire his real welfare, I drag him down from his materially fortunate position (taṁ bhraṁśayāmi sampadbhyo, yasya cecchāmy anugraham).” – BH 10.27.16.

"Nityānanda Prabhu meanwhile became very hungry and upset. Because He had not yet obtained a suitable residence, He began calling Śivānanda Sena ill names." “‘Śivānanda Sena has not arranged for My residence,’ He complained, ‘and I am so hungry I could die. Because he has not come, I curse his three sons to die.’" "Śivānanda Sena said to his wife, ‘You crazy woman! Why are you needlessly crying? Let my three sons die for all the inconvenience we have caused Nityānanda Prabhu.’” "After saying this, Śivānanda Sena went to Nityānanda Prabhu, who then stood up and kicked him." "Very pleased at being kicked, Śivānanda Sena quickly arranged for a milkman’s house to be the Lord’s residence." “One of Śrī Nityānanda Prabhu’s characteristics is His contradictory nature. When He becomes angry and kicks someone, it is actually for his benefit.” – CC Antya 12.19-20,23-25,33.

“Brahma to Priyavrata: One cannot avoid the order of the Supreme Personality of Godhead, not by the strength of severe austerities, an exalted Vedic education, or the power of mystic yoga, physical prowess or intellectual activities. Nor can one use his power of religion, his material opulence or any other means, either by himself or with the help of others, to defy the orders of the Supreme Lord. That is not possible for any living being, from Brahmā down to the ant.” – BH 5.1.12.

“How can the fire of material suffering continue to burn the hearts of those who worship Govinda? Govinda’s lotus feet have performed innumerable heroic deeds, and the beautiful nails on His toes resemble valuable jewels. The effulgence emanating from those nails resembles cooling moonshine, for it instantly relieves the suffering within the heart of the pure devotee, just as the appearance of the moon's cooling light relieves the burning heat of the sun." – BH 11.2.54.

"Gaurahari said to Sanatana (prabhu kahe), Lord Kṛṣṇa has bestowed His full mercy upon you (kṛṣṇa-kṛpā tomāte pūrṇa haya) so that all these things are known to you (saba tattva jāna). For you, the threefold miseries certainly do not exist (tomāra nāhi tāpa-traya)." – CC Madhya 20.104.

"Govinda says: One who has satisfied Me need never again lament (mām prasannaḥ janaḥ kaścit na bhūyaḥ arhati śocitum)." – BH 10.51.43.

"My dear King, what is unattainable for one who has satisfied the Supreme Personality of Godhead, the shelter of the goddess of fortune? (kim alabhyaṁ bhagavata, prasanne śrī-niketane) Even so, those who are dedicated to His devotional service never want anything from Him [for themselves] (tathāpi tat-parā rājan, na hi vāñchanti kiñcana)." – BH 10.39.2. [But using everything for the service of Govinda is what we call as devotional service].

"The bhaktas who does not worship Chandika daily, Bhagwati Parameshwari burns away all their punya to ashes (Yo Na Pujayate Nityam Chandikam Bhaktavatsalam, Bhasmikrityasya Punyani Nirdahetparameshvari)." – Durga Saptashati Vaikritikam Rahasyam 38. "Devi! When you are pleased, you destroy all our diseases and when you are angry, you destroy all the desires (Roganasheshanapahansi Tushta, Rushta Tu Kaman Sakalanabhishtan). Those who have taken refuge in you, no calamity befalls them (Tvamashritanam Na Vipannaranam). The people who take refuge in you become the ones who provide refuge to others (Tvamashrita Hyashrayatam Prayanti)." – Durga Saptashati 11.29.

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CHAPTER FORTY-FIVE

The Inevitability of Mundane Conflict

> “*“[Balarāma addressed Kṛṣṇa:] Blinded by conceit with their personal opulences, proud men offend others for the sake of (mānino ’nyasya vā hetoḥ, śrī-madāndhāḥ kṣipanti hi) things such as kingdom, land, wealth, women, honor and power (rājyasya bhūmer vittasya, striyo mānasya tejasaḥ).” – BH 10.54.41.*”

Nobody is of anybody

Kamsa’s Remorse: "kaṁsa: Alas, my sister! Alas, my brother-in-law! I am indeed so sinful that exactly like a man-eater [Rākṣasa] who eats his own child, I have killed so many sons born of you." – BH 10.4.15.

The Analogy of the Hawk: “Once a group of large hawks who were unable to find any prey attacked another, weaker hawk who was holding some meat. At that time, being in danger of his life, the hawk gave up his meat and experienced actual happiness.” – BH 11.9.2.

The Necessity of Boundaries: “To stop the quarreling among different peoples, Mahārāja Priyavrata marked boundaries at rivers and at the edges of mountains and forests so that no one would trespass upon another’s property.” – BH 5.1.40.

The Delusion of Geopolitical Conquest: “Bhūmi: For the sake of conquering territories and portions of my land, materialistic persons fight with one another. Fathers fight with their sons, and brothers envy each another, because their hearts are bound to possessing political power." – BH 12.3.7.

The Wisdom of the Single Bracelet: “When many people live together in one place there will undoubtedly be quarrelling. And even if only two people live together there will be frivolous conversation and disagreement. Therefore, to avoid conflict, one should live alone, as we learn from the bracelet of the young girl.” – BH 11.9.10.

The Forbearant Nature of Bhaktas: "Even though they are defamed, cheated, cursed, disturbed, neglected or even killed (tiraskṛtā vipralabdhāḥ śaptāḥ kṣiptā hatā api), the devotees of the Lord are so forbearing that they are never inclined to avenge, despite being well competent to protect themself and counteract (nāsya tat pratikurvanti tad-bhaktāḥ prabhavo api hi)." – BH 1.18.48.

The Selfish Basis of Mundane Friendship: "Govinda uvāca: So-called friends who show affection for each other only to benefit themselves are actually selfish (mithaḥ bhajanti ye sakhyaḥ sva-artha eka-anta udyamāḥ hi). They have no true friendship, nor are they following the true principles of religion (te na tatra sauhṛdam dharmaḥ). Indeed, if they did not expect benefit for themselves, they would not reciprocate (sva-artha artham tat hi na anyathā)." – BH 10.32.17. [Govinda alone is the person who is fully self satisfied and fully compassionate.]

The channels of unnecessary problems

Every conditioned soul harbors latent desires for lust, material acquisition, social validation, and respect. When a serious devotee determines to look exclusively toward Govinda, intentionally cutting off and ignoring useless mundane associations, the rejected worldly minded people naturally react with offense and anger.

Their anger is a mechanical psychological response triggered by the deflation of their material egos. Because these material emotions are entirely governed by external factors and the interaction of the lower modes of nature, they trigger sudden reactions that are outside of an ordinary person’s immediate control.

Scriptural Precedents of Neglect-Induced Anger:

- Maharaja Parikshit & Samika Rishi: Distressed by thirst and feeling ignored when the meditating sage did not welcome him, Parikshit succumbed to flash anger and placed a dead snake around the rishi's neck (BH 1.18.28-30).
- Daksha Prajapati & Lord Shiva: Daksha became violently incensed and cursed Lord Shiva simply because Shiva did not stand up to offer him formal respect during a sacrifice (BH 4.2.8).
- Indra & Brihaspati: King Indra lost his opulence and protection because he failed to properly welcome and pay attention to his spiritual master, Brihaspati, when the latter entered his assembly (BH 6.7.2-9).
- Durvasa Muni & Maharaja Ambarisha: Durvasa Muni flew into a destructive rage because he perceived that Maharaja Ambarisha had disrespected him by breaking his Ekadashi fast with water before the sage was fed (BH 9.4.42-49).

As Govinda confirms in the Bhagavad-gita (18.40, 18.60-61), conditioned beings are bound to act according to the dictates of the three modes of material nature. When materialistic people feel insulted, they seek revenge; if the devotee also retaliates, a destructive and endless cycle of counterattacks ensues. To avoid participating in these meaningless battles, a practicing transcendentalist must purposefully minimize or eliminate exposure to individuals who do not contribute to their ultimate spiritual journey.

The Burden of Material Association

Our purvacharyas frequently withdrew from heavy material association once their specific mission was executed, recognizing that excessive mundane interactions present a severe distraction to pure bhajan. Srila A.C. Bhaktivedanta Swami Prabhupada noted this hazardous dynamic in his correspondence:

"I was not very much interested in these matters because my Guru Maharaja liked very much publication of books than constructing big, big temples and creating some neophyte disciples."

"As soon as he saw that His neophyte disciples were increasing in number, He immediately decided to leave this world. To accept disciples means to take up the responsibility of absorbing the sinful reaction of life of the disciple."

"As such there has been some activity which I consider as disrespectful. So I have decided to retire and divert attention to book writing and nothing more."

The Futility of Mundane Lamentation

Mundane relationships are so fleeting that spending valuable human life lamenting their dissolution is a poor use of consciousness. Even Yamaraja, speaking in the disguise of a young boy to the grieving queens of King Suyajna, highlighted this stark reality:

"Thus Yamarāja, in the guise of a small boy, told all the queens: You are all so foolish that you lament but do not see your own death (evam yūyam apaśyantyaḥ ātma-apāyam). Afflicted by a poor fund of knowledge (abuddhayaḥ), you do not know that even if you lament for your dead husband for hundreds of years, you will never get him back alive (na enam prāpsyatha śocantyaḥ patim varṣa-śataiḥ api), and in the meantime your lives will be finished." – BH 7.2.57

The Path of Renunciation and Focus

The most intelligent course of action is to completely detach one's emotional dependencies from this material world and focus entirely on our original, eternal home. Taking inspiration from the pastimes of Ranchor-Govinda (who intentionally walked away from the battlefield of Jarasandha to serve a higher purpose), a devotee should refuse to participate in useless, energy-draining worldly disputes, allowing the strict laws of karma to manage the miscreants.

Even if you successfully defeat or expose an envious, malicious enemy, you have ultimately wasted precious time, focus, and life-force on an irrelevant entity. No matter how long you struggle, you cannot completely wipe out the asuric population of this material world; new miscreants respawn continuously across the cycles of time:

- Govinda eliminated powerful demons on a daily basis in Vrindavan and Mathura, yet Kamsa continuously dispatched new ones.
- Once Kamsa was slain, Jarasandha, Shishupala, and Duryodhana instantly arose.

- Following the massive cleansing at the Battle of Kurukshetra, the age of Kali-purusha commenced immediately.

Because dharmic disruption is an inherent property of this material system, the devotee's true victory lies in maintaining their internal spiritual stability despite surrounding chaos.

"Govinda says: Even though neglected, insulted, ridiculed or envied by bad men, or even though repeatedly agitated by being beaten, tied up or deprived of one's occupation, spat upon or polluted with urine by ignorant people, one who desires the highest goal in life should in spite of all these difficulties use his intelligence to keep himself safe on the spiritual platform." [kṣipto 'vamānito 'sadbhiḥ pralabdho 'sūyito 'tha vā tāḍitaḥ sanniruddho vā vṛttyā vā parihāpitaḥ niṣṭhyuto mūtrito vājñair bahudhaivaṁ prakampitaḥ śreyas-kāmaḥ kṛcchra-gata ātmanātmānam uddharet] – BH 11.22.58-59.

Offer Your Hridaya-Prema to Govinda Alone

Shankarshan »—> If the whole universe is filled with non-devotees, then reject the entire universe by burning out the whole universe from your head. Only focus on your Govinda Bhajan.

Shiva »—> If the parents of your consort are not devotees, and are poisoning your consort against you or your Govinda bhakti practices, just remain calm and let Veerabhadra handle the situation. You focus on Govinda alone.

Bharat Maharaj of Ayodhya »—> If your biological mother is against Govinda or your Govinda bhakti, reject her and choose Govinda. Many mothers of kaliyuga are like Putana, their associates are like Manthara, and their daughters like Surpanakha.

Dhruva »—> If your non-biological mother is against you, or your Govinda bhakti, reject her and choose Govinda. Many fathers of kaliyuga are like Dhritarashtra, their associates are like Shakuni, and their sons like Duryodhana.

Prahlad »—> If your father is militantly against your Govinda bhakti, reject him and choose Govinda. Let Narasimha Deva handle the situation.

Ambarish Maharaj »—> If a brahmin sadhu is unnecessarily creating a disturbance in your Govinda bhakti, in his pursuit of filling his belly or gold digging, avoid becoming angry on him and just focus on your sadhana. Let

Sudarshan Chakra handle the situation.

Bali Maharaja »—> If your guru is instructing you in a way which is unfavourable to your Govinda bhakti, because of his greed for money or power, then reject such a gold miner and take full shelter of Govinda. Let Vamana Deva handle the situation.

Arjuna »—> If your teachers, elders, relatives or whoever, are standing in your path of Govinda bhakti, just ride over them, and keeping proceeding ahead on your Bhakti marga. Let the Govinda's Vishwarupa handle them.

Karna »—> If your boss, employer, partner, or friend is atheist and envious of Govinda, and despite knowing this you still don't reject him, then you also will definitely get destroyed, along with him.

Vidura »—> If your children are against Govinda bhakti, reject them and choose Govinda. Let their own karma deal with them.

Vibhishana »—> If the king or ruler is atheistic and is causing obstacles in your Govinda bhakti, just remain consistent in your bhakti. Focus on your own self elevation, don't listen to or fight with the ruler. Let Hanuman deal with him.

Advaita Acharya »—> If the country of Govinda is filled with materialistic people and atheistic asuras, then express your concerns to Govinda, worship and request Govinda to kindly do something to remove the disturbing elements from there.

Parashurama »—> Parashurama's activities are a good example, but are not a practical example.

ACBVS Srila Prabhupada »—> If your wife and children are against your Govinda bhakti, then reject your family and get detached from them. Focus on Govinda bhakti and seva alone.

Meera Bai »—> If you are a woman, and your husband is a non-devotee atheist, then why did you marry him in the first place? was you father a idiot to allow you to marry him? Anyways, now you should become self dependent. Train your children to become brilliant devotees, and get your children married to a devotee partner. Staying under protection of your children, focus fully on Govinda bhakti exclusively.

CHAPTER FORTY-SIX

Existential Problems In Samsara

Nobody Can Survive in Bhautika Samsara

Although people are experiencing consistent setbacks and failures in all their plans, they still refuse to give up working upon their goals. Why? Because they are still able to experience some amount of happiness through their hard struggles. This small amount of happiness is present in our lives for the sake of not disheartening us, because we have taken birth here for the purpose of chasing material happiness.

They harbor an unknown tendency within themselves to pursue happiness and satisfaction, despite being fundamentally unable to attain it to that degree in this reality. This search for fulfillment is driven because a little amount of happiness is still perceivable, and mostly because of the unknown inner propensity to attain satisfaction. Therefore, we should also endeavor only a little bit for attaining happiness from the world around us, and the vast majority of our endeavor should be dedicated to attaining the adhyatmika jagat (spiritual world) of Vaikuntha dhama.

Jaya and Vijaya descended to this material world thrice, demonstrating to us that even if we become as incredibly powerful as they were, we still cannot attain our desired goal of everlasting happiness. Forget about attaining things and retaining them throughout your life; forget even about beginning to attain them. Before you can even achieve an iota of success in your life, the envious people among your neighbors, relatives, and friends will create endless obstacles in all your endeavors via their drishti (evil eye) and tona-totka (black magic). They will ensure that you are unable to even start off properly.

"It was the Lord's plan to teach people that even Hiraṇyakaśipu, who was so powerful and strongly built, could not live more than his destined duration of life. One may become as strong and puffed up as Hiraṇyakaśipu and bring under his control all the three worlds, but there is no possibility of continuing life eternally or keeping the conquered booty forever." – BH 3.17.19 Tatparya by ACBVS Srila Prabhupada.

The material world is structurally designed in such a way that a person cannot remain happy over here at all. Here we will always be harassed by the threefold miseries, which arise from: (1) the people around us, (2) the demigods who influence the people around us against us, and (3) our own mind, which is utterly fed up with the irritation caused by the people around us.

People are the number one producers of all the problems in our lives. If you are happy in your life and you exhibit that to outsiders, that is your greatest mistake in life. This is because it will inevitably attract those who are dissatisfied with their own lives to concentrate their accumulated wrath upon you.

People will not let you help them

If you are a highly skilled person, and along with executing all your prescribed work with utmost precision, you also try to make others as disciplined and hardworking as you yourself are, what happens is this: the other people who are inactive or unwilling to improve their efficiency—who are filled with intense laziness, greed, and envy—see you as a direct threat to their comfort zone.

When you try to offer motivation to them by showcasing your own highly enthusiastic actions, they feel morose due to feeling burdened by high expectations. Consequently, they try to pull you down to their level instead. They systematically destroy your high enthusiasm by attacking you with their subtle, action-performing senses via nazar (evil eye), panoti (misfortune), and similar subtle influences.

Therefore, it is critical to surround yourself exclusively with people who are similarly enthusiastic as you yourself are. Otherwise, if you mistakenly think that you can help others or uplift them, the only outcome will be that those lazy individuals will drag you down to their degraded level.

When you speak kindly with them, they become jealous, thinking that you are able to speak more politely than them. When you speak sarcastically to make the conversation feel lighter, they become envious that you are also able to joke better than them. When you speak rationally in front of them, they become resentful by thinking you are more intelligent than them. If you speak just enough, they judge you to be an unfriendly, selfish person. If you choose not to speak with them, they perceive you as a rude, arrogant person. If you are busy with something important in your life and scold them to avoid being disturbed, they view you as an enemy and begin beating you within their own minds. Their internal wrath subsequently introduces obstacles into your otherwise smooth life.

If you are busy completing a task and thus overlook people, failing to greet them or acknowledge their existence, they feel deeply insulted. They then go about planning revenge, with the deliberate intention of teaching you how much you are supposed to value them. This subtle, deep-seated tendency for demanding respect, worship, and service from others is a massive material disease.

If you respect them and sing their glories once, they expect you to keep doing that regularly. If you stop showing them their anticipated level of excitement when you see them, they immediately start wondering what caused you to change in this way. If you change your friend circle and start becoming familiar with another person, the old companion feels offended due to not receiving as much respect as before, and he starts creating problems from a subtle, psychological platform.

Because we all share the same planet, clashes frequently happen due to the overlapping of our shared material things, such as: the colony, the corridor, common walls between flats, parking pathways, public roads, partnerships in business, or rank within an enterprise. Due to a burning greed for gaining the upper hand, people resort to cheating to take over the positions of others; they will even use physical violence. The world simply wants you to be eliminated so that they can take over your position and belongings.

If someone trespasses into your territory or targets your goals, and you scold them to not interfere in your matters, it causes severe ego issues. Materialistic people cannot see their own mistakes. If you scold them when they do anything wrong that causes harm to you, they start perceiving you as their mortal enemy and treating you as one behind your back. For them, it does not matter how much actual harm was caused to you.

For such insensitive people, the only thing that matters is their own self-interest. Humans are highly biased and inherently selfish creatures. They believe that you should have given them more value than your valuable object for which you scolded them. Yet, if you had done the exact same thing in their case, they would have reacted much worse. Govinda explicitly teaches how to deal with such envious people in BH 1.7.37: sva-prāṇān yaḥ para-prāṇaiḥ prapuṣṇāty aghṛṇaḥ khalaḥ, tad-vadhas tasya hi śreyo yad-doṣād yāty adhaḥ pumān (A cruel and wretched person who maintains his own life at the expense of the lives of others deserves to be killed for his own benefit, otherwise he will sink down into hell due to his own sins).

People use sorcery to plunder you

If you try to genuinely help others, they do not see that you are trying to help them. They only think: how come this person is in a better position than myself? Why is he superior to me, or why am I in an inferior position compared to him? How can I become like him so that I can make others feel subordinate to me, and accept the superior position of being above everyone else?

Therefore, in this material universe, even attempting to help others is a mistake. People do not get inspired when you teach something to them, nor are they thankful when you do something good for them; instead, they get poisoned by witnessing your capabilities, and they enviously wonder why you are doing it better than themselves.

Nobody wants to genuinely cooperate with each other. They all want to compete with each other and pull others down instead of raising themselves higher. Nobody can ever be truly happy in such a surrounding of degraded people. Even those religious figures who claim that they are inspiring others are not doing it selflessly or wholeheartedly. They harbor an unspoken, hidden desire within themselves to extract something in return from you.

While seniors are helping you become successful, they are simultaneously worried about you outperforming them. Therefore, amid so much widespread degradation, which perpetually exists as the intrinsic nature of the material world, is it not a far better option to remain completely indifferent, self-sufficient, and mind one's own business?

I am deliberately speaking about things like one's own profit, happiness, and comfort, because that is ultimately all we are searching for in our lives. The shastras also confirm that this search for happiness is our only fundamental purpose of existence.

The absolute best solution to escape from all these unnecessary, painful problems is to permanently escape from this material world by attaining an eternal existence in Vaikuntha.

The Exploitative Economy of Material Desires

Whatever people possess to sell to others for the sake of earning a profit, they will simultaneously pray that the people around them—whom they perceive as prospect customers—remain entirely deprived of those very things and always stand in desperate need of them. This is done so that the public will be forced to approach them, allowing them to extract a profit. Everyone desires their own gain at the absolute cost of others. Some individuals pray for this scenario; some resort to tona-totka (black magic) to orchestrate it, while others deploy mundane psychological tools like affirmations, manifestations, the law of attraction, and similarly speculative powers of the mind to achieve it.

Men want women to accept their proposals. Women want men to be utterly charmed by them. Doctors want their patients to remain sick. A garage owner wants your vehicle to get damaged. A gift shop owner wants you to maintain a vast circle of friends to endlessly exchange gifts with them. A member of law enforcement wants you to have numerous enemies so that his services remain funded and paid. A food stall owner wants your taste buds to remain perpetually unrestrained. A bottled water manufacturer wants you to always remain thirsty in outdoor.

A protein or dietary supplement manufacturer wants you to be foolish enough to believe that you absolutely need their products to sustain yourself. Business owners constantly seek various pretexts to sell you their unnecessary services or material objects. Sadhus want the householders to remain perpetually subordinate to them so that they can continue to extract financial donations. The genetically modified food producer wants you to buy engineered seeds from him exclusively and never depend on natural, self-sustaining seeds.

Whereas, our planet earth is abundantly and unconditionally providing us with unlimited streams of water, an unlimited supply of foods, grains, vegetables, spices, and wood, along with unlimited oxygen, silk, cotton, and countless other resources. There are so many free blessings provided by the planet that entire library would fall short of properly mentioning them all.

CHAPTER FORTY-SEVEN

Stay Unharmed In Samsara

Even religious social places are harmful

The material world functions entirely on the basis of desire, or iccha. From the Supreme Bhagawan down to the lowest species of life, every entity manipulates material objects through the active function of their desires. Bhagawan simply desires the creation of the material universe, and the material world instantly manifests (BH 2.10.13).

Similarly, whatever we intensely desire ultimately manifests around us. When people desire material happiness, they are systematically led toward that happiness. Conversely, when individuals harbor burning jealousy toward someone else, that targeted person is plunged into severe difficulties due to drishti-dosha (the evil eye). If a person becomes miserable upon witnessing something excellent possessed by another, the dushkamana (ill-will) generated can cause the victim to lose their access to that very object.

Just as we possess gross, action-performing senses, our desires constitute our subtle, action-performing senses. Because desires are immensely powerful forces, it is of paramount importance to surround ourselves exclusively with individuals who are genuinely happy with our presence and who harbor benevolent thoughts toward us.

Practicing pure devotion within a social circle is impossible. Whenever we are placed in a public setting, our involuntary, subconscious tendency is to worry about what others are thinking of us, how they are perceiving us, and what our social image is in their eyes. Driven by this deep-rooted desire to create an impression in the minds of others, people decorate themselves with glittering cosmetics and expensive accessories.

Our attention is constantly lost, not just for the sake of creating a social impression, but also because of an inherent, natural tendency for perceiving the subtle needs of others to better address their expectations. Our biological and psychological instincts involuntarily begin reading the structural setting and the specific people around us the moment we enter a room.

Due to basic survival instincts, we also naturally possess a tendency to remain highly aware of our surroundings before a location becomes familiar to us. Even after a place becomes familiar, we continuously lose our focus to moving objects within the environment. Because any potential threat or enemy movement is fundamentally dynamic, we require constant surveillance to ensure our safety.

For example, a special forces soldier is always instinctively aware of his immediate environment—such as locating exit points in case of fire or bombardment, or identifying sturdy structures to hide under during a calamity—as part of his tactical situational awareness. Even ordinary people, while riding a vehicle, are naturally accustomed to tracking the movements of adjacent vehicles for their own personal safety. So when we visit a temple to bow down and receive darshan, the vast majority of our attention is forcibly pulled toward our immediate surroundings.

In a social venue, we only succeed in draining our own energy by getting wounded by the jealousy of others. We can never achieve anything truly productive there. If we are performing better than others, they instantly become jealous or deeply worried about our exceptional advancement. If they happen to be doing better than us, they will still fear that we might outperform them, and they will deploy all their subtle strength to create obstacles and cause our downfall (BH 4.19.1-2).

I have direct personal experience with this dynamic. Once, during a Hanuman Janmotsav festival when I was a teenager, I went to a temple to continuously chant the Hanuman mantra for over four hours for my own spiritual benefit. Certain relatives saw me and became terrified that I would receive a vardan (divine boon) within a single day and become far stronger than them. Consequently, they executed sorcery against me and effectively prohibited me from entering that temple henceforth. I have not entered that specific Hanuman temple since that day. I completely ceased chanting the Hanuman mantra for the next several years because an unknown, subtle force was actively blocking me. Therefore, I have seen firsthand that the jealousy of people can thoroughly ruin your material life as well as your non-material, spiritual practices. Since that time, I have deeply detached myself from all forms of social community, congregations, and groups. I never enter such hazardous places. Having observed numerous material and spiritual groups in various locations, I have found that none of them are beneficial.

Even if we endeavor intensely to ignore our surroundings and focus exclusively on Bhagawan, we will be fundamentally unable to do so, because the mind involuntarily drags us all around the premises. Furthermore, when a person visits a temple alongside their consort, half of their time is wasted in anxiety over the protection of their consort. Their time is also spent exchanging superficial opinions regarding their observations in the temple, instead of forgetting everything else and actually focusing on Bhagawan.

Even if we somehow manage to focus on Bhagawan and participate in the darshan, arati, and puja, the vast majority of the puja-phala-labha (the beneficial fruits of worship) will naturally go to others: the ones who sponsored the puja, the priest executing the rituals, the people who prepared the flower garlands, and those who donated money for the maintenance of the temple, etc. We carefully protect our japa-mala by keeping it safely hidden inside a bead bag, so how can we risk losing a major portion of our puja-labha by worshipping deities that belong to others in front of a public audience? It is far better to execute puja of our own personal deities within the privacy of our own home, using our own hand-prepared bhoga (food offerings) and garlands, thereby retaining the full puja-labha for ourselves by performing the entire ritual independently.

In fact, it is far more logical to engage a automated machine or robot to execute the physical aspects of puja for our deities at home, because we will not be required to surrender a portion of our precious puja-labha to random, unknown people. If we have purchased the machine with our own hard-earned money and engaged it in the service of our own deities, we will completely retain the full benefits of the worship for ourselves.

Worshipping deities that belong to others, in front of an audience of outsiders, and using paraphernalia prepared by others is not a good thing. We should worship our own personal deities with our own sacred paraphernalia inside our own home. By maintaining our own deities at home, there will be no outside audience arriving to take darshan, leaving absolutely no scope for the loss or theft of our labha. Otherwise, if an outsider comes and takes darshan of your deities, they can use tantrik-prayoga (mystic rituals) to subtlely steal away the fruits and spiritual effects of your deity worship.

Even without executing tantrik-prayoga, if an outside audience takes darshan of the deities and captures Them within their own minds, it diminishes the complete blessings of that deity worship for the original owner. For example, in the Banke Bihari temple in Vrindavan, the curtains before the deity are closed every few minutes. This is done because the priests fear that if a highly advanced devotee gazes upon Bihariji for an extended, uninterrupted duration, Bhagawan may actually leave the altar and go away with them. To prevent this spiritual theft, the curtain is drawn at swift intervals.

In a public setting, due to social anxiety or shyness, we cannot openly offer our intimate prayers or sing heartfelt bhajans for the deities in front of others. Yet, we can execute these practices beautifully when situated in a non-social, private setting.

If we are struggling to even focus upon taking darshan of Bhagawan—forgetting entirely about offering stuti (prayers of praise)—then we should not waste our valuable time in such public venues. Instead, we can derive the full benefits of deity worship at home within the exact same duration of time. Bhagawan is strictly bhava-grahi (the perceiver of the internal mood), and this bhava can best be spontaneously and purely offered when we are completely calm, undisturbed, and properly able to meditate upon Bhagawan.

All people are exploitative and degraded

We should maintain the basic necessary respect for everyone according to their position on the spiritual platform, but there is absolutely no need to offer unnecessary, sycophantic respect to anyone.

There are contemporary sadhus who expect substantial financial donations, unreasonable adulation, and personal service from others, and they become violently angry the moment their self-interest is not pampered. Such volatile individuals readily unleash angry glances, harsh scoldings, dushkamana (ill-will), and shrapa (curses) upon those who have offended them by doing absolutely nothing.

There are numerous instances within the shastras where an innocent sadhaka (practitioner) receives a curse from envious brahmanas. However, in most instances, the sadhakas are spiritually qualified enough to completely nullify its effects, and they decide for themselves whether to accept the curse or to dismantle it entirely.

For example, Samba's curse was structurally nullifiable (BH 11.1.24). Lord Shiva's curse was completely destroyable (BH 4.7.29). Maharaja Parikshit possessed the potency to nullify his curse (BH 1.8.13, BH 1.12.2). Maharaja Ambarisha was effortlessly saved from the wrath of a fiery brahmana, and that brahmana was subsequently punished by the Lord for his malicious misdeed (BH 9.4.46-71).

If we are troubled by the anger of contemporary sadhus, we can easily remain entirely unaffected by remaining firmly under the absolute shelter of Bhagawan via kavacha stotras.

It is best to maintain a deliberate distance from them. Learn everything essential for our devotion directly from the self-sufficient literary incarnation of Govinda—the Śrīmad-Bhāgavatam (BH 1.3.40). Every literate individual can read the shastras by themselves, either in their native language or in Sanskrit, by simply downloading them from the internet.

Śrīla Sanātana Gosvāmī glorifies the Bhāgavatam in his Kṛṣṇa-līlā-stava as his ultimate, intimate companion (mad-eka-bandho):

sarva-śāstrābdhi-pīyūṣa sarva-vedaika-sat-phala / sarva-siddhānta-ratnāḍhya sarva-lokaika-dṛk-prada // 1 //
sarva-bhāgavata-prāṇa śrīmad-bhāgavata-prabho / kali-dhvāntoditāditya śrī-kṛṣṇa-parivartita // 2 //
paramānanda-pāṭhāya prema-varṣy-akṣarāya te / sarvadā sarva-sevyāya śrī-kṛṣṇāya namo 'stu me // 3 //
mad-eka-bandho mat-saṅgin mad-guro man-mahā-dhana / man-nistāraka mad-bhāgya mad-ānanda namo 'stu te // 4 //
asādhu-sādhutā-dāyin ati-nīcocca-tā-kara / hā na muñca kadācin māṁ premṇā hṛt-kaṇṭhayoḥ sphura // 5 //

Bhakti is ultimately, fundamentally, and unlimitedly independent (sva-tantra). It is not dependent upon, nor is it limited by, external conditions such as taking shelter of mortal sadhus, mandatory social association, formal institutional initiation, or the performance of servile labor unto mundane clerics (sadhus).

Bhakti always acts exclusively according to the divine desire of Bhagawan Govinda, and she possesses the absolute freedom to bestow benedictions upon whoever she wills and whoever Govinda chooses to bless.

All external formal efforts are merely insignificant human attempts to persuade Bhagawan to grant us His shelter. It is entirely up to Bhagawan to bestow His kripa (mercy) upon whoever He chooses, completely regardless of that individual's conventional inclination or non-inclination to receive His shelter.

Pure Govinda-bhakti is independent. The Govinda-nama (holy name) is entirely independent. The Bhāgavatam is completely non-different from Govinda and is likewise fully independent. Therefore, we must allow them to remain transcendentally independent and refuse to make them dependent upon anything mundane.

Bhakti is absolutely not a social or communal activity. We can individually engage in shravanam (hearing) directly from the text of the Bhāgavatam, and execute kirtanam (chanting) along with the Paramatma residing within our own hearts, derive unadulterated inspiration exclusively from the eternal, infallible vyakti-bhagavatas (living embodiments of the book)—such as the Six Gosvamis and the eternal intimate associates of Śrī Caitanya Mahāprabhu.

During His final antya-lila pastimes, Śrī Gaurahari completely abandoned all unnecessary social interactions and exclusively absorbed Himself in His deeply personal Govinda-bhajan."For twelve years, Śrī Gaurahari remained in that state day and night (dvādaśa vatsara aiche daśā rātri-dine). With His two friends Svarūpa Dāmodara Gosvāmī and Rāmānanda Rāya, He tasted the meaning of those verses, which consists of nothing but the transcendental bliss and mellows of Kṛṣṇa prema rasa (kṛṣṇa-rasa āsvādaye dui-bandhu-sane)." – CC Antya 20.69.

Children should be trained only in childhood

The traditional gurukula system must be heavily emphasized. Absolute knowledge should be systematically taught to individuals when they are young children and fully receptive to learning about the world around them. At that tender stage, they have not yet hit puberty, their material individuality has not manifested, they are completely open to necessary corrections and scoldings, and they possess a natural, unadulterated curiosity to explore and learn about everything.

Attempting to heavily educate individuals once they grow up is a highly unnatural and counterproductive pursuit. By that time, their parents often reach the age of retirement and can no longer fund their studies, the youths are already fiercely obsessed with their own subjective dreams and goals, they have pressing family responsibilities to handle, the women of their age are ready for marriage. Offering corrections or scoldings to them inevitably results in severe ego clashes. Therefore, all foundational material and spiritual training must be imparted strictly during childhood, and individuals should be granted their full independence once they reach maturity.

"The forgetful conditioned soul is educated by Kṛṣṇa through the Vedic literatures, the realized spiritual master and the indwelling Supersoul. Through these, he can understand the Supreme Personality of Godhead as He is ('śāstra-guru-ātma'-rūpe āpanāre jānāna), and he can understand that Lord Kṛṣṇa is his eternal master and deliverer from the clutches of māyā. In this way one can acquire real knowledge of his conditioned life and can come to understand how to attain liberation ('kṛṣṇa mora prabhu, trātā' — jīvera haya jñāna)." – CC Madhya 20.123

Engaging in work is entirely inevitable; everyone must perform action simply to maintain the physical body (BG 18.11, 3.9). In whichever profession we find ourselves laboring—be it a brahmana, kshatriya, vaishya, shudra, or any other vocation—exploitation by seniors upon their juniors is rampant across every single field. Leaders and seniors are actually duty-bound to assist and uplift their juniors, becoming their genuine providers, protectors, and caretakers, viewing them as their own children and students. But nowadays, modern seniors maliciously trouble and exploit their juniors out of burning greed.

These insecure seniors systematically destroy the careers of their own brilliant young juniors simply because they view them as a direct threat to their own positions. They enviously assume that the junior will outperform them, seize their resources, and leave them stripped of their artificial superiority. In reality, if the senior had invested genuine care and support in the junior, the junior would have honestly repaid his immense contributions. This predatory behavior is actually cowardice—viewing innocent juniors as mortal enemies and attempting to annihilate them before they have even entered the active battlefield or the market competition. It is a profoundly toxic and unhealthy environment.

Nevertheless we must adjust ourselves and tolerate a certain degree of pain as long as we reside within this material world. Just because we encounter severe problems in our family life, our workspace, or our neighborhood, it does not mean that we should whimsically give up everything to become a superficial renunciate. Even among formal renunciates, the exact same intensity of institutional and personal problems continuously persists. Moreover Govinda explicitly declares that premature or artificial renunciation is a fool’s idea, and He does not sanction it (BG 18.56-63, CC Madhya 7.126-132).

There are two primary courses of action we can adopt to deal with the rampant cruelty of this world: (1) Give birth to and train a fiercely dharmic king, engaging him directly in protecting righteousness and ruthlessly punishing all wrongdoers. (2) Accept that suffering is the intrinsic reality of this world and actively endeavor to escape this realm while tolerating all temporary problems, focusing entirely on returning to the original spiritual world.

Govinda descends as an avatar in every yuga precisely for these two purposes: to protect dharma and to pull His devotees out of material existence by powerfully attracting their hearts toward Himself (BG 4.8).

Shlokas:

“Due to being uncomfortable in large crowds of people (yadyapi prabhu loka-saṅghaṭṭera trāse), Gaurahari kept His ecstasy concealed, He did not manifest His ecstasy among people (prema ‘gupta’ karena, bāhire nā prakāśe).” – CC Madhya 17.50.

Govinda says: "A devotee should never advertise his devotional activities (kṛtasya aparikīrtanam)." – BH 11.11.40.

“One should hide one’s worshippable Deity, one should hide one’s guru, one should hide one’s mantra, and one should hide one’s japa-mala.” – Sanatana Goswami, Hari-bhakti-vilasa 2.147.

“Whatever confidential experiences are obtained in connection with ones sadhana and the goal awarded by the mercy of Sri Guru or the Lord, that is one’s own wealth and should not be revealed to anyone.” – Jiva Goswami, Bhakti Sandarbha 339.

“I will be careful not to reveal my own bhajana here and there." – Narottama Dasa Thakura, Prema Bhakti Candrika 119.

“There are many (ascetics) with matted hair, many with clean shaven heads, many whose hair have been plucked out (jaṭilo muṇḍī luñjita keśaḥ); some are clothed in orange, yet others parading in various colors (kāśhāyānbara bahukṛta veśhaḥ). Indeed, these different disguises or apparels are only for their belly's sake (udara nimittaṃ bahukṛta veśhaḥ). Seeing the truth revealed before them, still the foolish ones can not see through these many disguises (paśyannapi cha na paśyati mūḍhaḥ)." – Bhaja Govindam 14.

"Man will be known as a brāhmaṇa just by his wearing a thread (vipratve sūtram eva hi). A person's spiritual position will be ascertained merely according to external symbols, and on that same basis people will change from one spiritual order to the next (liṅgam evāśrama-khyātāv anyonyāpatti-kāraṇam). And one who is very clever at juggling words will be considered a learned scholar (pāṇḍitye cāpalaṁ vacaḥ)." – BH 12.2.3-4.

"Tantrik Nandī cursed the vedic brāhmaṇas: These brāhmaṇas (dvijā) will take to education, austerity and vows (dhṛta-vidyā-tapo-vratāḥ) only for the purpose of maintaining their body (vṛttyai). Simply for the ulterior motive of satisfying their gross body (vitta deha indriya ārāmāḥ), they will wander anywhere for begging money (yācakā vicarantv iha), and they shall be devoid of discrimination from whom to accept food and from whom not to (sarva-bhakṣā)." – BH 4.2.26. "Fallen priests said: O Hari, by the curse offered by Lord Śiva's men we have become attached to fruitive activities, and thus we are now fallen ... (tattvam na te vayam anañjana rudra śāpāt karmaṇi avagraha dhiyaḥ)." – BH 4.7.27.

"One should never accept caraṇāmṛta from a śālagrāma-śilā that resides in the place of a materialistic person. One should not offer service to the Deity of Viṣṇu that resides in the place of a materialistic person. (na grāhayed viṣṇu-tīrthaṁ prākṛtānāṁ gṛheṣu ca prākṛtānāṁ nivāsa-sthān na seved viṣṇu-vigrahān)." – Prapannāmṛta-tarpaṇa 65.38. "One should never live with a person who identifies with the material body. If deceivers afflicted with materialism wear the signs of a Vaiṣṇava, one should never live together with them. (dehābhimāninā sārdhaṁ saha-vāsaṁ na kārayet śrī-vaiṣṇavānāṁ cihnāni dhṛtvāpi viṣayāturaiḥ taiḥ sārdhaṁ vañcaka-janaiḥ saha-vāsaṁ na kārayet)." – Prapannāmṛta-tarpaṇa 65.46.

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CHAPTER FORTY-EIGHT

Machines Are More Unharmful

The no.1 cause of a person's falldown

Functioning in this world while remaining completely emotionally detached from everyone, and channeling all our emotions internally exclusively toward Govinda, is the absolute best way to live.

Conversely, whenever we are in the active presence of others, there is every possibility of them becoming deeply offended by us, simply because we refuse to offer them our attention, our adulation, our money, or our servitude. Every conditioned soul is fundamentally searching for puja, labha, and pratishtha (worship, material gain, and prestige) (CC Madhya 19.159). Consequently, all the problems we encounter in life are triggered directly by the lust, anger, and greed of the rascal people surrounding us.

When we remove ourselves from the presence of other people, we eliminate the chances of us offending them or becoming entangled in mutual enmity, thereby maximizing our opportunities for seamless advancement in our personal devotional life without any external obstacles.

Why then do we ever need to seek out the association of people? There are only two logical reasons to do so: either to earn money by selling a product or service to them, or to seek inspiration from them for our spiritual life. Regarding the acquisition of wealth, we can execute our business transactions in a strictly formal, mechanical, and detached manner, reducing human interaction and emotional involvement to the absolute minimum. Business fundamentally encompasses all categories of transaction: selling knowledge (brahmana), selling protection (kshatriya), selling commodities (vaishya), and selling labor (shudra).

Regarding the pursuit of spiritual inspiration from other people, such inspiration can actually be derived through numerous superior methods that carry absolutely no harmful side effects. In stark contrast, human institutions and greedy clerics, apart from offering an insignificant iota of inspiration, systematically plunder our financial resources and additionally impose their subtle jealousy and drishti-dosha upon our lives.

Far superior and unadulterated sources of spiritual inspiration include:

- Our rigorous internal discipline of executing our personal bhakti regularly.
- The silent encouragement derived from witnessing the steady discipline of our own family members.
- Our daily, crushing threefold miseries of life, which continuously redirect our consciousness toward the absolute shelter of Govinda.
- Our raw, material desire to build wealth and acquire resources, which practically compels us to seek the divine blessings of Govinda.
- Our own spontaneous, intrinsic attraction awakened toward our personal deity and devotion.
- The hundreds of sacred festivals that are generously spread throughout the Vedic calendar.
- The sacred Ekadashi tithi, which redirects us to Govinda every fortnight.
- The monthly Krishna-Ashtami tithi, which effectively anchors our awareness in Govinda every month.
- The specific days of the week associated with various expansions of Govinda, through each of which we can remember Govinda as being their ultimate, original avatari.
- The sacred remnants of food (prasada) offered to Govinda in each prahara (three-hour watch) of the day, which forces us to remember Him while eating.
- The pure water offered to Govinda that we drink every few minutes, ensuring that every passing muhurta triggers immediate remembrance of Him.
- The realization that the physical strength required to perform our daily endeavors is granted exclusively by Govinda, which naturally impels us to remember Him.
- The systematic offering of the fruits of our karma to Govinda, which ensures that while executing our duties, we remember the Supreme Lord as the ultimate benefactor of our work (BH 1.5.36).

- The deliberate aspiration to mechanically remember Govinda throughout the day; once this practice becomes deeply internalized, constant remembrance occurs automatically. From a material level, the mind simply adapts to the consistent data inputs we provide it, and from a non-material level, Govinda begins to dynamically reciprocate with our intent.
- The awareness that food grains grow from the soil, which belongs to the pancha-maha-bhutas (five gross elements) that originally emanate from the skin pores of Mahavishnu according to the desire of Govinda—causing us to remember Him with every bite.
- The simple act of breathing air and utilizing our vision through the presence of sunlight, both of which function strictly under the direct supervision of Govinda.

There are countless cosmic phenomena that not only inspire us but actually enforce the constant remembrance of Govinda, completely bypassing the bizarre necessity of sacrificing our personal independence by taking shelter of another fallible mortal.

Every individual is dependent on their own endeavors for survival, refusing to accept the favors of anyone for free. Men naturally labor to earn for themselves, women contribute their vital services to maintain the household, retired parents are justly repaid by their children for their lifelong investments, and young children are given shelter with the natural expectation of reciprocal care in their parents‘ hour of need. We are not dependent on anyone except our own actions for our material sustenance; therefore, we must similarly depend exclusively on our own individual spiritual practices—and never upon outside people—for the deeply personal matter of our atma.

Rise above dependency upon others

We observe in the Śrīmad-Bhāgavatam that all monumental problems were triggered exclusively by the anger of sadhus. We do not find a single catastrophic calamity within the Bhāgavatam that does not directly involve an envious sadhu. In this regard, it is an immensely beneficial occurrence that the mystic power of rendering shrapa (curses) is entirely absent in Kaliyuga.

To be sure, sadhus are not inherently unnecessary; they execute the vital role of imparting foundational educational training to young children, and they provide necessary guidance to administrative rulers. However, they inflict far too much unnecessary harm upon the adult class of citizens. Therefore, it is best to maintain a strict distance from them to avoid any unnecessary problems in our lives.

It is undeniable that without a guru to instruct us, we cannot attain any authentic knowledge (yasya prasādād bhagavat-prasādo). Yet, at the same time, this spiritual principle does not necessitate that we bind ourselves to a Kaliyuga-embodied, mortal guru; we can seamlessly receive the blessings of a non-physical guide. For example, Govinda explicitly promises: dadāmi buddhi-yogaṁ taṁ yena mām upayānti te (I give them the understanding by which they can come to Me). Śrī Tukārāma Mahārāja of the Varkari sampradaya was initiated directly by Śrī Gaurahari, who appeared to him in a dream. Śrī Gaurahari similarly bestowed His blessings upon Śrī Śrīnivāsa Ācārya via non-physical means. Illustrious acharyas like Caṇḍīdāsa and Kālidāsa received absolute jnana directly from non-physical deities. Furthermore, Śrī Rāma commanded Hanumān to remain in this world to actively assist His devotees in cultivating pure devotion. Lord Shiva is also perpetually present as the universal guru-principle within every living entity, as Gaurahari Himself confirms: "śivāya sarva-gurave namaḥ" (Śivāṣṭakam, Verse 7).

In today's age of the internet, an individual – who is born into a standard sanskari (cultured) family, receiving a conventional scientific education from an agnostic school, earning his livelihood as an ordinary citizen – can progress beautifully in his personal devotional life entirely by himself through accessing the knowledge of devotional shastras like the Bhāgavatam. All children are naturally inquisitive, desiring to comprehend the world around them and the underlying purpose of their existence; if they are afforded the opportunity to read the Bhāgavatam from a young age, their lives will be completely successful.

Even Śrīla Prabhupāda explicitly confirms this self-sufficiency: "You can associate with me by reading my books." "So, in my absence you read the books. What I talk, I have written in the books." "Don't feel yourself to be alone because Kṛṣṇa is always with you."

The ultimate purpose of sadhus is merely to instruct mankind in the Vedas, and a soul who has successfully transcended the Vedas automatically moves beyond the functional relevance of institutional sadhus.

“The Vedic rites and rituals are imperative for neophytes: comprehending all kinds of prayer three times a day, taking a bath early in the morning, offering respects to the forefathers, etc. But when one is fully in Kṛṣṇa consciousness and is engaged in His transcendental loving service, one becomes indifferent to all these regulative principles because he has already attained perfection. If one can reach the platform of understanding by service to the Supreme Lord Kṛṣṇa, he has no longer to execute different types of penances and sacrifices as recommended in revealed scriptures. And, similarly, if one has not understood that the purpose of the Vedas is to reach Kṛṣṇa and simply engages in the rituals, etc., then he is uselessly wasting time in such engagements. Persons in Kṛṣṇa consciousness transcend the limit of śabda-brahma, or the range of the Vedas and Upaniṣads.” – BG 2.52 Tatparya by ACBVS Srila Prabhupada.

Ultimately, a human being must act as his own internal guru.

“The Supreme Lord said: Generally those human beings who can expertly analyze the actual situation of the material world (prāyeṇa manujā loke loka-tattva-vicakṣaṇāḥ) are able to raise themselves beyond the inauspicious life of gross material gratification by their own intelligence (samuddharanti hy ātmānam ātmanā eva aśubha-āśayāt).” – BH 11.7.19. “An intelligent person, expert in perceiving the world around him and in applying sound logic, can achieve real benefit through his own intelligence (yat pratyakṣa-anumānābhyāṁ śreyaḥ asau anuvindate). Thus, in this sense, one himself acts as his own guru (ātmanaḥ guruḥ ātmā eva puruṣasya viśeṣataḥ).” – BH 11.7.20

Machines are vastly superior to humans

The service of other people, or the service of humanity at large, is absolutely not the core purpose of our existence.

Only the direct service of Govinda constitutes our true purpose. That is precisely why Govinda has emanated His jiva-amshas—so that they can be eternally benefited by His ecstatic loving devotion.

If Govinda had merely required a baseline workforce of mechanical laborers, He could have easily populated the universe with automated robots. Which even we humans are fully capable of engineering machines to execute our daily tasks with a vastly superior performance threshold.

Today, we possess robots and specialized machinery for nearly every human activity, effectively rendering human slavery entirely redundant. Therefore, we can clearly deduce that serving other mortal humans is not the ultimate goal of our existence.

Advanced machinery and the era of technology are monumental necessities, serving as a protective shield to get all our needs fulfilled in an age when mankind has degenerated to the absolute deepest levels of rascaldom, and when no individual is genuinely honest, reliable, or trustworthy.

Furthermore, the labor we execute to earn wealth was never intended to be an oppressive, burdensome chore; we were structurally meant to receive financial compensation while simultaneously feeling privileged for executing exactly what we naturally love to do in the outside world.

Redefining foolish rascaldom

He who instructs you to abandon your respect for your kula-devatas (who were systematically allotted into that protective role by Govinda Himself to provide you with material prosperity and spiritual facilities) and instead demands that you bow down to foreign sadhus or Westernized gurus (who were selected for that role by mortal human calculations and whose genetic lineage is outside the traditional Aryan heritage)—that instructor is a fundamentally foolish person. The laws of karma are mathematically perfect; if an individual were truly a localized, pure devotee of that caliber, providence would have granted him birth within the sacred land of Bharata-varsha, not within a mleccha or yavana territory.

He who first cuts you off from the protective blessings of your kula-devatas and subsequently claims that all your sudden material misfortune is merely due to your past prarabdha-karma—he is foolish.

He who commands you to stop earning material money and demands that you instead become an artificial renunciate to join his institutional team—while he himself relies explicitly on your financial donations to sustain his existence—he is foolish.

If someone tells you not to wear a Tulasi-mala around your neck and conjures unscriptural reasoning that your spiritual immaturity might trigger severe sinful reactions due to committing unknown offenses, or invents silly, self-manufactured rules for wearing a kanthi—he is foolish.

If someone prohibits you from wearing a Rudraksha-mala on your wrist and claims that Rudraksha is not part of his specific cult—he is foolish.

He who commands you not to engage in individual Harinama-japa or individual reading of the shastras, telling you instead to go out and perform modernized madhukari by hawking merchandise or books door-to-door or on the streets—he is foolish.

He who externally adorns himself with the signs of a sadhu to manipulate public perception into thinking he is highly advanced, yet maintains a completely hidden and unrestrained vāco vegaṁ, manasaḥ-vegaṁ, krodha-vegaṁ, jihvā-vegaṁ, and udaropastha-vegam—he is deeply cunning plus foolish.

"The world stands in no need of any reformer. The world has a very competent person for guiding its minutest happenings. The person who determines that there is scope for reform of the world, himself stands in need of reform. The world goes on in its own perfect way. No person can deflect it even the breadth of a hair from the course chalked out for it by providence." – Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura

Shlokas:

Mahadev said: "In a pure or impure state, a person who touches a Tulsi leaf becomes freed from all sins and gets purified at that very moment, and in the end he attains the platform of Vishnu, which is rare even for the demigods" (11-12). "The best of men who bows down to Tulsi with devotion, attains sayujya of Bhagawan Vishnu, and is not born again on this earth" (14). "He who goes to that best place [Tulsi's forest], attains the Vaikunthadham of Bhagawan Vishnu" (17). – Mahabhagawat Devipuran, CH 79, Tulsi Mahatmya.

Mahadev said: "Because of pride, or out of ignorance, the sin that gets accumulated since crores of previous births, due to not offering pranams and neglecting the gurujanas, devats, mahatmas, or brahmanas, is completely destroyed by wearing Rudraksha on the head" (3-4). "The sins from crores of birth, caused because of greed, false speech, profanity, consuming uchchishta food substances and drinking alcohol, is destroyed by wearing Rudraksha in the neck" (5). "The sins accumulated by stealing the wealth of others, abusing the bodies of others, causing injury, touching untouchable things and consuming condemned things, since crores of previous births is erased by wearing Rudraksha in the hand" (6-7).

"Accumulated sins due to listening to condemnable things in previous births are eliminated by wearing Rudraksha in the ears" (8). "Sin remains accumulated within our body from doing bad deeds like adultery, brahman killing and by renouncing Vedic [Nitya] karmas, since many previous births, wearing Rudraksha anywhere destroys it totally" (9). – Mahabhagawat Devipuran, Rudraksha Mahatmya, CH 80.

Rudra said: “The tirtha from the shankha, naivedya offered to Lord Hari, nirmalya, tirtha, arathi and angara (left-over from dhoopa) – these can relieve an individual from the sins of even brahma hatya.” (134). “If one rotates the shankha with water around Lord Hari from His feet to His head (known as shankha bhramana) and then sprinkles such water on to oneself, the sins corresponding to 10000 brahma hatyas will get burnt away.” (135). “If one cleans his body with the nirmalya offered to Lord Vishnu, the sins and diseases of such a person will completely get destroyed.” (138). “The sacred water from the feet of Vishnu (tirtha) will rid one from untimely deaths, deadly diseases and all sins and misfortune. The tirtha therefore is very auspicious.” (139). “The mangala arathi (auspicious lamp) held in front of Lord Vishnu, upon contact, burns away even the sins of brahma hatya (and other sins) of a person.” (140). “One who decorates himself with the angaraka (remains of dhoopa) offered to Lord Vishnu, the sins of such a person are washed away and diseases stay away from him.” (141). – Krishnamruta Maharnava, Madhwacharya.

"The merits that one gets by worshipping 12 crores Lingas for 12 Kalpas using Golden Lotuses is obtained by worshipping Saligrama for just one day! (koṭidvādaśakairliṅgaiḥ pūjitaiḥ svarṇapaṅkajaiḥ, yatsyādavādaśakalpeṣu dinenaikena labhyate)." (115). "One who performs a Pradakshina, with devotion, even once to the plane of Lord Vishnu (his ratha and sanctum sanctorum) will obtain the results of performing thousands of Ashwamedha sacrifices. (viṣṇorvimānaṃ yaḥ kuryātsakṛdbhaktyā pradakṣiṇam, aśvamedhasahasrasya phalaṃ prāpnoti mānavaḥ)." (89). "If, after offering it to Lord Murari, one consumes naivedya mixed with Tulasi and sprinkled with Vishnu Theertha, such a devotee will get the merits of having performed crores & crores of Yagnas. (naivedyaśeṣaṃ tulasīvimiśritaṃ viśeṣataḥ pādajalena siktam, yo’śnāti nityaṃ purato murāreḥ prāpnoti yajñāyutakoṭipuṇyam)." (99). "The results one obtains by merely consuming the naivedya offered to Lord Vishnu is equal to the result obtained by performing thousands of crores of Chaandraayana vratas and crores of months of fasting (koṭyaindava sahasraistu māsopoṣaṇa koṭibhiḥ, tatphalaṃ labhya te pumbhiḥ viṣṇornaivedyabhakṣaṇāt)." (97). "That karma which is done without attachment to the results, and which is done with the knowledge of the Supreme Lord is known as 'nivrutta karma'. One who performs nivrutta karma will attain parabramha, the One who is eternal and who is full of auspicious attributes! (niṣkāmaṃ jñānapūrvaṃ tu nivṛttamiha cocyate, nivṛttaṃ sevamānastu brahmābhyeti sanātanam)" (287)." – Krishnamruta Maharnava, Madhwacharya.

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CHAPTER FORTY-NINE

Vairagya is a Mithya

Renunciates are at a direct war with Hari, because Hari Himself is the universe which they are futilely trying to escape. Forget about doing something constructive by our own strength; we cannot even renounce anything by our own individual power.

Jnana (knowledge) and vairagya (renunciation) are not the only sons of Govinda; rather, Pradyumna, who is Kamadeva (the god of love), is also a son of Govinda. Urvashi, Mandodari, Purvachitti, Valli, and Devasena are also daughters of Govinda.

"Govinda says: The minds (manaḥ) of nondevotees (abhaktānām) who engage in (yuñjānānām) such practices as prāṇāyama (prāṇāyāma ādibhiḥ) are not fully cleansed of material desires (akṣīṇa). Thus, O King (rājan), material desires (vāsanam) are again seen to arise in their minds (dṛśyate punaḥ utthitam)." – BH 10.51.60.

“Gaurahari said [In relation to Choṭa Haridāsa]: I cannot look at the face of a renunciate who converses with women. The senses are so strong that they desire to accept the objects of the senses. Even the mind of a muni is attracted to the wooden form of a woman.” – CC Antya-līlā 2.117-118.

“The arising of lust in the heart is not stopped by kāṣāya (wearing saffron cloth or taking Ayurvedic medicines for reducing sex desire), by regulating food, by staying in a forest, by explaining śāstra in various ways or by taking a complete vow of silence.” – Padyāvalī, Verse 11.

“The body has become decrepit (aṇgaṁ galitaṁ); the head has turned grey (palitaṁ muṇḍaṁ); the mouth has been rendered toothless (daśanavihīnaṁ jataṁ tuṇḍam); grasping a stick, the old man moves about (vṛiddho yāti gṛihītvā daṇḍaṁ). Even then, the mass of desires does not go (tadapi na muñcatyāśāpiṇḍam).” – Bhaja Govindam 16.

"Saubhari Muni thought: I am now feeble because of old age. My hair has become grey, my skin is slack, and my head always trembles. Besides, I am a yogī. Therefore women do not like me (sa vicintyāpriyaṁ strīṇāṁ jaraṭho 'ham asan-mataḥ valī-palita ejat-ka ity ahaṁ pratyudāhṛtaḥ). Since the King has thus rejected me, I shall reform my body in such a way as to be desirable even to celestial women, what to speak of the daughters of worldly kings (sādhayiṣye tathātmānaṁ sura-strīṇām abhīpsitam kiṁ punar manujendrāṇām iti vyavasitaḥ prabhuḥ)." – BH 9.6.41-42.

"What is the use of a big education or the practice of austerities and renunciation, and what is the use of studying religious scriptures, of living in solitude and silence, if, after all that, one's mind is stolen by a woman?" – BH 11.26.12.

"While Śatadruti was thus being married, the demons, the denizens of Gandharvaloka, the great sages, and the denizens of Siddhaloka, the earthly planets and Nāgaloka, although highly exalted, (vibudha asura gandharva muni siddha nara uragāḥ) were all captivated by the tinkling of her ankle bells (vijitāḥ sūryayā dikṣu kvaṇayantyā eva nūpuraiḥ)." – BH 4.24.12.

"Although Viśvāmitra Muni was engaged in practicing mystic yoga with closed eyes, his transcendental meditation was broken when he heard the tinkling of bangles on the hands of Menakā. In this way Viśvāmitra Muni became a victim of Menakā and fathered a child who is universally celebrated as Śakuntalā. The conclusion is that no one can save himself from the attraction of woman, even though he be an exalted demigod or an inhabitant of the higher planets." – BH 4.24.12, ACBVS SP.

"Śakuntalā said: I am the daughter of Viśvāmitra. My mother, Menakā, left me in the forest. O hero, the most powerful saint Kaṇva Muni knows all about this. Now let me know, how may I serve you?" – BH 9.20.13.

"Kṛpācārya is the son of the great Ṛṣi Sardban and was born in the family of Gautama. The birth is said to be accidental. By chance, the great Ṛṣi Sardban met Janapadī, a famous society girl of heaven, and the Ṛṣi Sardban discharged semina in two parts. By one part immediately a male child and by the other part a female child were born as twins. The male child was later on known as Kṛpa, and the female child was known as Kṛpī. Mahārāja Śantanu, while engaged in chase in the jungle, picked up the children and brought them up to the brahminical status by the proper purificatory process. Kṛpācārya later became a great general like Droṇācārya, and his sister was married to Droṇācārya." – BH 1.12.13

Tatparya by ACBVS Srila Prabhupada.

“O sons of King Prācīnabarhiṣat, the heavenly society girl named Pramlocā kept the lotus-eyed daughter of Kaṇḍu in the care of the forest trees. Then she went back to the heavenly planet. This daughter was born by the coupling of the Apsarā named Pramlocā with the sage Kaṇḍu.” – BH 4.30.13.

“Prince Āgnīdhra mistakenly addressed the Apsarā: O best of saintly persons, who are you? Why are you on this hill, and what do you want to do? Are you one of the illusory potencies of the Supreme Personality of Godhead? You seem to be carrying two bows without strings. What is the reason you carry these bows? Is it for some purpose of your own or for the sake of a friend? Perhaps you carry them to kill the mad animals in this forest.” – BH BH 5.2.7.

“Raudrāśva had ten sons, named Ṛteyu, Kakṣeyu, Sthaṇḍileyu, Kṛteyuka, Jaleyu, Sannateyu, Dharmeyu, Satyeyu, Vrateyu and Vaneyu. Of these ten sons, Vaneyu was the youngest. As the ten senses, which are products of the universal life, act under the control of life, these ten sons of Raudrāśva acted under Raudrāśva’s full control. All of them were born of the Apsarā named Ghṛtācī.” – BH 9.20.4-5.

“The best of the Apsarās, the highly qualified girl named Alambuṣā, accepted the similarly qualified Tṛṇabindu as her husband. She gave birth to a few sons and a daughter known as Ilavilā.” – BH 9.2.31.

"Upon seeing Urvaśī, the celestial society girl, both Mitra and Varuṇa discharged semen, which they preserved in an earthen pot. The two sons Agastya and Vasiṣṭha later appeared from that pot, and they are therefore the common sons of Mitra and Varuṇa. Mitra begot three sons in the womb of his wife, whose name was Revatī. Their names were Utsarga, Ariṣṭa and Pippala." – BH 6.18.6.

“Kama gita: I (Kama) can’t be slain by anyone by any existing means. If a person should seek to slay me, putting their trust in the strength of any means, then I appear in that very means and conquer them instead” – MB 14.13.13. “Old Rishi Bhardwaja ejaculated seeing wet hairs and disheveled dress of Apsara Ghritachi on the banks of Ganga while performing ablution” – MB 1.131.1-9. “Rishi Vibhandaka ejaculated seeing Apsara Urvashi near a lake” – MB 3.110.34-35. “Rishi Dadhicha was performing penance on the banks of Saraswati river where he saw beautiful Apsara Alambusa and seeing her the Rishi Dadhicha ejaculated” – MB 9.51.5-9. “Rishi Mankana the son of Rishi Kashyapa ejaculated while spotting Apsara Rambha when both were taking bath in Saraswati river" – Mahbharata 9, section 38.

"Kapila Deva: Just see the mighty strength of My māyā in the shape of woman (balaṁ me paśya māyāyāḥ strī-mayyā), by the mere movement of her eyebrows she keeps even the greatest conquerors of the world under her grip (jayino diśām yā karoti padākrāntān)." – BH 3.31.38.

"Śrī Gaurahari to Raghunātha Dāsa: Be patient and return home. Do not be a madman. Gradually you will be able to cross the ocean of material existence. Do not show off to the public by becoming a monkey-like renunciate. For now, enjoy things in a proper way, but do not become attached to them. Develop determination internally, but externally behave like an ordinary man. Very soon Kṛṣṇa will liberate you." – CC M 16.235-237.

Govinda to Brahma: "Since you have desired to increase the population innumerably and expand your varieties of service, you shall never be deprived in this matter because My causeless mercy upon you will always increase for all time." "You are the original ṛṣi, and because your mind is always fixed on Me, even though you will be engaged in generating various progeny the vicious mode of passion will never encroach upon you." – BH 3.9.34-35.

"Brahma uvacha: Since you are my very obedient son, I ask you to beget children qualified like yourself in the womb of your wife. Rule the world in pursuance of the principles of devotional service unto the Supreme Personality of Godhead, and thus worship the Lord by performances of [Sankirtan] yajña." "O King, if you can give proper protection to the living beings in the material world, that will be the best service for me. When the Supreme Lord sees you to be a good protector of the conditioned souls, certainly the master of the senses will be very pleased with you." – BH 3.13.11-12.

"King Parīkṣit inquired from Śukadeva Gosvāmī: O great sage, why did King Priyavrata, who was a great, self-realized devotee of the Lord, remain in household life, which is the root cause of the bondage of karma [fruitive activities] and which defeats the mission of human life?" – BH 5.1.1. "The King continued: O great brāhmaṇa, this is my great doubt. How was it possible for a person like King Priyavrata, who was so attached to wife, children and home, to achieve the topmost infallible perfection in Kṛṣṇa consciousness?” – BH 5.1.4. “Lord Brahmā explained to Priyavrata: Even if one is liberated, he nevertheless accepts the body he has received according to his past karma. Without misconceptions, however, he regards his enjoyment and suffering due to that karma the way an awakened person regards a dream he had while sleeping. He thus remains steadfast and never works to achieve another material body under the influence of the three modes of material nature.” “Even if he goes from forest to forest, one who is not self-controlled must always fear material bondage because he is living with six co-wives — the mind and knowledge-acquiring senses. Even householder life, however, cannot harm a self-satisfied, learned man who has conquered his senses.” – BH 5.1.16-17. “Svāyambhuva Manu, with the assistance of Lord Brahmā, thus fulfilled his desires. With the permission of the great sage Nārada, he delivered to his son the governmental responsibility for maintaining and protecting all the planets of the universe. He thus achieved relief from the most dangerous, poisonous ocean of material desires.” – BH 5.1.22. “Following the order of the Supreme Personality of Godhead, Mahārāja Priyavrata fully engaged in worldly affairs, yet he always thought of the lotus feet of the Lord, which are the cause of liberation from all material attachment. Although Priyavrata Mahārāja was completely freed from all material contamination, he ruled the material world just to honor the orders of his superiors.” – BH 5.1.23.

“Maitreya: As a fort commander very easily conquers invading plunderers, by taking shelter of a wife one can conquer the senses, which are unconquerable in the other social orders.” – BH 3.14.20.

Govinda says: "My dear Uddhava, if My devotee has not fully conquered his senses, he may be harassed by material desires, but because of his unflinching devotion for Me, he will not be defeated by sense gratification.” – BH 11.14.18. Uddhava said to Govinda: "Simply by decorating ourselves with the garlands, fragrant oils, clothes and ornaments that You have already enjoyed, and by eating the remnants of Your meals, we, Your servants, will indeed conquer Your illusory energy.” – BH 11.6.46.

Govinda: "Everyone is forced to act helplessly according to the qualities he has acquired from the modes of material nature (kāryate hy avaśaḥ karma sarvaḥ prakṛti-jair guṇaiḥ); therefore no one can refrain from doing something, not even for a moment (na hi kaścit kṣaṇam api jātu tiṣṭhaty akarma-kṛt)." – BG 3.5. "There is no being existing, either here or among the demigods in the higher planetary systems (na tad asti pṛthivyāṁ vā divi deveṣu vā punaḥ), which is freed from these three modes born of material nature (sattvaṁ prakṛti-jair muktaṁ yad ebhiḥ syāt tribhir guṇaiḥ)." – BG 18.40. "Of the powerful I am bodily and mental strength (ojaḥ saho balavatāṁ), and I am the devotional activities of My devotees (karmāhaṁ viddhi sātvatām)." – BH 11.16.32.

"Gaurahari: The path of speculative knowledge and renunciation is not essential for devotional service (jñāna-vairāgyādi bhaktira kabhu nahe 'aṅga'). Indeed, good qualities such as nonviolence and control of the mind and senses automatically accompany a devotee of Lord Kṛṣṇa (ahiṁsā-yama-niyamādi bule kṛṣṇa-bhakta-saṅga)." – CC M 22.145. "Gaurahari: For one who is fully engaged in My devotional service (tasmān mad-bhakti-yuktasya), whose mind is fixed on Me in bhakti-yoga (yogino vai mad-ātmanaḥ), the path of speculative knowledge and dry renunciation is not very beneficial (na jñānaṁ na ca vairāgyaṁ prāyaḥ śreyo bhaved iha)." – CC M 22.146.

The brāhmaṇa begged Shri Gaurahari, "My dear prabhu, kindly show me favor and let me go with You (kṛpā kara, prabhu, more, yāṅ tomā-saṅge). I can no longer tolerate the waves of misery caused by materialistic life (sahite nā pāri duḥkha viṣaya-taraṅge)." Shri Gaurahari replied, "Don't speak like that again (prabhu kahe, — aiche bāt kabhu nā kahibā). Better to remain at home and chant the holy name of Kṛṣṇa always (gṛhe rahi' kṛṣṇa-nāma nirantara laibā)." – CC M 7.126-127. Shri Gaurahari further advised the brāhmaṇa Kūrma, "Instruct everyone to follow the orders of Lord Śrī Kṛṣṇa (yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa). In this way become a spiritual master and try to liberate everyone in this land (āmāra ājñāya guru hañā tāra' ei deśa)." "Your materialistic life at home will not obstruct your spiritual advancement (kabhu nā bādhibe tomāra viṣaya-taraṅga). Indeed, we will again meet here, or, rather, you will never lose My company (punarapi ei ṭhāñi pābe mora saṅga)." – CC M 7.128-129. "While on His South India tour, Gaurahari would spend the night at a temple by the road (pathe yāite devālaye rahe yei grāme). Whenever He accepted food from a person (yāṅra ghare bhikṣā kare), He would give him the same advice He gave the brāhmaṇa named Kūrma (sei mahā-jane kūrme yaiche rīti). He adopted this process until He returned to Jagannātha Purī from His South Indian tour (taiche kaila sarva-ṭhāñi nīlācale punaḥ yāvat nā āilā gosāñi)." – CC M 7.131-132.

"Everything animate or inanimate that is within the universe is controlled and owned by the Lord (īśāvāsyam idaṁ sarvaṁ, yat kiñca jagatyāṁ jagat). One should therefore accept only those things necessary for himself, which are set aside as his quota, and one should not accept other things, knowing well to whom they belong (tena tyaktena bhuñjīthā, mā gṛdhaḥ kasya svid dhanam)." "One may aspire to live for hundreds of years if he continuously goes on working in that way (kurvann eveha karmāṇi, jijīviṣec chataṁ samāḥ), for that sort of work will not bind him to the law of karma (na karma lipyate nare). There is no alternative to this way for man (evaṁ tvayi nānyatheto 'sti)." – Īśha 1-2. [Detachment from others property, and focusing upon ones own property, is the shastric instruction.]

Caitanya Mahāprabhu said, "Although I am a sannyāsī, My mind is sometimes perturbed when I see a woman. But Rāmānanda Rāya is greater than Me, for he is always undisturbed, even when he touches a woman." – CC Adi 10.134 purport by ACBVSP.

Hanuman was married to Suvarchala. Bhima had accepted: Draupadi, Hidimbi, Valandhara. Arjuna had: Draupadi, Ulūpī, Subhadrā, Chitrangadā. Haridas Thakura didn't reject that prostitute, but he accepted her as his disciple, kept her in his place and delivered her.

CHAPTER FIFTY

We Need To Work & Earn

Even Bhagawan Himself, when He descends to this material world, executes His prescribed karmas like an ordinary human being and renders service to ordinary human beings. For example,

- Vamanadeva served the daitya Bali Maharaja as his doorkeeper.
- Hanuman served Sugriva as his minister before he met and surrendered to Sri Rama.
- Lord Shiva served Banasura as his personal bodyguard and even stood in battle against Govinda while protecting Banasura.
- Balarama served Duryodhana as a guru and a well-wisher, and even displayed intense anger against Govinda and the Pandavas when Duryodhana was slain by Bhima.
- Govinda Himself served Arjuna as his personal charioteer.
- Sri Rama, while being their king, served the citizens of Ayodhya by providing them with facilities for spiritual practices and absolute protection against invading enemies.
- All the devatas, asuras, and grahas (planetary deities) served the maha-asuras like Hiranyakashipu and Ravana as their submissive servants.
- The different demigods, who constitute the limbs of the universal body of Vishnu, are also serving us; without their specific blessings, our respective body parts would cease to function smoothly.
- Vishnu Bhagawan is continuously serving all the jivas while residing as the Paramatma within their hearts, facilitating all knowledge, inspiration, and other vital necessities.

If Bhagawan Himself is willing to serve the jivas, placing Himself in a subordinate position due to His prema (love) for His amshas (parts and parcels), then there should be absolutely no hesitation for fallen individuals like us to perform work in a normal workplace as a subordinate to someone else, for the sake of contributing to the world and earning money for ourselves.

But remember: although we are executing an ordinary job as shudras in this age of Kali, we must never identify ourselves as the servant of some mortal employer. We should always keep Govinda as the sole benefactor of all our activities and offer all the fruits of our labor to Govinda by performing karma-yoga.

We do not render service to anyone unless we are receiving substantial monetary gains from it. Therefore, the person under whom we are serving is not our master; rather, the money we derive from our service is our master. And whatever wealth you are receiving, that is meant strictly to be offered to Govinda.

We should view our occupation or our professional designation as a tiny manifestation of the Goddess of Fortune, because our occupation is what provides us wealth, and all wealth is ultimately provided by the Goddess of Fortune alone. We should perceive the money we derive from our occupation to be a masculine expansion of the Goddess of Fortune, which is intended to make our lives easier by bestowing its blessings upon us.

As Śrīla Narottama dāsa Ṭhākura sings: “dhana mora nityānanda, pati mora gauracandra: Nityananda is my true wealth, and Gauracandra is my ultimate husband." Govinda must be the prana (life-force) and the sole benefactor of all our activities.

We should not view the employer, boss, or customer as our master, but only our occupation as our master. We are not actually getting paid by the employer; we are getting paid for our independent endeavors and efforts, which we are inputting into our occupational duties. If we do not put forth that endeavor, we will not receive any money, and if our boss does not pay us money, we will immediately cease to provide any service in his business.

Therefore, the boss is nothing but our servant, who is facilitating us to render our contributions to the world and serving us an opportunity to earn money. He is nothing more than our servant who is serving us this specific opportunity.

Service to humanity is what gets us paid. The more value we provide to people, the more profit we receive in return; conversely, the more pain we cause to others, the more problems we generate for ourselves. Even while you are serving humanity, remember that you are not serving the people by performing that activity; rather, you are just investing your karma in them for yourself to get repaid your punya karma (pious credits) back unto yourself later in the future. From an impersonal perspective, you are not serving anyone else except your own future self. See everyone as mere mirrors, who are just a medium to invest punya karma for your own benefit.

Everything is Brahman. Everything is emanating from Brahman. Everything is intended to be offered back into Brahman. And you are inherently a part of that brahma-karma. “The offering is Brahman, the oblation is Brahman, poured by Brahman into the fire of Brahman. Brahman shall be attained by him who is completely absorbed in Brahman-realized actions (brahmārapanaṁ brahma havir brahmāgnau brahmaṇā hutam / brahmaiva tena gantavyaṁ brahma-karma-samādhinā).” – BG 4.24. “One who performs his duty without attachment, surrendering the results unto the Supreme Lord, is unaffected by sinful action, as the lotus leaf is untouched by water (brahmaṇy ādhāya karmāṇi saṅgaṁ tyaktvā karoti yaḥ).” – BG 5.10.

Shlokas:

“It is the opinion of expert transcendentalists that the ultimate goal of performing all traditional good works, penances, sacrifices, charities, mystic activities, trances, etc., is to invoke My satisfaction. I am the Supersoul of every individual. I am the supreme director and the dearest. People are wrongly attached to the gross and subtle bodies, but they should be attached to Me only.” – BH 3.9.41-42

“In the revealed scriptures, the ultimate object of knowledge is Vāsudeva. The purpose of performance of sacrifice is to please Him. Yoga is for realizing Him. All fruitive activities are ultimately rewarded by Him only. He is supreme knowledge, and all severe austerities are performed to know Him. Religion is rendering loving service unto Him. He is the ultimate goal of life (vāsudeva-parā vedā, vāsudeva-parā makhāḥ, vāsudeva-parā yogā, vāsudeva-parāḥ kriyāḥ, vāsudeva-paraṁ jñānaṁ, vāsudeva-paraṁ tapaḥ, vāsudeva-paro dharmo, vāsudeva-parā gatiḥ).” – BH 1.2.28-29

"I am the ritual, I am the sacrifice, the offering to the ancestors, the healing herb, the transcendental mantra. I am the clarified butter, the fire and the act of offering (ahaṁ kratur ahaṁ yajñaḥ svadhāham aham auṣadham / mantro 'ham aham evājyam aham agnir ahaṁ hutam)." – BG 9.16

"By Me, in My unmanifested form, this entire universe is pervaded (mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā)." – BG 9.4

"Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform—do that, O son of Kuntī, as an offering to Me (yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat / yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam)." – BG 9.27

"But those who worship Me, meditating on My transcendental form, to them who are ever devoted, I carry what they lack and preserve what they have (ananyāś cintayanto māṁ ye janāḥ paryupāsate / teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham)." – BG 9.22

"The sages, knowing Me as the ultimate enjoyer of all sacrifices and austerities, the Supreme Lord of all planets and demigods, and the benefactor of all living entities, attain peace from the pangs of material miseries (bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram)." – BG 5.29

"I am the only enjoyer and master of all sacrifices (ahaṁ hi sarva-yajñānāṁ bhoktā ca prabhur eva ca)." – BG 9.24

"It is indeed impossible for an embodied being to give up all activities entirely. But he who renounces the fruits of action is called a true renouncer (na hi deha-bhṛtā śakyaṁ tyaktuṁ karmāṇy aśeṣataḥ / yas tu karma-phala-tyāgī sa tyāgīty abhidhīyate)." – BG 18.11

"Acts of sacrifice, charity and penance are not to be given up; they must be performed. Indeed, sacrifice, charity and penance purify even the great souls (etāny api tu karmāṇi saṅgaṁ tyaktvā phalāni ca / kartavyānīti me pārtha niścitaṁ matam uttamam)." – BG 18.6

"The steadily devoted soul attains unadulterated peace because he offers the result of all activities unto Me (yuktaḥ karma-phalaṁ tyaktvā śāntim āpnoti naiṣṭhikīm)." – BG 5.12

"The embodied spirit lives happily within the city of nine gates, neither acting nor causing actions to be done (na kartṛtvaṁ na karmāṇi lokasya sṛjati prabhuḥ / na karma-phala-saṁyogaṁ svabhāvas tu pravartate)." – BG 5.14

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself to be the doer of activities, which are in reality carried out by nature (prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ / ahaṅkāra-vimūḍhātmā kartāham iti manyate)." – BG 3.27

"Even a man of knowledge acts according to his own nature, for everyone follows the nature he has acquired from the three modes. What can repression accomplish? (sadṛṣaṁ ceṣṭate svasyāḥ prakṛter jñānavān api / prakṛtiṁ yānti bhūtāni nigrahaḥ kiṁ kariṣyati)." – BG 3.33

"A true yogī observes Me in all beings and also sees every being in Me (sarva-bhūta-stham ātmānaṁ sarva-bhūtāni cātmani)." – BG 6.29

"For one who sees Me everywhere and sees everything in Me, I am never lost, nor is he ever lost to Me (yo māṁ paśyati sarvatra sarvaṁ ca mayi paśyati / tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati)." – BG 6.30

"Govinda says: Might, beauty, fame, opulence, humility, renunciation, good fortune, strength, tolerance and wisdom—wherever these are present, they are a minute expansion of My potency (tejaḥ, śrīḥ, kīrtir, aiśvaryaṁ, hrīs, tyāgaḥ, saubhagaṁ, bhagaḥ, vīryaṁ, titikṣā, vijñānaṁ, yatra yatra sa me aṁśakaḥ)." – BH 11.16.40

"Among the enterprising, I am the Goddess of Fortune (vyavasāyinām ahaṁ lakṣmīḥ)." – BH 11.16.31

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CHAPTER FIFTY-ONE

Why Balarāma Executed Romaharṣaṇa

"Balarāma visited the broad Bindu-saras Lake, Tritakūpa, Sudarśana, Viśāla, Brahma-tīrtha, Cakra-tīrtha, Sarasvatī, Yamunā and the Ganges, O Bhārata, and then He came to the Naimiṣa forest, where great sages were performing an elaborate sacrifice." "Recognizing the Lord upon His arrival, the sages, who had been engaged in their sacrificial rituals for a long time, greeted Him properly by standing up, bowing down and worshiping Him. After being thus worshiped along with His entourage, the Lord accepted a seat of honor. Then He noticed that Romaharṣaṇa, Vyāsadeva's disciple, had remained seated. Lord Balarāma became extremely angry upon seeing how this member of the sūta caste had failed to stand up, bow down or join his palms, and also how he was sitting above all the learned brāhmaṇas." "Balarāma said: Because this fool born from an improperly mixed marriage sits above all these brāhmaṇas and even above Me, the protector of religion, he deserves to die. Although he is a disciple of the divine sage Vyāsa and has thoroughly learned many scriptures from him, including the lawbooks of religious duties and the epic histories and Purāṇas, all this study has not produced good qualities in him. Rather, his study of the scriptures is like an actor's studying his part, for he is not self-controlled or humble and vainly presumes himself a scholarly authority, though he has failed to conquer his own mind." "The very purpose of My descent into this world is to kill such hypocrites who pretend to be religious. Indeed, they are the most sinful rascals." "Śukadeva Gosvāmī: Lord Balarāma killed him by picking up a blade of kuśa grass and touching him with its tip." – BH 10.78.

Balarāma did not slay Romaharṣaṇa simply because he failed to stand up and offer external respect when Balarāma entered that sacrificial assembly. The actual, profound reason Balarāma executed him is because Romaharṣaṇa was actively speaking deviating philosophies to that vast gathering—things entirely detached from Govinda, Govinda-bhakti, or the absolute supremacy of Govinda. He did not respect Govinda. Balarāma, being the original, personified param-guru-tattva, could not tolerate witnessing such bewildering concepts being spoken to that large audience instead of unadulterated devotion to Govinda.

Balarāma's slaying of Romaharṣaṇa is an explicit indication of the param-guru-tattva's absolute disagreement with and rejection of all that was being propagated there. What was being spoken by him was later compiled into other puranas, wherein subject matters other than the direct devotional service to Govinda are highlighted. As the text confirms: "Romaharṣaṇa was entrusted with the Purāṇas and historical records (itihāsa-purāṇānāṁ pitā me romaharṣaṇaḥ)." – BH 1.4.22. Therefore, Balarāma executing that pseudo-speaker signifies Balarāma annihilating the pseudo-tattva being taught there, which was designed to confuse the audience and alienate them from Kṛṣṇa-tattva. Balarāma, acting both as the elder brother and the intimate devotee of Govinda, cannot tolerate anything whatsoever that is adverse to Govinda. Whether it be philosophical deviations or envious asuras, Balarāma thoroughly destroys them all. For example, Balarāma ruthlessly killed Rukmī, who harbored deep-seated envy toward Govinda.

An objection may be raised: "Balarāma supported Duryodhana by favoring him during the Mahābhārata conflict, and He even desired to give His sister, Subhadrā, to Duryodhana in marriage. Should these preferences not be considered absolute, since Balarāma willed them?" This argument is easily dismantled when we understand that Balarāma is not an independent Godhead separate from Govinda. He is a personal expansion of Govinda and eternally acts solely for the ultimate pleasure of Govinda.

It is vital to realize when Balarāma is behaving as the protective elder brother to defend Govinda's immediate interests, and when He is acting as Govinda's subordinate to sweeten and enhance the dynamic flow of the divine lilas. During the Dāmodara-līlā, for instance, Balarāma became deeply incensed when He saw that Govinda had been tied to the wooden grinding mortar (ukhala) and was weeping. Wishing to immediately punish the offender, He demanded to know who had done that to Him. When

Govinda timidly replied that Yaśodā Maiyā had bound Him there, Balarāma Himself became afraid and told Govinda that it was His own fault, and that He must now remain bound as He was. It is fundamentally impossible to comprehend Govinda through a dry, non-devotional approach. Only through pure devotion can one approach, realize, and firmly accept Govinda within one's heart.

Shlokas:

"Śukadeva: There is no end to the great and glorious qualities of that powerful Bhagawan Anantadeva (uru guṇa-anubhāvaḥ, evam-prabhāvaḥ bhagavān anantaḥ). Indeed, His prowess is unlimited (duranta-vīrya). Though self-sufficient (ātma-tantraḥ), He Himself is the support of everything. He resides beneath the lower planetary systems (mūle rasāyāḥ sthitaḥ) and playfully sustains the entire universe (yaḥ līlayā kṣmām sthitaye bibharti)." – BH 5.25.13. "This entire gigantic unlimited universe (yasya idam kṣiti-maṇḍalam) is situated and being sustained (dhriyamāṇam) upon just one of the hood (ekasmin eva śīrṣaṇi), of Bhagawan Anantadeva (bhagavataḥ ananta-mūrteḥ) who has thousands of such hoods (sahasra-śirasaḥ), and it seems to be as lightweight as a tiny white mustard seed (siddhārthaḥ iva lakṣyate)." – BH 5.25.2. "This universe with its many mountains, trees, oceans and living entities (bhū-golam, sa-giri-sarit-samudra-sattvam), is situated like a minute atom on one of the serpent head (mūrdhani arpitam aṇu-vat) of the thousand headed Ananta (sahasra-mūrdhnaḥ). Because the Supreme Lord is unlimited, no one can estimate His power (ānantyāt bhūmnaḥ, animita-vikramasya)." – BH 5.25.12. "He alone is the Bhagawan (saḥ eva bhagavān), He is unlimited and has name Ananta (anantaḥ), He is the reservoir of unlimited transcendental qualities (ananta-guṇa-arṇavaḥ), He is the original Bhagawan (ādi-devaḥ). He has restrained his intolerance (upasaṁhṛta amarṣa), and his forceful wrath (roṣa vegaḥ), for the sake of welfare of all living entities within this material world (lokānām svastaye āste)." – BH 5.25.6. [Śukadeva knows, from the event of Romaharshan, what will happen if he doesn't speak appropriately about the Ananta, so here he is honestly glorifying Bhagawan.]

CHAPTER FIFTY-TWO

Appearance Of Kalki Avtar

> “*“Kalki will appear in the home of the most eminent brāhmaṇa of Śambhala village, the great soul Viṣṇuyaśā (śambhala-grāma-mukhyasya brāhmaṇasya mahātmanaḥ bhavane viṣṇuyaśasaḥ kalkiḥ prādurbhaviṣyati).” – BH 12.2.18.*”

Don’t stay in kaliyuga perpetually

The birthplace of Bhagawan Kalki, Śambhala, is not merely the physical nomenclature of a geographical location; rather, it is a significant qualitative title signifying “ache se sambhala hua jagah”—a realm that is thoroughly sustained and protected by the rigorous practices of devotional service. It designates a sacred sanctuary where pure devotees persistently execute their internal spiritual disciplines, remaining entirely untouched by the degraded pitfalls of Kaliyuga.

Therefore, all Vedic and Tantric Sanatanis must assume the serious responsibility of keeping their consciousness, their hearts, their families, their immediate neighborhoods, and their entire villages completely protected through exceptionally high standards of devotional service to Bhagawan. If they desire Bhagawan to manifest within their localized environment, they must ensure they are not outpaced by another community practicing a higher intensity of devotion.

There is no absolute guarantee that Bhagawan Kalki will take birth within your physical lifetime or your specific village; however, if you conclude your human life while absorbed in high-intensity devotion, Bhagawan will most certainly manifest within your heart at the moment of your death, instantly transforming your material existence into a spiritual one. This eternal existence within the spiritual world (Vaikuntha-dhama) is vastly superior to any temporary, material existence even within Satya-yuga.

The specific realm where the process of bhakti is meticulously practiced and protected is the only place where Bhagawan Vishnu will manifest as Kalki. I strongly urge the Bharatvasis to keep our sacred land thoroughly protected so that the highest probability remains for Bhagawan to execute His divine descent within our country rather than in a foreign territory. While outside nations are already completely modernized, we observe that Bharata-varsha is also succumbing to severe degradation nowadays, whereas in certain other parts of the world, individuals are executing Krishna consciousness with immense seriousness. If we do not wish for Bhagawan to leave us, we must immediately elevate the standard of our personal devotion.

In reality, it is impossible for Bhagawan to permanently abandon His own dhama to relocate to a foreign nation; however, it is highly possible that individuals who possess no genuine interest in devotion will be structurally reincarnated into other mundane regions, while those who are genuinely devotional are granted their birth directly within Bhagawan's divya-desha (divine land). The only cosmic phenomenon that occurs to a divya-desha is its unmanifestation (apakata) and re-manifestation (prakata); it can never be genuinely rejected or destroyed.

Far more vital than the macrocosmic reformation of Kaliyuga into Satya-yuga is the microscopic reformation of our own material existence into spiritual existence. It is infinitely more important to bring Bhagawan into your own heart before the conclusion of your temporary life than to worry about bringing Bhagawan into your physical village before the end of Kaliyuga.

Otherwise, if you fail to successfully transform your material consciousness into a spiritual identity—if you remain deeply attached to a sinful, bahirmukha (outwardly directed) life—you will be compelled to continuously take birth within the degraded atmospheres of Kaliyuga undergoing planets across the multiverse, again and again. Only when your Krishna consciousness is fully matured will you break the cycle and attain the spiritual world; otherwise, according to the commentaries of Śrīla Viśvanātha Cakravartī Ṭhākura, you will simply keep being reborn across the cosmos in another localized Kaliyuga where Krishna's pastimes are currently unfolding or have recently concluded.

Bhagawan Brings His Own Enemies

Whenever Bhagawan descends upon this planet by manifesting an avatar, He does not genuinely participate in or interfere with the mundane objects of this world; rather, He always brings His own personal objects, paraphernalia, and intimate associates with Him. He carries with Himself His own transcendental village, His own house, His own neighbors, His own family and friends, and even His own enemies to perform His divine activities. Bhagawan consistently maintains His own absolute, transcendental standards of existence.

Even His enemies are His own predetermined, empowered, and cosmic actors. Just as no external entity possesses the capacity to harm His pure devotees, similarly, no one has the capacity to inflict any harm upon Bhagawan Himself. He Himself allows Himself to be apparently harmed through His own internal arrangement, solely to demonstrate to us, again and again, that we can never live comfortably within this material world of envy and enmity.

Nobody can reside forever within this material realm. Even the asura Ravana—who underwent immense endeavors to achieve material immortality, who was servilely attended to by all the devatas and grahas (planetary deities), and who had constructed his own impenetrable island fortress—was soundly defeated. Ultimately, his own chaste wife, Mandodari, was snatched away and given to someone else, Vibhishana, after Ravana was slain. Similarly, Hiranyakashipu's entire global kingdom was dismantled by Bhagawan and handed over completely to His own unalloyed devotee, Prahlada.

Kaṁsa symbolically represents material fear

Śrīla Viśvanātha Cakravartī explains in BH 10.2.8 commentary that, Devakī symbolically represents bhakti, and Kaṁsa symbolically represents material fear.

Mother Devakī's constant fear of Kaṁsa was purifying her. When a pure devotee always fears material association, his real position of bhakti is manifested, and he naturally becomes uninterested in material enjoyment. The Supreme Personality of Godhead appears only due to pure devotional service.

Situated in devotional service, a devotee, although in the material world, is not in the material world. Yet a devotee always fears, “Because I am associated with the material world, so many contaminations affect me.” Therefore he is always alert in fear, which gradually diminishes his material association.

A pure devotee should always fear material association, and in this way all the asuras of material association will be killed, as the ṣaḍ-garbhāsuras were killed by Kaṁsa. It is said that from the mind, Marīci appears. In other words, Marīci is an incarnation of the mind. Marīci has six sons: Kāma, Krodha, Lobha, Moha, Mada and Mātsarya (lust, anger, greed, illusion, madness and envy).

When the six sons of Marīci are killed by such fear and one is freed from material contamination, within the womb of bhakti the Supreme Personality of Godhead appears. Thus the seventh pregnancy of Devakī signifies the appearance of the Supreme Personality of Godhead. After the six sons Kāma, Krodha, Lobha, Moha, Mada and Mātsarya are killed, the Śeṣa incarnation creates a suitable situation for the appearance of the Supreme Personality of Godhead. In other words, when one awakens his natural Kṛṣṇa consciousness, Lord Kṛṣṇa appears.

Shlokas:

All categories of men were existing in the previous yugas also: “When requested by their father to accept Śunaḥśepha as the eldest son, the elder fifty of the Madhucchandās, the sons of Viśvāmitra, did not agree. Therefore Viśvāmitra, being angry, cursed them. ‘May all of you bad sons become mlecchas,’ he said, ‘being opposed to the principles of Vedic culture.’” – BH 9.16.33. “In Vedic literature there are names like mleccha and yavana. The mlecchas are understood to be those who do not follow the Vedic principles. In former days, the mlecchas were fewer, and Viśvāmitra Muni cursed his sons to become mlecchas. But in the present age, Kali-yuga, there is no need of cursing, for people are automatically mlecchas. This is only the beginning of Kali-yuga, but at the end of Kali-yuga the entire population will consist of mlecchas because no one will follow the Vedic principles. At that time the incarnation Kalki will appear. Mleccha-nivaha-nidhane kalayasi karavālam. He will kill all the mlecchas indiscriminately with his sword.” – BH 9.16.33 Tatparya by ACBVS Srila Prabhupada.

Vidura and Yudhisthira spoke in the language of Mlechchhas: "Then Vidura, having instructed the Pandavas and followed them (thus far), walked around them and bidding them farewell returned to his own abode. When the citizens and Bhishma and Vidura had all ceased following, Kunti approached Yudhishthira and said, ‘The words that Kshattri said unto thee in the midst of many people so indistinctly as if he did not say anything, and thy reply also to him in similar words and voice, we have not understood. If it is not improper; for us to know them I should then like to hear everything that had passed between him and thee.’" "Yudhishthira replied, ‘The virtuous Vidura said unto me that we should know that the mansion (for our accommodation at Varanavata) hath been built of inflammable materials. He said unto me, ’The path of escape too shall not be unknown to thee,‘...’Those that can control their senses can acquire the sovereignty of the whole world.‘ The reply that I gave unto Vidura was, ’I have understood thee.‘" "Vaisampayana continued, ’The Pandavas set out on the eighth day of the month of Phalguna when the star Rohini was in the ascendant, and arriving at Varanavata they beheld the town and the people.'" – Mahabharata, Jatugriha Parva.

Varna is ascertained by the person’s qualities: “Even the dog-eaters are dancing and singing the glories of the Lord, while the Bhattas, Misras, and Cakravartis are engaged in criticism (candaladi nacaye prabhura guna-gane bhatta-misra-cakravarti sabe ninda jane).” – CB Madhya 6.172. “A candala is not a candala if he chants the name of Krsna, and a brahmana is not a brahmana if he engages in sinful activities (caṇḍāla ‘caṇḍāla’ nahe yadi ‘kṛṣṇa’ bale, vipra ‘vipra’ nahe yadi asatpathe cale).” – CB Madhya 1.197. “Even if a devotee of Krsna is born in the family of dog-eaters, he is actually the topmost brahmana; and, according to sastra, an atheist who is sinful and devoid of devotion to Krsna, though born in a brahmana family, is certainly a dog-eater. Seeing either of them according to ordinary caste consideration is prohibited. Their varna should be ascertained according to their taste, occupation, and nature, or symptoms. This is the intention and conclusion of all scriptures, beginning with the srutis, smrtis, Puranas, Itihasas, and Pancaratras.” – CB Madhya 1.197 Tatparya by Srila Bhaktisiddhantha.

“On this earth, if a person does not have devotion towards Vishnu, one should not even look at him, even if he is a Brahmin. If a person is born outside of the four Varnas, but is a devotee of Lord Vishnu, such a person will purify the three worlds! (śvapākamiva nekṣeta loke vipramavaiṣṇavam, vaiṣṇavo varṇabāyospi punāti bhuvanatrayam).” (267). “In Shaligrama stones and in Chakrankitas, there is always a special presence of the Lord. Hence, in any house where there is a confluence of these two, the Sadhaka there will surely obtain Mukti. This is certain! (śālagrāmodbhavo devo devo dvāravatībhavaḥ | ubhayoḥ saṃgamo yatra tatra muktirna saṃśayaḥ).” (133). “Hari: Even if it is an impure place, or a country belonging to the Mlechhas, if there exists a Shaligrama which has Chakra signs on it, then a region of 3 yojanas around that place is my place (has my special presence). (mlecchadeśe'śucau vāpi cakrāko yatra tiṣṭhati | yojanāni tathā trīṇi mama kṣetraṃ vasundhare).” (131). – Krishnamruta Maharnava, Madhwacharya.

CHAPTER FIFTY-THREE

The Rahu-Ketu World

The Minimalist Derivatives of Western Culture

The shastras declare that the sun travels in an orbit throughout the universe, a fact mirrored by modern astronomical science, which observes the sun traveling in a cosmic orbit around the galactic center. Within this world, we perceive that the sun first rises in the east and subsequently journeys toward the west. Not only the sun, but practically everything of vital significance originates first in the east before being circulated across the rest of the planet. For example, the foundational frameworks of Ayurveda, Dhanurveda, Vedic mathematics, and the binary logic underpinning modern computing.

Modern surgical science is fundamentally based on the Suśruta-saṁhitā. Cardiac coherent breathing is a direct derivative of pranayama. Modern mindfulness is an extraction of dhyana meditation. Standard stretching routines are based entirely on yogasanas. Modern strength-training implements—such as barbells, selectorized stacked machines, and the mechanics of Mixed Martial Arts (MMA)—are based on ancient Kalaripayattu akhada tools and disciplines, including the gada (mace), mudgar (clubs), samtola (wooden logs), rassa (rope-climbing), sapate (traditional burpees). Intermittent fasting is merely a modern rebranding of traditional upavas (fasting). Similarly, modern chemistry traces back to the rasayana-shastras.

Even ancient Greek philosophers like Socrates, Plato, Aristotle, and Pythagoras, who forged the foundational background philosophy of western theological texts, were deeply inspired by Indian darshana (philosophical) systems.

The western world depended on India not only for foundational knowledge but also for vital agricultural imports. Western regions are historically cold, rainy, and frequently covered with snow and frost, receiving highly restricted sunlight throughout the day and year. Due to this severe lack of sunlight, a deficit of naturally fertile soil, and the physiological lack of bodily warmth required to perform grueling labor in frozen fields, their agricultural foundation is inherently weak; consequently, they have historically had to depend on other regions for survival necessities. We can practically witness this environmental reality even today; executing a cold start of a motorcycle or car in snowy regions is notoriously difficult, and soldiers serving in sub-zero alpine terrains understand the sheer difficulty of basic survival there.

Furthermore, every foundational practice that western societies borrowed from the east could not be exactly or seamlessly replicated in their daily lives. In the east, we roll rotis and chapatis by hand; however, in the west, due to the freezing atmosphere, their hands stiffen during the preparation of wheat dough for chapatis, forcing them to resort to a mechanical shortcut. They directly bake their unrolled dough in a commercial oven or bhatti instead of shaping circular chapatis with their hands. Possessing no indigenous variety of complex spices or diverse culinary arts, they rely on the same mass-produced, stored sauces across almost all of their food items.

For instance, they utilize the exact same dough base, apply the exact same sauce, add the same basic vegetables and cheese, and consume this identical, shortcut meal indefinitely. When the exact same structural ingredients of a pizza are flipped upon themselves—with the toppings sealed in the middle and the wheat base enveloping it above and below—this exact concept becomes a burger or a sandwich, depending strictly on the thickness of the ingredients stacked inside. When that same pizza structure is rolled over entirely, it is rebranded as a tortilla roll or a wrap. Even the industrial invention of the sausage was fundamentally inspired by observing the natural movement of chyme through the internal intestinal passage.

In stark contrast, we possess an abundant, traditional array of regional varieties, such as: vada sambar, uttapam, masala dosa, upma, garelu, punugulu, dalma, pitha, chole bhature, rajma chawal, chilla, khakhra, thepla, papad, pulav, poha, puran poli, bhakri, Kolhapuri chicken, biryani, matar paneer, aloo paratha, gobi paratha, paneer paratha, peas paratha, dalcha, jeera rice, round bhajji, palak bhajji, potato vada, cauliflower bhajji, paneer bhajji, brinjal bhajji, karela bhajji, banana bhajji, capsicum bhajji, kothimbir vadi, mix-vegetable patoll, samosa, kachori, chaas, rasam, puri, lachha paratha, and phulka, alongside countless native vegetables, fruits, sweets, and complex regional cuisines. Whatever elaborate, highly developed systems we possess in India, the west merely exhibits a minimalist, simplified version of them.

The Cultural Preeminence and Spiritual Orientation of Bharata

The technological invention of firearms was fundamentally inspired by observing the chemical mechanisms of decorative firecrackers in India. India has possessed the rigorous science of rasayana-shastra since beginningless time, utilizing advanced chemical compounds to manufacture beautiful fireworks for sacred celebrations like Diwali. Similarly, the mechanical wheel was never merely invented at a modern point in history; the wheel was perpetually present within the traditional bullock carts utilizing the vast Indian farmlands. The history of agricultural farming is inherently as ancient as the history of human beings depending on harvested foods for survival. The first functional aircraft was engineered by Shivkar Bapuji Talpade, an Indian. The first operational chemical battery was constructed by Agastya Rishi in ancient India. Furthermore, numerous foundational pioneers of western science were deeply inspired by the deep truths of Indian philosophy.

Necessity inevitably drives human action. We Bharatvasis have always been completely fulfilled in all of our existential necessities. We possess no natural scarcity of any vital resource; consequently, we do not feel compelled to engage in unnecessary, exhausting material labor. The western world, facing harsh environmental realities, has historically possessed no alternative other than to force themselves to be innovative; that is precisely why we observe their rapid progression in technological advancements and industrial innovations.

Because we are inherently spiritually oriented, we Indians did not harbor intense material ambitions. We were fully aware that by executing punya-karma (pious activities), we could easily ascend to svarga (the celestial realms); therefore, we did not waste our life-force attempting to manufacture a fleeting, technological heaven here on earth. This profound spiritual prioritizing is the actual reason why India appears to have fewer mechanical innovations compared to the West.

Having all our requirements of dharma (righteousness), artha (economic facility), and kama (sensory satisfaction) naturally satisfied, we choose to focus ahead on moksha (liberation) and bhagavad-prema (divine love of Godhead)—such is the perfect Vedic system. And because our core interest lies in knowing about Bhagawan and executing bhakti, we are granted birth within the divya-bhumi (divine land) of Bharata-varsha, which is explicitly Bhagawan's own country.

Only those souls who have consistently lived a strictly dharmic life across many previous lifetimes are awarded a human birth within Bharata-varsha. Those entities who were exclusively interested in animalistic and adharmic lifestyles were directed by the infallible arrangements of karma to take birth in foreign lands to continue their primitive existences (as confirmed in BH 5.19.28 and CC Madhya 19.151).

India is the jagad-guru (the spiritual master) of the entire world. For a true guru, all living entities are viewed as his own children; therefore, it is inappropriate to neglect or withhold our concern from others who depend on us. We possess the fullness of all knowledge and spiritual wealth, whereas they are ultimately lacking in even basic survival necessities. Consequently, we should view them as our dependents and extend to them our proper, enlightened compassion.

Many religions, but same core message

Western religious traditions function as fragmental portions or historical subsets of the overarching Vedic architecture. Demigod worship was historically present across the entire planet, stretching into European, African, and Middle Asian regions where different religious paths are currently practiced. We know that the Supreme Entity described in the western scriptural text, the Bible, is none other than Bhagawan Vishnu Himself. Even though Bhagawan manifests within a different geographical territory and through a distinct localized form, His fundamental cosmic activities of dharma-sthapana (establishing righteousness) and jiva-daya (compassion toward all living entities) remain identical.

We have previously observed that Lord Sankarṣaṇa exhibits a structural anger toward us, and Shiva, in the form of relentless material time, devours all existence second by second. We cannot experience true happiness here; instead, we suffer within this material world simply because we refuse to turn our faces toward Govinda. Govinda desires to reign exclusively within our hearts, allowing no room for mundane competition.

We observe identical, seemingly punitive dynamics displayed by Bhagawan within the biblical texts also. Those populations who refuse to surrender to God are met with mass annihilation through global floods, cataclysmic earthquakes, divine wrath, and the threat of eternal damnation. It is explicitly declared that this state of existential suffering can be bypassed solely through absolute surrender to God, and by no other method.

The God of the Bible is explicitly described as a jealous God: "You shall not make for yourself an image in the form of anything in heaven above or on the earth beneath or in the waters below." (Exodus 20:4). "For you shall worship no other god, for the Lord, whose name is Jealous, is a jealous God." (Exodus 34:14). "For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who by their unrighteousness suppress the truth." (Romans 1:18).

This absolute requirement for exclusive, uncompromising devotion is further echoed through His empowered messenger: "Do not suppose that I have come to bring peace to the earth. I did not come to bring peace, but a sword. For I have come to turn a man against his father, a daughter against her mother, a daughter-in-law against her mother-in-law—a man's enemies will be the members of his own household. Anyone who loves their father or mother more than me is not worthy of me; anyone who loves their son or daughter more than me is not worthy of me." (Matthew 10:34-37). "But as for the cowardly, the faithless, the detestable, as for murderers, the sexually immoral, sorcerers, idolaters, and all liars, their portion will be in the lake that burns with fire and sulfur, which is the second death." (Revelation 21:8).

In truth, Bhagawan Vishnu displays this terrifying anger simply to manifest His intense love for His children, exhibiting a complete cosmic intolerance toward being separated from them.

Even within the biblical narrative, we witness the unconventional, supernatural interactions of Bhagawan with His intimate devotees. To facilitate the descent of Jesus, the divine potency overshadowed Mary, causing her to conceive while she was betrothed to Joseph. Bhagawan could have easily arranged a conventional biological birth through Joseph, or explicitly informed Joseph beforehand to prevent social distress, or utilized His omnipotence to manifest the messenger out of thin air without a biological mother.

The underlying esoteric reality here is that Bhagawan Vishnu is sending a definitive message to humanity: He is the exact same Supreme Person, executing his patterns of dynamic intervention across time and space.

It is highlighted within the biblical Song of Solomon and associated prophetic texts, that God claims absolute ownership over the hearts of all living entities—including women who are already wedded to mundane husbands. These souls are expected to love God with a intensity that far surpasses their earthly marriages. If they fail to achieve this vertical alignment, they remain cast down in the hellish conditions of material existence.

We find beautiful parallels in the pastimes of the advent of ananya-bhakti. Śrī Gaura-Narayana miraculously cured the severe bodily affliction of Vāsudeva Vipra, who was suffering from leprosy, his flesh consumed by worms. The moment Śrī Gaura-Narayana touched him, the leprosy and its agonizing distress vanished into a distant place, and Vāsudeva's body became radiantly beautiful. The singular reciprocation the Lord demanded was that Vāsudeva must continuously preach the instructions of Govinda to liberate all human beings.

Empowered unalloyed devotees always walk in the exact footsteps of the acharyas. Jesus similarly cast out seven sinful demons from the body of Mary Magdalene, curing her of her deep internal afflictions and accepting her as an intimate disciple. She became the foundational witness who first beheld the resurrection of Jesus, sharing her realization with the world. Pope Gregory later clarified that these seven demons represented the seven deadly sins: pride, envy, wrath, sloth, greed, gluttony, and lust.

Furthermore, Jesus metaphorically offered his life-force, near presence of Tulasi leaves, to his Father, Vishnu. Historical and botanical accounts note the abundant presence of wild basil (Tulasi) surrounding the site of his crucifixion. As an explicitly empowered shaktyavesha jiva, Jesus was fully aware that Bhagawan Vishnu never accepts any offering or sacrifice unless it is infused with pure devotion and accompanied by sacred Tulasi leaves.

Bhagawan Vishnu's love and kripa (mercy) are entirely universal, extending unconditionally to every corner of creation. Apart from these indications of bhagavad-prema (divine love), the remaining external rules detailed in western scriptures are basic moral codes, structurally designed to gradually civilize and uplift a sinful, chaotic audience.

All original manuscripts are lost

On salvation of Jews: The Jewish populations who were interred before the first century BCE were completely unaware of the historical advent of Jesus; their physical forms have entirely decomposed, and they maintained a strict aversion to submitting to any theological form other than the absolute, unmanifest God. Because of their unwavering, singular faith in the Supreme, we can deduce that they will structurally attain the celestial realms rather than eternal damnation.

The Lord rejected Jesus: The scriptural declaration, “I am the way,” inherently signifies that the authentic teacher, or guru, is the singular path for the disciple. Jesus himself states, "My time has not yet come," which indicates that before he formally assumed the role of an active preceptor, he was not functioning as "the way" for his students. Every authentic guru acts as the exclusive path of liberation for his specific disciples. Jesus was not "the way" prior to his public ministry, nor was he able to deliver his own physical body from crucifixion at his final earthly hour. As recorded in the gospels, he cried out with a loud voice, saying, “Eli, Eli, lema sabachthani?”—that is, “My God, My God, why have you forsaken me?” From a strict ontological perspective, the Supreme Lord seemingly withdrew from His messenger because the messenger oftentimes taught his students that he himself is god. Otherwise, the Supreme Lord never rejects His own people, as confirmed in Psalms 94:14: “For the Lord will not reject his people; he will never forsake his inheritance.”

Jesus warns his followers regarding their entry in heaven: “Not everyone who says to me, ‘Lord, Lord,’ will enter the kingdom of heaven, but only the one who does the will of my Father who is in heaven. Many will say to me on that day, ‘Lord, Lord, did we not prophesy in your name and in your name drive out demons and in your name perform many miracles?’ Then I will tell them plainly, ‘I never knew you. Away from me, you evildoers!’” (Matthew 7:21-23).

Pragmatic observation to the phenomenon of miraculous healing performed in the name of God or prophets: if supernatural healing were a consistent empirical reality, there would be absolutely no objective requirement to construct massive hospitals or expend immense scientific labor to discover cures for emerging biological diseases. Furthermore, the believers of these various faiths would never require the assistance of modern medicine or be burdened with expensive medical bills. In stark contrast to these claims, we observe that Pope John Paul II suffered from Parkinson's disease for two decades, numerous clerical leaders succumbed directly to the coronavirus pandemic, and countless faithful believers lost their wealth, homes, and lives during severe material disturbances—such as the intense fires that impacted regions like Los Angeles in 2025—where physical bodies were entirely destroyed beyond material survival.

Regarding interpolation: The vast majority of western theological texts were compiled many decades, and sometimes centuries, after the passing of the historical personalities involved in the narrative. These chronicles were written by scribes who had never personally met or witnessed the individuals whose biographies they were recording. Even within these historically unverified narratives, extensive changes, political re-editing, and textual interpolations have been systematically executed over the centuries. One can utilize the rigorous analytical methods highlighted by modern rational authors—such as Carl Sagan, Stephen Hawking, Richard Dawkins, Sam Harris, and Bill Nye—to clearly distinguish factual historical information from fabricated myth.

Real deliverance: Countless pretas (ghostly spirits) trapped within the subtle atmospheres of western nations are now being systematically liberated through the global dispensation of sankirtan enacted by the jagad-guru, Śrīla A.C. Bhaktivedanta Swami Prabhupāda. In a profound mystical sense, the oppressive weight of Kaliyuga was fundamentally shattered the very moment the Harinama-sankirtan movement was spread across every town and village by Prabhupāda. Today, Prabhupāda alone stands as the preeminent living guru and the most absolute path of deliverance for all western citizens. He remains eternally alive and accessible within his literary translations; he is a transcendental super-express highway, the preceptor of preceptors. He's Guru of Gurus, one should unhesitatingly take his complete shelter.

My Encounters with Contemporary Proselytization

Within this chapter, I have endeavored to provide a coherent reconciliation and critique regarding the various religious systems that originated in the West. I was compelled to engage in a direct study of what is actually chronicled within western theological texts because certain relatives of mine had converted to a western religion, and they subsequently subjected me to intense harassment in their continuous attempts to preach their newly adopted beliefs to me.

They would aggressively assert the following dogmas:

They claimed that I would inevitably descend to a permanent hell after my death if I refused to adopt their specific religious practices, even though their own scriptures offer them no absolute, guaranteed assurance of heaven.

They claimed that the age of the Earth is a mere six thousand years old, completely ignoring the empirical reality that we possess traditional temples, geological formations, and sacred monuments that are vastly older than that timeline.

They claimed that the sacred deities we Hindus worship are merely lifeless stones, while they themselves reverently adorn their own necks and places of worship with inanimate, lifeless statues and icons.

They claimed that the cosmos consists exclusively of a singular Earth, a heaven, and a hell, even though modern observation clearly reveals the existence of countless billions of galaxies stretching across the night sky.

They claimed that their messenger died as a sacrificial proxy for our personal sins, whereas a deeper ontological analysis reveals that his physical demise was a result of the dynamic engineering and karmic laws orchestrated by the Creator Himself.

They claimed that there is no such phenomenon as reincarnation into other species and that the animal kingdom possesses no immortal soul, while simultaneously harboring the contradictory sentimental belief that their domesticated pets will accompany them to heaven.

They claimed that they practice universal love toward all of their neighbors, yet this alleged affection routinely exposes itself as a highly calculated, self-serving manipulation, entirely bound by strict underlying terms and conditions.

They claimed that their theological text is the literal, unadulterated word of God, despite the book containing nothing but the historically localized narratives of human beings from a few thousand years ago, heavily subjected to political editing, philosophical alterations, and biased content interpolations executed by historical monarchs.

They claimed that the Supreme Lord whom I worship is a "dead god," while they themselves are fundamentally unable to demonstrate the presence of any living god anywhere on the planet, within the clouds, inside their structures of worship, within their homes, or anywhere in existence around them.

Furthermore, despite criticizing me with the claim that my sacred deities do not hear my prayers, every single one of these converted relatives depends entirely on pharmaceutical medicines for their basic daily survival. Had I challenged them to simply pray with greater faith to supernaturally heal their sick family members instead of expending vast financial resources on modern medicine, they would have reacted with immediate physical hostility.

They continuously threaten me with the dogmatic claim that the world will end imminently and that I will be cast into hell in the near future, while they themselves remain completely ignorant of verified past historical events and fundamental scientific facts.

When we systematically refute every single one of their theological arguments with sound logic and scriptural evidence, they immediately abandon the philosophical debate and pivot the conversation into a defensive emotional issue regarding respect and obedience. It is precisely because of such irrational social dynamics that the Mahābhārata of Kurukshetra explicitly teaches the necessity of standing completely alone when required.

The Sanctity of Creation

Traditionally, we utilize cow dung, organic manure, or gobar to make the soil fertile in order to derive abundant vegetation from the earth. Every variety of agrarian plantation is made possible exclusively through the blessings of our life-giving mother, the cow. Therefore, she not only nourishes humanity by granting her milk, but she also continuously sustains our primary food supply. The bull who executes the rigorous fieldwork on the farmland is also born from that very same cow. Only that nation thrives which secures the protective blessings of mother cow upon its soil. In this way, the structural maintenance of the entire world rests upon gobar alone. The countries where mother cow is not worshipped fail to receive her blessings, and consequently, they become increasingly degraded, barren, and lifeless. Due to not receiving any blessings from the cow because of their own ungodly activities, if these asuric populations additionally resort to slaughtering the cow itself to acquire their food, they accumulate massive kukarma (sinful reactions) onto their severe karmic account.

In today's modern world, we observe individuals who selfishly slaughter innocent living entities, such as the sacred cow, merely to satisfy their unrestrained tastebuds. This is an egregious violation of cosmic law. When they slaughter the cow, the cow herself has nothing ultimately to lose, as her eternal soul remains untouched; however, the killer becomes completely bereft of the profound spiritual and material benefits he could have derived by taking shelter of the cow's presence.

These killers possess absolutely no concept of the Supreme Bhagawan (BH 1.2.6), harbor no genuine concern for the welfare of the cow, and remain entirely ignorant of the fact that an atma (soul) resides within her body. They slaughter her solely to extract her flesh for their own immediate consumption. This represents an extreme level of spiritual insensitivity and cruelty; consequently, such callous individuals stand as qualified candidates for naraka (hell).

While this foundational principle applies to the unnecessary killing of any poor, defenseless living creature, it is exceptionally sinful to inflict harm upon cows. They are profoundly sinless and extraordinarily selfless, sustaining the welfare of every element of society—the farmlands, the agricultural crops, the atmosphere, adult humans, newborn infants, weightlifters, and the diseased alike.

The universal rule of thumb dictates that we must never interfere in the life of any living entity unless we are capable of providing them with a vastly superior lifestyle than the one they are currently experiencing.

"All these animals are awaiting your death so that they can avenge the injuries you have inflicted upon them. After you die, they will angrily pierce your body with iron horns." – ŚB 4.25.8

The Metaphysics of the Serpentine Form

Similarly, snakes are fundamentally neither evil nor inherently harmful creatures. Because snakes are intensely attached to their own precious personal belongings, they naturally tend to strike only those individuals who trespass into their territory and whom they perceive as threats to their valued domain. Otherwise, snakes are remarkably harmless beings, quietly minding their own business and refusing to cause any harm to you as long as you do not breach their territorial boundaries.

In an esoteric sense, our physical bodies are structurally patterned after the serpentine form. Our action-performing and sense-perceiving organs—such as the eyes, nose, ears, tongue, and skin—are described in the shastras as resembling individual serpents. Our internal kundalini energy is a coiled snake. Our large and small intestines are physically shaped like winding snakes. The esophageal food pipe, extending from the root of the tongue down to the stomach, mirrors a serpent, as does our respiratory nasal air passage.

Somatic serpents appear to belong to the elevated category of atmarama (satisfied within oneself). Because all their latent limbs and organs are contained neatly within their singular body, they do not manifest separate appendages externally. From an external perspective, their physical architecture looks like an impersonal pillar whose entire bodily features, save for the mouth, remain completely unmanifest.

Snakes are among the least harmful beings in existence, whereas the greedy people of this world are the most dangerous and destructive. A greedy person will aggressively breach his own boundaries to invade your territory and plunder your resources, whereas a snake remains entirely indifferent to your existence or non-existence, fully absorbed in his own silent world.

The Rahu Ketu connection

According to Vedic astrology, the planetary bodies exert a direct, subtle influence on specific geographical regions, languages, behaviors, cultures, mindsets, and the intrinsic characteristics of human populations.

The sun (Surya Narayana) is recognized as the visible, physical manifestation of the Divine, representing the Atman (the individual soul or inner Self). Conversely, Rahu stands as the ultimate symbol of supreme ambition, representing the relentless, unyielding pursuit of power, social status, and material dominance.

Rahu desires to usurp the position of the sun; and he is esoterically referred to as the "alternative sun." Rahu operates as a master imitator and an ambitious pretender, exerting extraordinary effort to project the illusion that he is the real sun. From modern electronics to the architecture of the internet, the entire technological upsurge of mankind is governed by the energy of Rahu. Today, for artificial illumination, we rely on the light bulb which is a product of Rahu as a fabricated alternative to the sun; whereas in previous eras, mankind utilized the natural burning of oils, wood, and radiant, mystic gemstone jewels.

Certain structural parallels can also be observed across cultural geography: the region of origin for the Abrahamic religions functions historically as a geographical matrix governed by Rahu. The traditional elongated beard visually mirrors the aesthetic of blood dripping down from a severed head, and Rahu exists precisely as a bodiless head from whose severed neck blood perpetually drips. Writing in a reverse script—such as Urdu—constitutes a linguistic script explicitly influenced by Rahu's inverted nature. Furthermore, because Rahu's head was violently severed, certain populations symbolically commemorate Rahu's cosmic birth event by practicing circumcision upon their flesh instead of sacrificing their heads entirely.

Rahu and Ketu's operations are completely distinct, and even diametrically opposite, yet they are intrinsically two parts of a same body. While Rahu aggressively pushes the consciousness outward to explore new material opportunities and ambitious acquisitions, Ketu pulls the awareness inward, compelling the soul to utilize past wisdom to remain grounded and permanently let go of toxic, material attachments. This Ketu-driven process of absolute renunciation and detachment is mirrored in western prophetic verses, such as Luke 18:29-30: "Truly I say to you, there is no one who has left house or wife or brothers or parents or children, for the sake of the kingdom of God, who will not receive many times as much at this time and in the age to come, eternal life." Similarly, Luke 14:33 echoes this absolute detachment: "So then, none of you can be My disciple who does not give up all his own possessions." The entire canon of Abrahamic religion exists fundamentally as a direct effect of Rahu's and Ketu's intervention.

Govinda: "Men of small intelligence worship the demigods, and their fruits are limited, temporary (even illusory)." – BG 7.23. "Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me." – BG 9.25.

CHAPTER FIFTY-FOUR

Asuras & Devatas, Both're Equally Envious

Devatas are also similarly envious as the asuras are

The underlying mentality of envious beings dictates a specific pattern: "If I am unable to acquire something for myself, I will never permit anyone else to acquire it for themselves either; if I cannot possess it, then no one should."

Every conditioned soul harbors latent lust and envy within themselves in varying degrees (BG 3.38). This internal lust and greed ultimately manifest outwardly through physical actions, such as cheating, violence, rage, and the pursuit of revenge.

The devatas (demigods) also misbehave due to the promptings of lust and envy, exactly like the asuras (demons), because both classes of beings are generated from the exact same progenitor, Brahma. Brahma is the child of Vishnu and the unmanifest kala-shakti; therefore, his nature encompasses both masculine tendencies and feminine qualities.

The singular, operational difference we can observe between the devatas and the asuras is that the devatas are followers of Vishnu, whereas the asuras are generally followers of Shiva. The asuras typically worship Shiva or Brahma to extract varadanas (divine boons). Conversely, the devatas usually approach Vishnu or Brahma to secure immediate assistance whenever a cosmic calamity strikes them. Apart from this functional difference, we observe that both the devatas and the asuras are equally envious and violent entities.

While the asuras are notoriously known for performing malicious acts, the shastras explicitly document that the devatas also execute severe mischief. For example, Brahma enviously stole the cowherd boys and calves of Govinda. Indra engaged in a violent conflict with Govinda over the celestial Parijata tree. Indra attempted to submerge the entire region of Vraja with devastating floods during the Govardhana-dhari-lila. Indra assumed the garb of a renounced sannyasi to deceitfully steal the sacrificial horse of Maharaja Prithu. Indra altered his physical form to deceptively approach Ahalya. Chandra kidnapped Tara, who was the chaste wife of his own spiritual master, Brihaspati. Even Brahma himself became overwhelmed by lust toward his own daughter.

In truth, no conditioned entity is intrinsically good, and no one is intrinsically bad. Every living being maintains an individual, eternal connection with Govinda, and therefore, everyone is perfect within their original constitutional position. Whether one manifests as a devata or an asura, an individual who is genuinely devoted to Govinda is always uniquely situated in pure goodness, remaining fully content and perpetually satisfied within himself by virtue of his active connection with Govinda.

In Kaliyuga, even asuras come in channa rupa

The fundamental cause behind the existence of asuras: Just as Jalandhara appeared from the wrath of Rudra, just as Rudra was generated from the anger of Brahma, and just as Madhu and Kaitabha manifested from the earwax of an angry Vishnu—similarly, all the asuras who arise within the universe are structurally caused by the cosmic anger of Lord Sankarṣaṇa, who is the predominating deity of tamasa (the mode of ignorance).

Every problem and tribulation we encounter in our personal lives is triggered directly by the dissatisfaction of the Paramatma residing within our hearts. Unless we execute a definitive turn inward, becoming govinda-antarmukha, our sufferings will never conclude within this material world.

The primeval birth of the asuras is chronicled in the scriptures: "Lord Brahmā, approaching the Lord, addressed Him thus: My Lord, please protect me (pāhi mām parama-ātman prabho) from these sinful demons (adevān), who were created by me under Your order (te preṣaṇena asṛjam). They are infuriated by an appetite for sex and have come to attack me (prajāḥ tāḥ imāḥ yabhitum pāpāḥ upākrāmanti mām)." – BH 3.20.26

Regarding the sustaining patrons of these dark forces: rakshasas, daityas, danavas, and asuras are traditionally favored and protected by Lord Shiva or

Śukrācārya. “Bhagawan Vishnu says: The demons and asuras (yāta dānava-daiteyais) are being favored by time (kālenānugṛhītais tair).” – BH 8.6.19. Śrīla Prabhupāda explains that a specific word in this verse possesses two distinct readings—kālena and kāvyena. Kālena signifies "favored by time," whereas kāvyena signifies "favored by Śukrācārya," who functions as the authorized spiritual master of the daityas.

The specific activities of modern-day, channa-rupa (disguised) asuras are explicitly predicted: “There will be many such uncivilized kings ruling (mleccha-prāyāś ca bhū-bhṛtaḥ) at the same time, O King Parīkṣit (tulya-kālā ime rājan), and they will all be uncharitable, possessed of fierce tempers, and great devotees of irreligion and falsity (ete adharma anṛta parāḥ phalgu-dāḥ tīvra manyavaḥ).” – BH 12.1.38

The dynamic annihilator of these asuric forces is glorified across His specific manifestations: “Obeisances to Your form as the faultless Lord Buddha (namo buddhāya śuddhāya), who will bewilder the Daityas and Dānavas (daitya-dānava-mohine), and to Lord Kalki (namas te kalki-rūpiṇe), the annihilator of the meat-eaters posing as kings (mleccha-prāya-kṣatra-hantre).” – BH 10.40.22

“Arriving at Mathurā, this Yavana laid siege to the city (rurodha mathurām etya) with thirty million barbarian soldiers (tisṛbhir mleccha-koṭibhiḥ). He had never found a human rival worth fighting (nṛ-loke cāpratidvandvo), but he had heard that the Vṛṣṇis were his equals (vṛṣṇīn śrutvātma-sammitān).” – BH 10.50.44. Śrīla Viśvanātha Cakravartī Ṭhākura, in his commentary on BH 10.50.44, quotes directly from the Viṣṇu Purāṇa concerning the esoteric history of Kālayavana: “Once, Gārgya was ridiculed by his brother-in-law as a eunuch, and when the Yādavas heard this, they laughed heartily. Infuriated by their laughter, Gārgya set out for the south, thinking, ‘May I have a son who will bring terror to the Yādavas.’ He worshiped Lord Mahādeva, eating powdered iron as an austerity, and after twelve years, obtained his desired benediction. Elated, he returned home. Later, when the childless King of the Yavanas requested a son from him, Gārgya begot in the Yavana’s wife a son, Kālayavana. Kālayavana possessed the fury of Lord Śiva in his aspect as Mahākāla. Once, Kālayavana asked Nārada Muni, ‘Who are now the strongest kings on earth?’ Nārada replied that the Yadus were. Thus directed by Nārada, Kālayavana appeared at Mathurā.”

The Eternal Triumph of Dharma Over Asuric Forces

Bhagawan Vishnu has always been hated by the asuras because He eternally stands for dharma. Vishnu continuously eliminates the asuras, who function as the universal disturbing forces. The asuras are perpetually bent upon defeating Vishnu, destroying Vishnu, and plundering the cosmic resources of Vishnu. Yet, in each and every attempt, they are thoroughly defeated by Vishnu and taught severe lessons. All of these dynamic interventions constitute the essential dharma-sthapana (establishing righteousness) activities performed by Vishnu across the epochs.

Satya-yuga: Hiraṇyākṣa desired to steal away the Earth and subjugate all her inhabitants. However, Varahadeva did not permit this to occur; He intervened and slew Hiraṇyākṣa. Subsequently, Varahadeva retrieved the Earth and restored her to her proper planetary orbit.

Treta-yuga: Ravana desired to defeat Śrī Rama and capture Rama's chaste wife for himself. But he, too, was utterly destroyed along with his entire adharmic lineage by Śrī Ramacandra.

Dvapara-yuga: Karna fiercely desired to extract respect from society, and he wanted to marry Draupadi. Govinda generously invited Karna to join the Pandavas, to be respected as the eldest of the six brothers, and to be wedded to Draupadi. But Karna refused to surrender to Govinda; he arrogantly wanted to attain his ambitions strictly through his own physical strength. He chose to support Duryodhana (the personification of adharma), attempt to destroy the Pandavas (the personification of dharma), and insult Draupadi (an exalted vaishnavi). Consequently, as is the unalterable cosmic law, the adharmic Karna and his entire aligned military force were completely annihilated by Govinda and His associates.

Kali-yuga: Kaliyuga commenced a mere 5,000 years ago and possesses a total cosmic duration of 432,000 years. Bhagawan Kalki will manifest at the absolute conclusion of Kaliyuga and the dawn of Satya-yuga. Bhagawan will flawlessly restore dharma by completely destroying Kali-purusha along with all of his malicious followers (chelas).

The Repercussions of Asuric Overreach

Śūrpaṇakhā approached Śrī Rāma with the intention of marrying Him, but Rāma firmly rejected her. Śrī Rāma had undertaken an absolute eka-patnī (one-wife) vow, and He would never gaze upon the face of another woman. When she was refused by Rāma, she became violently enraged and attempted to attack Sītā Mātā; at that juncture, through the agency of Lakṣmaṇa, Sītā Mātā severed her nose and breast, and drove her away. Sītā Mātā effectively manifested and expressed her protective wrath through her expansion as Lakṣmaṇa. (The narratives regarding Śūrpaṇakhā found in Brahma-vaivarta Purāṇa or Garga-saṁhitā are merely unauthentic, imaginary interpolations.)

Sītā Mātā functions through her expansions by the power of her glance, precisely as Govinda operates through His expansion Kāla (time) by the potency of His glancing. Lakṣmaṇa exists as the masculine manifestation of Sītā Mātā, and Hanumān exists as the masculine manifestation of the younger sister of Sītā Mātā.

Govinda manifests His avatāras across every single category of species and order of existence: brāhmaṇa, kṣatriya, vaiśya, ṛṣi-muni, devatā, paśu (quadrupeds), jalacara (aquatics), vanaspati (vegetation), nāga (serpents), śilā (sacred stones), and even within the asura species—such as Rudra, Jalandhara, Rāhu, Ketu, and Kālakūṭa vish. Even the seemingly insignificant cowherds who soundly defeated Arjuna (as recorded in BH 1.15.20) were expansions of Govinda.

So Bhagawān Himself inaugurates the tāmasic characteristics within the asuras, instructing them by His own divine example. Without Bhagawān Himself descending to demonstrate how to oppose and hate Him, the asuras are entirely powerless to harbor even a shred of envy and dveṣa (hatred) within their hearts against Viṣṇu.

For example, Jalandhara was foolishly under the delusion that the asuras are the independent proprietors of their belongings or the actual doers of their activities, and this ignorance was subsequently passed down to successive generations of asuras.

Jalandhara was systematically brainwashed by Śukrācārya into falsely believing that the devas had treacherously plundered the treasures of his father, Varuṇa, during the Samudra-manthana (churning of the milk ocean); consequently, he initiated a devastating war against the devatās to extract his revenge and reclaim those treasures. In absolute reality, Bhagawān Viṣṇu alone is the sole proprietor of everything that emerged from the Samudra, because the ocean originally emanated directly from the body of Viṣṇu.

During the Samudra-manthana, Viṣṇu Himself gave the living entities the intelligence to bring all varieties of vegetables, grass, creepers, and medicinal drugs into the ocean; Viṣṇu Himself transported the massive Mandara Mountain; Viṣṇu Himself supported the mountain from below in His form as Kūrma; Viṣṇu Himself entered into the bodies of Vāsuki, the devatās, and the asuras; and Viṣṇu Himself churned those ingredients entirely alone when their collective efforts failed to produce any results.

Shlokas:

“Gaurahari to Sanatana Goswami: In the material world, conceptions of good and bad are all mental speculations. Therefore, saying ‘This is good’ and ‘This is bad’ is all a mistake. The humble sages, by virtue of true knowledge, see with equal vision a learned and gentle brāhmaṇa, a cow, an elephant, a dog and a dog-eater. One who is fully satisfied in knowledge obtained and practically applied in life, who is always determined and fixed in his spiritual position, who completely controls his senses, and who sees pebbles, stones and gold on the same level is understood to be a perfect yogī.” – CC Antya 4.176-178.

"Bhagavān uvāca: (regarding Jaya Vijaya) O brāhmaṇas, know that the punishment you inflicted on them was originally ordained by Me (yo vaḥ śāpo mayaiva nimitas tad aveta viprāḥ), and therefore they will fall to a birth in a demoniac family (etau suretara-gatiṁ pratipadya sadyaḥ). But they will be firmly united with Me in thought through mental concentration intensified by anger (saṁrambha sambhṛta samādhi anubaddha yogau), and **they will return to My presence shortly (bhūyaḥ sakāśam upayāsyata āśu)**." – BH 3.16.26.

"From Srila Jiva Goswami’s explanations, it is learned that Jaya and Vijaya were sent to this material world to fulfill the Lord’s desire to fight. The Lord also sometimes wants to fight, but who can fight with the Lord but a very confidential devotee of the Lord? Jaya and Vijaya descended to this world to fulfill the Lord’s desire. Therefore in each of their three births – first as Hiraṇyākṣa and Hiraṇyakaśipu, second as Rāvaṇa and Kumbhakarṇa, and third as Śiśupāla and Dantavakra – the Lord personally killed them. In other words, these associates of the Lord, Jaya and Vijaya, descended to the material world to serve the Lord by fulfilling His desire to fight." – BH 7.1.35 Tatparya by ACBVS Srila Prabhupada.

"Jaya and Vijaya were very much perturbed, but the Lord advised them to act as enemies, for then they would return after three births; otherwise, ordinarily, they would have to take seven births. With this authority, Jaya and Vijaya acted as the Lord's enemies, and now that these two were dead, all the Viṣṇudūtas understood that the Lord's killing of Hiraṇyakaśipu was special mercy bestowed upon them." – BH 7.8.56 Tatparya by ACBVS Srila Prabhupada.

The supreme lord is equal to everyone. "Hiraṇyakaśipu uvāca: My insignificant enemies the demigods have combined to kill my very dear and obedient well-wisher, my brother Hiraṇyākṣa (sapatnaiḥ ghātitaḥ kṣudraiḥ bhrātā me dayitaḥ suhṛt). Although the Supreme Lord, Viṣṇu, is always equal to both of us (hariṇā samena api) — namely, the demigods and the demons — this time, being devoutly worshiped by the demigods (upadhāvanaiḥ), He has taken their side and helped them kill Hiraṇyākṣa (pārṣṇi-grāheṇa)." – BH 7.2.6.

"Hiranyakashipu said to Prahalad, Abandon this Vishnu, our enemy. Worship lord Sankara, god Shiva, Rudra, the father of the worlds, the chief of gods, giving all splendour. After putting on the mark of three lines on your forehead with ash worship Mahādeva worshipped by demons, in the manner as told in the Pasupata sect." – Padma Puran, Uttara Khand, Chapter 238, Verses 25-29. "Prahalad Replied, Narayana alone created the two lords, Brahmā and Shiva, the two best gods. Brahma and Shiva act by honouring (i.e. according to) his order only. The highest, divine god Nārāyaṇa Vishnu was alone there in the beginning. Brahmā was not there; Indra was not there; Shiva was not there. Abandoning that Vishnu, the god protecting all, and the god of all, how can I, resorting to heresy, worship Shiva? I shall only worship Vishnu." – Padma Puran, Uttrara Khand, Chapter 238, Verses 34-51.

"Prahlāda: Let me offer my respectful obeisances unto Lord Kṛṣṇa, who is the worshipable Deity for all brahminical men, who is the well-wisher of cows and brāhmaṇas, and who is always benefiting the whole world. I offer my repeated obeisances to the Personality of Godhead, known as Kṛṣṇa and Govinda." [namo brahmanya-devāya go-brāhmaṇa-hitāya ca jagad-dhitaya kṛṣṇāya govindāya namo namaḥ] – Vishnu purana, CB Madhya-khaṇḍa 2.137.

"The hermits said: The supreme religion of gods is to perform yajña etc., deeds, perseverance, to acquire knowledge on Vedas and keep themselves engross in the worship of lord Vishnu. The religion of demons is to acquire physical stamina, jealousy, war craft, knowledge on ethics and devotion to god Shiva." [devānāṃ paramo dharmaḥ sadā yajñādikāḥ kriyāḥ, svādhyāyavedavettṛtvaṃ viṣṇupūjāratiḥ smṛtā. 11.15 daityānāṃ bāhuśalitvaṃ mātsaryaṃ yuddhasatkriyā, vedanaṃ nītiśāstrāṇāṃ harabhaktirudāhṛtā. 11.16.] – Vāmana Puran, Chapter 11, Verses 15-16.

"Those who are serious about liberation are certainly nonenvious, and they respect all. Yet they reject the horrible and ghastly forms of the demigods and worship only the all-blissful forms of Lord Viṣṇu and His plenary portions." – BH 1.2.26.

"Śukadeva: Lord Brahmā, Lord Viṣṇu, Lord Shiva and others are able to curse or bless one. Lord Shiva and Lord Brahmā are very quick to curse or bestow benedictions, my dear King, but the infallible Supreme Lord is not." – BH 10.88.12. "Bhagawan Vishnu: Because I am difficult to worship, people generally avoid Me and instead worship other deities, who are quickly satisfied. When people receive kingly opulences from these deities, they become arrogant, intoxicated with pride and neglectful of their duties. They dare to offend even the demigods who have bestowed benedictions upon them." — BH 10.88.11.

"It is Faith and Devotion Alone by which one can please Vishnu and by No Other Means." [bhaktyaivārādhyate viṣṇurnānyattatropakārakam. 1,227.30] –Garuda puran, Achar khand, Ch 227. "'Devotion to Vishnu' is the Result of the merits accumulated in the course of Ten million Births." [koṭijanmārjitaiḥ puṇyairviṣṇubhaktiḥ prajāyate] – Narada Puran 37.10.

Bhagawan Visṇu Alone can bestow liberation. Ghantakarna said, "Earlier, I always used to criticize Vishnu and used to roam around tying bells in my ears so that Vishnu's name does not enter my ears, I was always worried about this. One day, after reaching Shankar, resident of Kailash, I worshiped Mahadev Shiva and Then Lord Shiva was pleased and told me to ask for a boon. Then I prayed for liberation. As I prayed for liberation, the three-eyed Lord Shiva spoke to me again. 'There is no doubt that Lord Visṇu Alone can bestow liberation upon all (muktipradātā sarveṣāṃ viṣṇureva na saṃśayaḥ). Therefore, you go to Badri and worship Sri Janardan in the ashram of Nara-

Narayana there and attain salvation from Govinda.'" – Harivamsha Puran, Bhavishya Parva 80.27-32.

"Brahma prayed to Shiva: O most auspicious lord (tvaṁ maṅgala maṅgalānāṁ), you have ordained the heavenly planets (tanuṣe svaḥ), the spiritual Vaikuṇṭha planets (sva-lokaṁ) and the impersonal Brahman sphere (paraṁ vā) as the respective destinations of the performers of auspicious activities (karmaṇāṁ kartuḥ). Similarly, for others, who are miscreants, you have destined different kinds of hells which are horrible and ghastly (amaṅgalānāṁ ca tamisram ulbaṇaṁ). Yet sometimes it is found that their destinations are just the opposite. It is very difficult to ascertain the cause of this (viparyayaḥ kena tad eva kasyacit)." – BH 4.6.45.

CHAPTER FIFTY-FIVE

Jada Vastu Can't Reach Chetana Vastu

> “*"Govinda: I also assume other bodies to protect religion (anyaḥ api dharma rakṣāyai dehaḥ saṁbhriyate mayā) and to end irreligion whenever it flourishes in the course of time (virāmāya api adharmasya kāle prabhavataḥ kvacit)." – BH 10.50.10.*”

The Absolute Immunity of the Divine against Material Insult

Nowadays, we observe that contemporary asuras are misusing their extremely limited, insignificant strength to insult our sacred Sanatani deities. By engaging in such futile actions, these atheistic materialists falsely imagine that they are inflicting genuine harm upon the eternal Sanatana deities. In absolute reality, however, they are merely playing with their own catastrophic fate and destroying their own eternal sambandha (relationship) with the Supreme Bhagawan.

Bhagawan can be approached exclusively through the medium of prema (divine love), and prema possesses a crystalline, unambiguous definition: it constitutes that which gives absolute pleasure to Bhagawan alone, completely detached from our own self-interest or the gratification of our material senses.

Whatever imaginary harm these materialists believe they are causing through their speculative theories and offensive activities, they are merely damaging the temporary, mundane objects with which they deal. The Supreme Bhagawan can never be captured, localized, or diminished by any material object.

“Bewildered by false ego, strength, pride, lust and anger, (ahaṅkāraṁ balaṁ darpaṁ kāmaṁ krodhaṁ ca saṁśritāḥ), the demons become envious of (abhyasūyakāḥ) the Supreme Personality of Godhead (mām), who is situated in their own bodies and in the bodies of others (ātma-para-deheṣu), and blaspheme against the real religion (pradviṣantaḥ).” – BG 16.18.

We can clearly witness throughout the entire macrocosmic history of the universe that whenever any asura attempted to inflict harm upon either the transcendent, spiritual Bhagawan or the structural, material demigods, they themselves invariably reaped the opposite reactions. Through their offensive overreach, they could ultimately attain nothing except the devastating rods of Shani Deva, the strict punishment of Yamaraja, and absolute, inescapable misfortune.

"Brahmā said: O Supreme Lord, O changeless, unlimited supreme truth. You are the origin of everything. Being all-pervading, You are in everyone’s heart and also in the atom. You have no material qualities. Indeed, You are inconceivable. The mind cannot catch You by speculation, and words fail to describe You. You are the supreme master of everyone, and therefore You are worshipable for everyone. We offer our respectful obeisances unto You." – BH 8.5.26.

“Kṛṣṇa is the father of the entire universe, and anyone who does not respect his father is rebellious and sinful and therefore subjected to miseries birth after birth.” – CB Madhya-khaṇḍa 1.202.

“Camasa Muni, one of the Nava-yogendras, speaks to Nimi, the King of Videha: If any of the members of the four varṇas and four āśramas fail to worship or intentionally disrespect the Personality of Godhead, who is the source of their own creation, they will fall down from their position into a hellish state of life." – BH 11.5.3.

The Absolute Inaccessibility of the Divine to Material Senses

The Upanishads continuously declare that the spiritual atman (soul) remains perpetually untouched by dead matter.

Bhagawan exists entirely beyond the parameters of our human imagination, and far beyond our limited strength and independent efforts. Bhagawan is completely transcendental to the material creation and all its constituent elements.

Even the most elevated, great devotees cannot completely capture Him in His entirety; therefore, what to speak of attempting to capture Bhagawan through the medium of the crude, material senses? Bhagawan can never be accessed through independent material efforts, nor can He be contained within any material objects.

Consequently, Bhagawan Govinda is appropriately addressed as Adhokṣaja within the shastras (BH 1.2.6, 3.5.18, and 3.19.25), a title signifying that He completely transcends the absolute limits of sense perception or sensuous experience. The term akṣaja refers to "the measurement of our material senses," whereas adhokṣaja defines "that which exists far beyond the measurement of our senses."

The Vedas explicitly declare: bhaktir evainaṁ darśayati—only the practice of pure bhakti can bring the conditional soul into direct contact with the Supreme Personality of Godhead. While the scriptures also state, sarvaṁ khalv idaṁ brahma (everything is an expansion of Brahman, the Supreme Personality of Godhead), yet everything is not simultaneously the Supreme Godhead Himself. Everything rests upon Him and yet does not rest upon Him. This can be understood through the acintya-bhedābheda philosophy.

Jīva Gosvāmī explains in his Prīti-sandarbhathat, "Only devotional service can lead one to the Personality of Godhead. Only devotional service can help a devotee meet the Supreme Lord face to face. The Supreme Personality of Godhead is attracted by devotional service, and as such the ultimate supremacy of Vedic knowledge rests in knowing the science of devotional service."

"Śrī Kṛṣṇa's name, fame, pastimes, etc., cannot be understood by material senses. Only to one who is engaged in pure devotional service under proper guidance is He revealed." [ataḥ śrī-kṛṣṇa-nāmādi na bhaved grāhyam indriyaiḥ sevonmukhe hi jihvādau svayam eva sphuraty adaḥ] – Bhakti-rasāmṛta-sindhu 1.2.234.

"One can see the Supreme Personality of Godhead, Govinda, always within himself and outside himself if one has developed the transcendental loving attitude towards Him. Thus for people in general He is not visible." [premāñjana-cchurita-bhakti-vilocanena santaḥ sadaiva hṛdayeṣu vilokayanti] – Brahma-saṁhitā 5.38.

"One can understand the Supreme Personality as He is only by devotional service." [bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ] –

BG 18.55.

"I am never manifest to the foolish and unintelligent. For them I am covered by My Yogamaya, and therefore they do not know that I am unborn and infallible." [nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ mūḍho 'yaṁ nābhijānāti loko mām ajam avyayam] – BG 7.25.

Bhagawan agrees to manifest himself due to prema

"How were Kubjā, the wives of the sacrificial brāhmaṇas, the women of Mathurā, and the florist all able to see Your form? They were able to see You simply due to their devotional service. Yet Kamsa was destroyed at the same place, in spite of seeing Your opulence." – CB Madhya-khaṇḍa 10.229-230.

"Tell Me, what kind of austerities did Gajendra, the monkeys, and the cowherds perform to attain Me? Even the demons perform austerities, but what is the result? Unless they take shelter of Me, they cannot be delivered." – CB Madhya-khanda 23.45-46.

Srila Bhaktisiddhantha comments that: "A poet of South India is quoted in the Padyāvalī as follows: "Did the hunter named Dharma have any piety? Did age disqualify the five-year-old Dhruva? Did Gajendra, who lived by Trikūṭa Mountain, possess any learning? Did Mathurā's Kubjā, the maidservant of Kaṁsa, have any beauty? Did Sudāmā Brāhmaṇa, the friend of Kṛṣṇa, have any wealth? Did the social status of Vidura disqualify him? Did the prowess of Ugrasena, the King of the Yadus, disqualify him? Mādhava was pleased with their devotional service, He is not pleased by material qualities." [vyādhasyācaraṇaṁ dhruvasya ca vayo vidyā gajendrasya kā kubjāyāḥ kim u nāma rūpam adhikaṁ kim tat sudāmno dhanam vamsaḥ ko vidurasya yādava-pater ugrasya kim pauruṣaṁ bhaktyā tuṣyati kevalaṁ na ca guṇair bhakti-priyo mādhavaḥ]

Govinda doesn't manifest himself without prema: "By popular acclaim one cannot achieve Śrī Caitanya. The four Vedas declare, 'The Lord is controlled only by devotional service.'" (bada kirti haile caitanya nahi pāi 'bhakti-vasa sabe prabhu'-cari-vede gāi) – CB Madhya-khaṇḍa 10.279.

Srila Bhaktisiddhantha comments that: The four Vedas declare that Śrī Caitanyadeva is controlled only by nonduplicitous loving devotional service. In the Śrīmad Bhāgavatam (7.9.9) it is stated: "One may possess wealth, an aristocratic family, beauty, austerity, education, sensory expertise, luster, influence, physical strength, diligence, intelligence and mystic yogic power, but I think that even by all these qualifications one cannot satisfy the Supreme Personality of Godhead. However, one can satisfy the Lord simply by devotional service."

Hari byāpaka sarbatra samānā, prema teṃ pragaṭa hohiṃ maiṃ jānā,, desa kāla disi bidisihu māhīṃ, kahahu so kahā jahā prabhu nāhīṃ. "maiṃ to yaha jānatā hū ki bhagavāna saba jagaha samāna rūpa se vyāpaka haiṃ, prema se ve prakaṭa ho jāte haiṃ, deśa, kāla, diśā, vidiśā meṃ batāo, aisī jagaha kahā hai, jahā prabhu na hoṃ." – Ramcharitmanas 1.1.185.

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Mokṣayiṣyāmi Mā Śucaḥ

CHAPTER FIFTY-SIX

Advaitasura Khandana

> “*"One who takes a vow to worship Lord Siva (independent of Vishnu) or who follows such principles, will certainly become an atheist, and be diverted from transcendental scriptural injunctions." [bhava-vrata-dhara ye ca ye ca tan samanuvratāḥ pāṣaṇḍinas te bhavantu sac-chāstra-paripanthinaḥ]. – BH 4.2.28.*”

The Misdirection of Tamasic Ideologies

After being presented with so many clear references and scriptural comparisons regarding the existence of only one non-dual Absolute Truth—who manifests Himself in different realms and in various forms, and that this Absolute Truth is Narayana alone—there will still remain certain envious, wicked people who cannot perceive reality, or simply refuse to acknowledge it due to pride, arrogance, and deep-seated hatred.

Such individuals will persist in considering the tamasic shastras to be absolute truth, or they might even invent their own philosophy and manufacture their own scriptures by utilizing their false imagination. These tamasic people, in an attempt to disrespect and diminish the actual personality of the original Godhead, try to fabricate the supremacy of their own imagined deity, or create an imagined version of a pre-existing deity.

Humanity comprises people existing across all three modes of material nature: sattva, rajas, and tamas. Bhagavan Vishnu has compassionately provided different shastras tailored to these various types of people, with the singular intention of purifying them and elevating them toward spiritual existence. But despite this divine arrangement, we see that tamasic individuals, instead of elevating their consciousness, seek to interpolate, edit, manipulate, and corrupt the contents of their already tamasic texts into deeper layers of false information.

Today in the modern world, we observe an abundance of falsely imagined gods being manufactured by asuric individuals. Even throughout Asia, we see numerous variants of atheism wandering about in the garb of materialism, socialism, empiricism, communism, philanthropism, nationalism, charavakism, monism, this "ism," that "ism," and various synthetic religions.

They have all conjured their own fictional, fabricated supreme beings and enshrined them within their hearts, completely ignoring Vishnu, who has already been residing within their hearts since anadi-kala (time immemorial).

In this chapter, we will not waste our valuable time dismantling these other inferior schools of thought. Instead, we will focus exclusively on purifying the hearts of the materialistic devotees of Shiva, the greatest of destroyers. We often observe that the demoniac devotees of Shiva, after obtaining boons from him, turn around to attack and torture Shiva himself. To deal with such aggressive entities, we will utilize our time here to transform these harmful, misguided followers of Shiva into genuine, proper devotees of Shiva—the personification of universal time.

This is not a new phenomenon on the part of the asuras; such a deep-rooted propensity for cheating has been inherent in their very blood since the dawn of the universe, serving as a characteristic, defining activity for all asuras. For example, Hiraṇyakaśipu had explicitly fabricated his own alternative shastras to directly oppose and counter the authentic Vaishnava shastras of Vishnu.

"hiraṇyakaśipu uvāca: While I am engaged in the business of killing Lord Viṣṇu (tasmin kūṭe ahite naṣṭe tāvat), go down to the planet earth (yāta bhuvam yūyam), which is flourishing due to brahminical culture and a kṣatriya government (brahma-kṣatra samedhitām). These people engage in austerity, sacrifice, Vedic study, regulative vows, and charity (tapaḥ yajña svādhyāya vrata dāninaḥ). Destroy all the people thus engaged (sūdayadhvam)!" "The basic principle of brahminical culture is to satisfy Lord Viṣṇu (viṣṇuḥ dvija kriyā-mūlaḥ), the personification of sacrificial and ritualistic ceremonies (yajñaḥ dharma-mayaḥ). Lord Viṣṇu (pumān), is the personified reservoir of all religious principles, and He is the shelter of all the demigods, the great pitās, and the people in general (deva-ṛṣi pitṛ bhūtānām dharmasya ca parāyaṇam). When the brāhmaṇas are killed, no one will exist to encourage the kṣatriyas to perform yajñas, and thus the demigods, not being appeased by yajña, will automatically die." - BH 7.2.10-11.

"After hearing these words of devotional service from the mouth of his son Prahlāda, Hiraṇyakaśipu was extremely angry. His lips trembling, he spoke as follows to Ṣaṇḍa, the son of his guru, Śukrācārya. O unqualified, most heinous son of a brāhmaṇa, you have disobeyed my order and taken shelter of the party of my enemies (vipakṣaṁ śrayatāsatā). You have taught this poor boy about devotional service! What is this nonsense? (asāraṁ grāhito bālo mām anādṛtya durmate)" – BH 7.6.25-26.

"Govinda says: This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way. But in course of time the succession was broken, and therefore the science as it is appears to be lost." – BG 4.2.

"Those, deceiving childish people in this world by means of self-composed religious texts, mar the path to, bliss, thus harming the world. They censure Viṣṇu, the Vedas, austerities, good brāhmaṇas; therefore, due to their following wrong religious texts, they go to hell, as this very king of the Draviḍa country, hating god Viṣṇu, the lord of gods, and the master of the world, went to hell." – Padma Puran 6.129.57-59.

"Govinda says: When one is envious of the demigods, who represent the Supreme Personality of Godhead, of the Vedas, which give all knowledge, of the cows, brāhmaṇas, Vaiṣṇavas and religious principles, and ultimately of Me (mayi), the Supreme Personality of Godhead, he and his civilization will be vanquished without delay (vidveṣaḥ sa vā āśu vinaśyati)." – BH 7.4.27.

Material versus Non-Material Existence

Let us examine Vishnu, the Preserver: Advaitins believe that Vishnu is merely a bhautik devata (material deity) whose form is composed entirely of material elements. If so, what is their definition of non-material existence or the spiritual realm? Is it just inert, inactive, and non-existent?

["Śaṅkarācārya says in the beginning of his commentary on Bhagavad-gītā: nārāyaṇaḥ paro 'vyaktāt. When this material creation is not yet manifested from

the mahat-tattva, it is called avyakta, and when it is demonstrated from that total energy, it is called vyakta. Nārāyaṇa, the Supreme Personality of Godhead, is beyond this vyakta-avyakta, manifested and unmanifested material nature." – CC Madhya 20.359 Tatparya by ACBVS Prabhupada.]

If Bhagawan Vishnu is merely a material, temporary deity made up of dull matter, possessing no eternal existence within the spiritual realm, then why do we see Him remaining eternally unchanged within this non-permanent material world? Hari consistently executes the exact same activity of dharma-sthapana (establishing righteousness) forever. Why does this material world—which is always unstable, ever-changing, and in which nothing is permanent—contain an entirely unchanged, constant element within it?

Even after the cataclysmic destruction and subsequent re-creation of the universe, this characteristic of Vishnu remains eternally the same. Why is Vishnu's behavior not temporary? Why are Vishnu's existence and nature permanent within this temporary world? Govinda displays His virata-rupa (universal form), indicating that He alone is pervading throughout the universe, and that He Himself is the universe.

Thus, when Shiva has finally executed his task of pralaya (cosmic dissolution) at the end of a kalpa and merged everything back into its original unmanifest form, why is this universe regenerating and still existing? Why does this universal Vishnu simply not cease to exist, despite being dissolved by Shiva? Is Shiva unable to conquer or destroy it definitively for all time? Furthermore, why are there so many shlokas asserting the supremacy of this supposedly temporary, material Vishnu within the eternal Vedas?

["Prahlada to Narasimha: This cosmic manifestation, the material world, is also Your body (tasya eva te vapuḥ)." – BH 7.9.33.]

Let us now discuss Shiva: This universe is not merely very ancient; it has not just been existing for a long time—rather, it has been eternally existing forever, undergoing endless cycles of manifestation and unmanifestation.

If Shiva is eternally an Adiyogi—indifferent, Nirguna, and if we are all fundamentally Shiva (shivoham)—then why has this eternally detached Shiva entered the world once again? Why was he unable to destroy it properly the last time, such that it was able to regenerate itself yet again? Why has Shiva not yet been able to overcome this temporary existence, non-existence, or false maya up until now, despite working on this cosmic project since eternity?

Advaitins claim that this material universe and the Nirguna Brahman are simultaneously coexisting, wherein those who have attained kaivalya (liberation) reside within Brahman, and those currently in the material world will journey there upon attaining perfection. They also believe that this material world does not give birth to the soul; the material world only generates the temporary physical body for the soul. The soul (atma) is said to be non-different from, or identical to, the eternal Nirguna Brahman, and the soul will re-attain its original identity once it merges back into that Brahman.

Therefore, the source of the atma is clearly the Nirguna Brahman, not the material world. Despite the soul originally belonging to or being generated by the Nirguna Brahman, we still see countless souls existing within the material world, despite this world being unable to generate a single soul by itself. If the jivas are caused by the Nirguna Brahman, then why do they not remain within the Nirguna Brahman itself? Or, if the jivas are really caused by the bhautik jagat (material world), then why do they not remain within the bhautik jagat itself? Is the mechanism of reality unsure of our place and purpose, because it seems to just be tossing us back and forth between here and there?

We also witness Shiva being born again and again within this material world, and in each of his appearances, he is simply engaged in deep meditation to return to his unmanifest state. This begs the question: what is forcing him to take rebirth repeatedly, and why is he not allowed to remain in his desired state of unmanifestedness?

Shiva performs so much meditation, practices such profound detachment, and endeavors so intensely to destroy the universe repeatedly; he even succeeds in becoming unmanifest for a brief duration. Yet, invariably, the universe is recreated, and Shiva is compelled to be reborn from between the eyebrows of Brahma once again.

Shiva has clearly been unable to conquer this false existence up to this point. Shiva is simply being continuously and repeatedly defeated since time immemorial. The only element that appears truly constant or eternally fixed is not the Nirguna Brahman, but the repeated defeat of Shiva and the ultimate victory of Vishnu, who is non-different from this material universe. Shiva is failing in his attempts to wipe out this temporary non-existence, succumbing eternally to his repeated rebirths. Why then does Shiva not simply accept his defeat and acknowledge maya to be the strongest, ultimate reality?

Shiva does not accept his defeat despite repeatedly failing in his attempts since time immemorial. Shiva behaves in a detached manner, as if he has been forcibly kept as a captive against his own interest. Shiva continuously aims to become unmanifest once again, during every single cycle. From the Bhagavad-gita, we know that it is iccha (desire) that compels us to execute any action. Shiva is displaying a constant iccha to return to the unmanifest state, showing his inverse unwillingness to belong to this realm.

The Eternity of Cosmic Administration

Let us return to Vishnu: Do they truly believe that Vishnu's transcendental body gets annihilated during the pralaya (cosmic dissolution)? During the cataclysm at the end of the chatur-yugas, or after the end of a manvantara, or after the end of a kalpa, or after the completion of Brahma's one hundred years—when the ultimate pralaya occurs, everything is wiped out, and Ananta-Shesha-Naga emits scorching fire from his mouths to consume all planetary systems until everything becomes extinct?

In reality, the universe is systematically re-created; another Brahma takes birth, and this newborn Brahma possesses identical attributes, properties, and functionalities as his predecessor. Vishnu, Brahma, Shiva, the gross elements, the subtle elements, the presiding controllers of those elements, the devatas, the laws governing the universal mechanics, and the Vedic knowledge that teaches us these universal laws—all of them are repeatedly respawned and reproduced in the exact same format as they previously existed.

Therefore, we plainly see that the universal administration eternally remains the same. The universe is eternal, the primal elements are eternal, the cosmic administrative system is eternal, the jivas are eternal, Vishnu is eternal, and the mechanism of karma is eternal. Is there anything at all that has been missed out as not being eternal? Consequently, both the material world and the spiritual world are eternal.

["Maitreya said: This cosmic manifestation is as it is now, it was the same in the past, and it will continue in the same way in the future (yathā idānīm tathā agre ca paścāt api etat īdṛśam)." – BH 3.10.13.]

Even from a purely material calculation, we confirm that the form of Vishnu, the activities of Vishnu, and the incarnations of Vishnu are all entirely eternal and will keep regenerating continuously.

Vishnu and His cosmic activity of preservation are directly chronicled in the Vedas. If the Vedas are eternal, then we must logically accept all the knowledge and subject matters of the Vedas to be eternal. If you still maintain that Vishnu's body is material and gets annihilated during the pralaya, it simply means you are situated in ignorance. Only your misconceptions about the jagat (world) are mithya (illusory)—not this jagat itself.

From an Advaitin Shaiva perspective, everything ultimately becomes devoid of meaning. Only from a Vaishnava perspective does reality appear relevant and our existence make complete sense, because Vaishnavas possess the eternal activities of Vishnu-seva to perform. There is no real dvaita (duality) in the true Shaiva perspective, because Shiva is not at all interested in independent material existence. Shiva is either absorbed in returning to his original unmanifest feature or exclusively interested in executing Vishnu-seva, and nothing else. The actual reason why Shiva has no interest in living materialistically within this world is that he desires to return to the adhyatmika jagat (spiritual world) to associate with Vishnu; Shiva fundamentally does not want to remain separated from Vishnu.

The Realization of Shiva

Regarding the followers of Shiva: Shiva does not desire fame, Shiva does not want an opulent life, and Shiva does not wish to be glorified as the Supreme Person; Shiva simply wants to be remembered as a pure devotee of Vishnu. If you claim to be a genuine follower of Shiva, then why not become like him—indifferent to gross material pleasures, unbothered by the opinions of others, detached from mainstream society, and living a humble, renounced life without any superficial show? Why do you harbor unnecessary desires to chase worldly things like prestige, money, fame, and respectability—walking in the footsteps of Hiranyaksha, Hiranyakashipu, Ravana, Kumbhakarna, and Vrkasura—instead of walking in the footsteps of Shiva himself? If you desire materialistic things or worldly acquisition at all, then you had better take to the worship of Vishnu. Vishnu has always been the ultimate protector of the material world, executing this role forever since eternity. It is far more suitable to anchor such material desires and ambitions while being connected to Vishnu, not to Shiva.

Despite Shiva possessing the full capability and opportunity to lead a luxurious, opulent life in his supreme abode alongside his consort and children, he has voluntarily chosen to suffer alone in apparent sadness. It seems as though something is bothering him deeply—something is constantly burning him from within.

Shiva is experiencing the intense pain of separation from his beloved Vishnu. The Omkar dhwani (the sound of Om) is like the sound of separation from Vishnu. The bhasma-alankar (adornment of ashes) and the garland of skulls represent the profound melancholy born from the recollection of past memories. The sarpa-alankar (adornment of snakes) represents total detachment from all other activities and attachment in only one thing: the naga-mani (serpent jewel), or his beloved Vishnu, who is the King of all jewels. When we look at the person of Shiva, we perceive a deep sense of sadness and moroseness due to separation from a loved one, rather than mere mechanical detachment or intellectual renunciation. If the entire sadness and emptiness of the whole universe could be concentrated in a single place, it is found in the person of Shiva. We can only see the raw pain of separation being displayed constantly.

Through all these previous analyses and notes, it has been definitively concluded that Shiva is the eternal wife of Vishnu, playing the role of separation from Vishnu, who is dissatisfied because of our disunion with Vishnu, who is continuously meditating upon Vishnu to remain united with Him, and who ultimately wants to take us along with him back to Vishnu. The only way in which we can grant true success to Shiva in destroying the material universe for the last time forever is by becoming sincere Vaishnava bhaktas and journeying back along with Shiva toward Vaikuntha.

The greatest Vaishnava Mahadeva Shiva is always immersed in Hari Bhakti, and performs nritya for the pleasure of his Bhagwan Vishnu. "Lord Vishnu created Nritya (Dance) and gave that knowledge to Brahma. Brahma gave that knowledge to Shiva. Shiva performs Nritya (dance) To Worship Bhagwan Vishnu, and To please Bhagwan Vishnu." – Vishnu Dharmottara Puran, 3rd khanda, chapter 34.

Jivas are pulled out from the Nirguna-Brahman

Shiva performs Govinda kirtan at the Brahmajyoti territory, and attracts all the ātmārāmas into Govinda Bhakti.

"Gopa kumara: Then (atha), by the Lord's wish (iśvara icchaya), I travelled a great distance (atitya durantam) through the great darkness outside the universe (ghanam tamaḥ), then I saw (apaśyaṁ taṁ) a light so splendid (tejaḥ-puñjam) it made me close my eyes (drn-nimilana-kāraṇam)." – Brihad Bhagavatamrita 2.3.32.

"With great devotion and care (bhaktyā paramaya yatnād) I looked ahead and saw (agre dṛṣṭiḥ prasārayan), splendid as millions of suns (surya-koti-pratīkāsam), the Supreme Lord (apaśyam parameśvaram)." – Brihad Bhagavatamrita 2.3.33.

"Who delighted my eyes and heart (mano drg änanda vivardhanaṁ), who was all-powerful (vibhum), who was decorated with wonderful sweetnesses (Vicitra mādhurya vibhūṣaṇācitam), who had all the characteristics of the Supreme Person (samagra sat pūruṣa lakṣaṇa anvitam), who was the transcendental Brahman (sphurat para brahmamayaṁ), who was very wonderful (mahādbhutaṁ)." – Brihad Bhagavatamrita 2.3.34.

"Who was eternally beyond the modes of material nature (sadā-guṇātītam), who had all spiritual qualities (aśeṣa-sad-gunaṁ), who had no form (nirākṛtim), whose form charmed the hearts of the world (loka-manoramākṛtim), who was splendidly manifest as the creator of the material energy (prakṛtyādhisthatṛtayā vilāsinaṁ), who had no relationship with the material energy (tadiya-sambandha-vihīnam), and who was infallible (acyutam)." – Brihad Bhagavatamrita 2.3.35.

"I was not able to understand anything about him (naitan niścetum īśe ayam), with my eyes or mind or intelligence (dṛgbhyāṁ cittena vekṣyate kim vā). He was surpassing everything (atikramya tat sarvam) being situated in his own unlimited energy (ātma-bhāvena kenacit)." – Brihad Bhagavatamrita 2.3.38.

"One moment seeing Him formless (kṣaṇān nirākāram ivävalokayan), I remembered the mercy of Lord Jagannatha (smarāmi nīlädri-pater anugraham). In the next moment seeing, as before (ksanāc ca sākāram udīkṣya pūrvavan), that the great splendor had form, I became happy (mahā-mahaḥ-puñjam amum labhe mudam)." – Brihad Bhagavatamrita 2.3.39.

"My heart became pleased when at one moment I saw my beloved Govinda in the Brahmajyoti (kadāpi priyate manaḥ), who was surrounded by devotees (vṛtam bhaktair ivālokya). The devotees were non-material and had attained great perfection (mahā-siddhaiḥ sūkṣmaiḥ), and appeared simultaneously different and not different from the Lord (bhinnābhinnair), just as the sun which is surrounded by rays of light (sūryam iva aṁśubhih)." – Brihad Bhagavatamrita 2.3.41.

"Gazing at Him as He was manifest before me (tena tam prakaṭaṁ paśyann), I was not as satisfied seeing him as before (api priye na pūrvavat). I feared merging into Him, I was attracted to His personal form in his own abode (sidāmy atha layaṁ svasya sankamanaḥ svayam-bhavam)." – Brihad Bhagavatamrita 2.3.47. "I thought, 'When I come to Vrajabhūmi, I will attain my desire' (vrajabhūmāv ihāgatya sadhaye 'ham sva-vañchitam vimṛśann evam). Then I heard wonderful sounds of singing and instrumental music (aśrauṣam gita vädya adbhuta dhvanim)." – Brihad Bhagavatamrita 2.3.48.

"Happily I looked in that direction (hṛṣṭaḥ aham paritaḥ paśyan), I saw someone (vyalokayam kam api) was coming there from above (urdhva-padāt tatrā yantam), riding on a bull (vṛṣārūḍhaṁ). He appeared very different from others (sarva-vilakṣaṇam)." – Brihad Bhagavatamrita 2.3.49.

"His body was fair as camphor (karpura-gauraṁ), he was having three eyes (tridṛśaṁ), his only clothing the four directions (dig-ambaram), crowned with a half-moon (candrärdha-maulim), he was graceful (lalitaṁ), was carrying a trident (tri-śūlinam), his matted locks was holding the Ganga water (ganga jala mläna jaṭāvalī dharam), he was anointed with ashes (bhasmänga-rāgaṁ), and was wearing a necklace of glorious bones (rucirästhi-mālinam)." – Brihad Bhagavatamrita 2.3.50.

"He is always filled with devotion for Lord Krsna, who is not different from him (svābhinna bhagavad bhakti lämpatyam grähayann iva). With singing, dancing, and other pastimes he delights with his associates (sada ramayati sviyān nṛtya-gītādi-kautukaiḥ)." – Brihad Bhagavatamrita 2.3.65.

Even atmarama Govinda is attracted to Himself

"O lotus-eyed one (aravinda-akṣa), those who think they are liberated in this life (ye anye vimukta-māninaḥ) but are without devotional service to You (tvayi asta-bhāvāt) are of impure intelligence (aviśuddha-buddhayaḥ).

Although they accept severe austerities and penances (āruhya kṛcchreṇa) and rise to the impersonal Brahman (param padam tataḥ), they fall down from that position (patanti adhaḥ) because they neglect to worship Your lotus feet (anādṛta yuṣmat aṅghrayaḥ)." – BH 10.2.32, CC Madhya 24.131.

“One cannot attain liberation (‘mukti’ nāhi haya) simply by doing philosophical speculation (kevala jñāne) independent of devotional service (bhakti vinā). However, if the impersonal sadhakas include devotional service (bhakti sādhana kare yei), then they can successfully attain the Brahman platform (prāpta-brahma-laya).” – CC Madhya 24.109.

“One does not attain liberation without rendering devotional service (bhakti vinu mukti nāhi). Liberation is attained only by devotional service (bhaktye mukti haya).” – CC Madhya 24.139.

“There are three types of people who worship the impersonal Brahman (kevala brahmopāsaka tina bheda haya). The first is the beginner (sādhaka), the second is one whose thoughts are absorbed in Brahman (brahmamaya), and the third is one who is actually merged in the impersonal Brahman (āra prāpta-brahma-laya).” – CC Madhya 24.108.

“Even a liberated soul merged in the impersonal Brahman effulgence is attracted to the pastimes of Kṛṣṇa. He thus installs a Deity and renders the Lords service (muktā api līlayā vigrahaṁ kṛtvā bhagavantaṁ bhajante).” – CC Madhya 24.144. “All these six kinds of ātmārāmas (ei chaya ātmārāma) engage in the loving service of Kṛṣṇa (kṛṣṇere bhajaya).” – CC Madhya 24.145.

"The wonderful form of Kṛṣṇa in His personal feature is so great that it attracts even Kṛṣṇa to taste His own association (rūpa dekhi’ āpanāra, kṛṣṇera haila camatkāra). Indeed, Kṛṣṇa becomes very eager to taste it (āsvādite mane uṭhe kāma). Total beauty, knowledge, wealth, strength, fame and renunciation are the six opulences of Kṛṣṇa (sva-saubhāgya yāṅra nāma, saundaryādi-guṇa-grāma). He is eternally situated in His opulences (ei-rūpa nitya tāra dhāma)." – CC Madhya 21.104.

Shlokas:

"Gaurahari: Am I not feeling ecstasy because I talked to some atheists in the city today?” – CB M 17.019. Srila BSST comments on CB M 17.019: In the Padma Purāṇa, Uttara-khaṇḍa, Ch 92-93, the word pāṣaṇḍī, or atheist, is described as follows: "Those who consider demigods like Brahmā and

Śiva as the Supreme Lord rather than Śrī Nārāyaṇa, the Lord of the entire universe, are certainly pāṣaṇḍīs.” [ye ’nyam devam paratvena vadanty ajñāna-mohitāḥ nārāyaṇaj jagan-nāthāt te vai pāṣaṇḍinas tathā]. "Those who decorate their foreheads with ashes from the crematorium, those who carry the bones of dead bodies, those who wear non-Vedic signs, those who keep matted hair or wear tree bark although they are not vānaprasthas, and those who are attached to non-Vedic activities are certainly pāṣaṇḍīs.” [kapāla-bhasmāsthi-dharā ye hy avaidika-lingin aḥṛte vana-sthāśramāc ca jaṭā-valkala-dhāriṇaḥa vaidika-kriyopetās te vai pāṣaṇḍinas tathā]. "O goddess Pārvatī, those brāhmaṇas who do not decorate their arms with the marks of the conch and disc and do not decorate their foreheads with the mark of tilaka, which are most dear to Śrī Hari, are certainly pāṣaṇḍīs.” [sankha-cakrordhva-puṇḍrādi cihnaiḥ priyatamair hareḥrahita ye dvijā devi te vai pāṣaṇḍinaḥ smṛtāḥ]. "Brāhmaṇas who do not act according to the injunctions of the śrutis and smrtis, who offer oblations to demigods like Indra rather than to Śrī Viṣṇu, the only enjoyer of all sacrifices and the Lord of the brāhmaṇas, and who disregard Viṣṇu and establish fruitive activities as an independent process for attaining the goal of life are certainly pāṣaṇḍīs.” [śruti-smṛty uditācāraṁ yas tu nācarati dvijaḥsamasta-yajña-bhoktāraṁ viṣṇum brahmanya-daivatam uddiśya devatā eva juhoti ca dadāti ca sa pāṣaṇḍīti vijñeyaḥ svatantras cāpi karmasu]. "One who considers the great demigods such as Lord Brahmā and Lord Śiva equal to the Supreme Personality of Godhead, Nārāyaṇa is a pāṣaṇḍī.” [yas tu nārāyaṇam devaṁ brahma-rudrādi-daivataiḥ samatvenaiva vīkṣeta sa pāṣaṇḍī bhaved dhruvam]. "Those who do not realize Vāsudeva, the Supersoul of all, by their mind, body, and activities during the states of wakefulness, dreaming, and deep sleep are certainly pāṣaṇḍīs.” [avasthā-tritaye yas tu mano-vāk-kāya-karmabhiḥ vāsudevam na jānāti sa pāṣaṇḍī bhaved dvijaḥ]. "Any brāhmaṇa who is not a Vaiṣṇava is declared by the śāstras to be a pāṣaṇḍī." [avaiṣṇavas tu yo vipraḥ saḥ pāṣaṇḍa prakīrtitaḥ]. “Those who give up the worship of the Supreme Lord that is based on Vedic injunctions and indulge in nondevotional activities as well as those who are devoid of the proper behavior received through disciplic succession are called pāṣaṇḍīs by the śāstras." [yo veda-sammataṁ kāryaṁ tyaktvānyat karma kurvate nijācāra-vihīnā ye pāṣaṇḍās te prakīrtitāḥ].

“Just to create an illusion for moving and nonmoving living entities, there were many types of Vedic literatures and supplementary Purāṇas compiled (vyāmohāya carācarasya jagatas te te purāṇāgamās). In each of them there are particular demigods who are spoken of as the chief demigods, to perpetually engage people in such incorrect imaginations (tāṁ tām eva hi devatāṁ paramikāṁ jalpantu kalpāvadhi). But however, one comes to the conclusion that Lord Viṣṇu is the one and only Supreme Personality of Godhead (siddhānte punar eka eva bhagavān viṣṇuḥ samastāgama), when one analytically studies all these Vedic literatures collectively (vyāpāreṣu vivecana-vyatikaraṁ nīteṣu niścīyate).” – Padma Purāṇa, CC Madhya 20.145.

“Vishnu said: you, Shiva, prepare the Pāśupata order with its divisions like Kaṁkāla, Śaiva, Pāṣaṇḍa and Mahāśaiva; so also properly prepare the doctrine having no particular marks and outside the Vedic fold. All the mean men will wear ash, bones etc. and will be insensible. The vicious ones will describe you as the highest god. Taking to their doctrine all the ancient demons will be averse to me in a moment." [tvameva dhṛtavānlokānmohayasva jagattraye, tathā pāśupataṃ śāstraṃ tvameva kuru satkṛtaḥ. 31. kaṃkālaśaivapāṣaṃḍamahāśaivādibhedataḥ, alakṣyaṃ ca mataṃ samyagvedabāhyaṃ narādhamāḥ. 32. bhasmāsthidhāriṇaḥ sarve bhaviṣyaṃti hyacetasaḥ, tvāṃ paratvena vakṣyaṃti sarvaśāstreṣu tāmasāḥ. 33. teṣāṃ matamadhiṣṭhāya sarve daityāḥ sanātanāḥ, bhaveyuste madvimukhāḥ kṣaṇādeva na saṃśayaḥ. 34.] – Padma Puran 6.235.31-34

“Shiva said: Those who, bereft of righteous paths, move on the earth by resorting to this doctrine of mine, always see (i.e. go to) hell. Following Visnu’s order I have (applied) ash and (use) bones. O goddess, this is an external mark intended for deluding the foes. In the heart however, I, always meditating upon god Viṣṇu." [sarvadharmmaparibhraṣṭāḥ kāle yāṃtyadhamāṃ gatim. 58. ye me matamavaṣṭabhya caraṃti pṛthivītale, sarvadharmaiśca rahitāḥ paśyaṃti nirayaṃ sadā. 59.] – Padma Puran 6.235.58-59.

“Shiva said: As told by Visṇu, I prepared the vicious Purāṇas and the heretic śaiva doctrines." [tāmasāni purāṇāni yathoktaṃ viṣṇunā śubhe, pāṣaṃḍaśaivaśāstrāṇi yathoktaṃ kṛtavānaham. 53.] – Padma Puran 6.235.53.

“Those Purānas and sacred texts are for the delusion of the mobile and immobile world which speak about their deities (other than Vishnu) only in their precepts and rites. But in real Vishnu alone is Bhagavan (God) when the views of all sacred texts are put together." [syurmohāya carācarasya jagataste te purāṇāgamāstāṃ tāmeva hi devatāṃ paramikāṃ jalpaṃtu kalpe vidhau, siddhāṃte punareka eva bhagavānviṣṇuḥ samastāgama | vyāpāreṣu vivekināṃ vyatikaraṃ nīteṣu niścīyate. 27 ||] – Padma Puran 5.97.27.

"Pracetās: Dear Bhagawan Vishnu, by virtue of a moment's association with Bhagawan Śiva, who is very dear to You and who is Your most intimate friend, we were fortunate to attain You (vayaṁ tu sākṣād bhagavan bhavasya priyasya sakhyuḥ kṣaṇa-saṅgamena). You are the most expert physician, capable of treating the incurable disease of material existence (suduścikitsyasya bhavasya mṛtyor bhiṣaktamaṁ). On account of our great fortune, we have been able to take shelter at Your lotus feet (tvādya gatiṁ gatāḥ sma)." – BH 4.30.38.

"O great sage, out of many millions of materially liberated people who are free from ignorance, and out of many millions of siddhas who have nearly attained perfection, there is hardly one pure devotee of Nārāyaṇa. Only such a devotee is actually completely satisfied and peaceful." – CC Madhya 19.150.

"Seeing Kamalākānta Viśvāsa unhappy, Advaita Ācārya Prabhu told him, 'You are greatly fortunate (viśvāsere kahe, — tumi baḍa bhāgyavān) to have been punished by Bhagawan Gaurahari (tomāre karila daṇḍa prabhu bhagavān).'" "Formerly Caitanya Mahāprabhu always respected Me as His senior, but I did not like such respect (pūrve mahāprabhu more karena sammāna). Therefore, My mind being afflicted by unhappiness, I made a plan (duḥkha pāi' mane āmi kailuṅ anumāna)." "Thus I expounded the Yoga-vāśiṣṭha, which considers mukti to be the final goal of life (mukti — śreṣṭha kari' kainu vāśiṣṭha vyākhyāna). For this Gaurahari became angry at Me and treated Me with apparent disrespect (kruddha hañā prabhu more kaila apamāna)." "When chastised by Gaurahari, I was very fortunate and happy to receive a punishment (daṇḍa pāñā haila mora parama ānanda) similar to that awarded Śrī Mukunda (ye daṇḍa pāila bhāgyavān śrī-mukunda)." – CC Ādi 12.38-41.

CHAPTER FIFTY-SEVEN

Shri Vishnuh Rudrasya Raksakah

Vishnu is Kaal Of Mahakaal

"Narakesari (Lord Narasimha) Killed Sharabha avtara of Rudra, By Tearing Sarabha Off, with His Nails, As He did to Hiranyakashipu." [bhaktasaṃrakṣaṇārthāya lokasaṃrakṣaṇāya ca, hiraṇyakasipuṃ hatvā tadrūpeṇa sadāśivam || hantumabhyāgataṃ raudraṃ śarabhaṃ narakesarī | nakhairvidārayāmāsa hiraṇyakaśipuṃ yathā,] – Shesha Samhita 23.13-14.

"O Purushottam (Vishnu) You are Kāla even of Mahākāla." [mahākālasyāpi kālaṃ tvāṃ namaḥ puruṣottamam. 19.] – Skanda Puran 2.9.15.19.

He is the conqueror of Virabhadra [vīrabhadrajit]. – Padma Puran 6.71.194.

He, the lord of all, all alone conquered Rudra, Arka, Maruts and others [ekākījitarudrārka marudādyakhileśvara]. – Padma Puran 6.71.257.

He is the conqueror of the crores of attendants (of Shiva) like Nandi, pierced along with Bāṇa's arms [nadyādigaṇakoṭijit]. – Padma Puran 6.71.258.

He destroys the pride of crores of Ganesha [gaṇeśakoṭidarpaghno]. – Padma Puran 6.71.193.

He is the only one who crushed Rudra's power [rudraśaktyaikamardanaḥ]. – Padma Puran.

He conquers Shiva playfully [līlā-jita mahādevo]. – Padma Puran 6.71.259.

His anklet is made up of Rudra's head [rudraśīrṣaikanūpura]. – Padma Puran 6.71.190.

Shiva's Head is His Nupur (Anklet) [śivaśīrṣaikanūpura]. – Satvata Tantra 6.70.

"Since, having controlled Brahmā, Indra, Rudra, Yama and Varuṇa, He devours them, Therefore, He is called Hari." [brahmāṇamimṃdraṃ rudraṃ ca yamaṃ varuṇameva ca. nigṛhya harate yasmāttasmāddharirahocyate,] – Padma Puran, Uttara Khand, Chapter 226, verses 85-86.

Vishnu saved Shiva's reputation from Maya danava

"Nārada Muni: My dear King Yudhiṣṭhira, long, long ago in history, a demon known as Maya Dānava, who was very expert in technical knowledge, reduced the reputation of Lord Śiva. In that situation, Kṛṣṇa, the Supreme Personality of Godhead, saved Lord Śiva." "Mahārāja Yudhiṣṭhira said: For what reason did the demon Maya Dānava vanquish Lord Śiva's reputation? How did Lord Kṛṣṇa save Lord Śiva and expand his reputation again? Kindly describe these incidents."

"Nārada Muni said: When the demigods, who are always powerful by the mercy of Lord Kṛṣṇa, fought with the asuras, the asuras were defeated, and therefore they took shelter of Maya Dānava, the greatest of the demons." "Maya Dānava, the great leader of the demons, prepared three invisible residences and gave them to the demons. These dwellings resembled airplanes made of gold, silver and iron, and they contained uncommon paraphernalia. My dear King Yudhiṣṭhira, because of these three dwellings the commanders of the demons remained invisible to the demigods. Taking advantage of this opportunity, the demons, remembering their former enmity, began to vanquish the three worlds — the upper, middle and lower planetary systems."

"Thereafter, when the demons had begun to destroy the higher planetary systems, the rulers of those planets went to Lord Śiva, fully surrendered unto him and said: Dear Lord, we demigods living in the three worlds are about to be vanquished. We are your followers. Kindly save us." "The most powerful and able Lord Śiva reassured them and said, "Do not be afraid." He then fixed his arrows to his bow and released them toward the three residences occupied by the demons."

"The arrows released by Lord Śiva appeared like fiery beams emanating from the sun globe and covered the three residential airplanes, which could then no longer be seen." "Attacked by Lord Śiva's golden arrows, all the demoniac inhabitants of those three dwellings lost their lives and fell down. Then the great mystic Maya Dānava dropped the demons into a nectarean well that he had created."

"When the dead bodies of the demons came in touch with the nectar, their bodies became invincible to thunderbolts. Endowed with great strength, they got up like lightning penetrating clouds." "Seeing Lord Śiva very much aggrieved and disappointed, the Supreme Personality of Godhead, Lord Viṣṇu, considered how to stop this nuisance created by Maya Dānava." "Then Lord Brahmā became a calf and Lord Viṣṇu a cow, and at noon they entered the residences and drank all the nectar in the well."

"The demons could see the calf and cow, but because of the illusion created by the energy of the Supreme Personality of Godhead, the demons could not forbid them. The great mystic Maya Dānava became aware that the calf and cow were drinking the nectar, and he could understand this to be the unseen power of providence. Thus he spoke to the demons, who were grievously lamenting." "Maya Dānava said: What has been destined by the Supreme Lord for oneself, for others, or for both oneself and others cannot be undone anywhere or by anyone, whether one be a demigod, a demon, a human being or anyone else."

"Nārada Muni continued: Thereafter, Lord Kṛṣṇa, by His own personal potency, consisting of religion, knowledge, renunciation, opulence, austerity, education and activities, equipped Lord Śiva with all the necessary paraphernalia, such as a chariot, a charioteer, a flag, horses, elephants, a bow, a shield and arrows. When Lord Śiva was fully equipped in this way, he sat down on the chariot with his arrows and bow to fight with the demons." "My dear King Yudhiṣṭhira, the most powerful Lord Śiva joined the arrows to his bow, and at noon he set fire to all three residences of the demons and thus destroyed them."

"Seated in their airplanes in the sky, the inhabitants of the higher planetary systems beat many kettledrums. The demigods, saints, Pitās, Siddhas and various great personalities showered flowers on the head of Lord Śiva, wishing him all victory, and the Apsarās began to chant and dance with great pleasure." "O King Yudhiṣṭhira, thus Lord Śiva is known as Tripurāri, the annihilator of the three dwellings of the demons, because he burnt these dwellings to ashes. Being worshiped by the demigods, headed by Lord Brahmā, Lord Śiva returned to his own abode."

"The Lord, Śrī Kṛṣṇa, appeared as a human being, yet He performed many uncommon and wonderful pastimes by His own potency. How can I say more about His activities than what has already been said by great saintly persons? Everyone can be purified by His activities, simply by hearing about them from the right source." – BH 7.10.51-70.

Vishnu Saved Shiva's Life Banasura yudh

"With sharp-pointed arrows discharged from His bow Śārṅga, Lord Kṛṣṇa drove away the various followers of Lord Shiva – Bhūtas, Pramathas, Guhyakas, Ḍākinīs, Yātudhānas, Vetālas, Vināyakas, Pretas, Mātās, Piśācas, Kuṣmāṇḍas and Brahma-rākṣasas. Lord Shiva, wielder of the trident, shot various weapons at Lord Kṛṣṇa, wielder of Śārṅga. But Lord Kṛṣṇa was not in the least perplexed: He neutralized all these weapons with appropriate counterweapons. Lord Kṛṣṇa counteracted a brahmāstra with another brahmāstra, a wind weapon with a mountain weapon, a fire weapon with a rain weapon, and Lord Shiva's personal pāśupatāstra weapon with His own personal weapon, the nārāyaṇāstra. After bewildering Lord Shiva by making him yawn with a yawning weapon, Lord Kṛṣṇa proceeded to strike down Bāṇāsura's army with His sword, club and arrows." – BH 10.63.10-14.

Shiva is able to be alive Until creation ends because of Krishna's boon to Parvati. Pārvatí asked: "O Kṛṣṇa, I was your female servant in former existence. At that time you had granted me a boon about the perpetual state of having my husband Living." [pārvatyuvāca, dāsyasmi tava deveśa pūrvabhāve yadūttama. 46. tvayā dattaṃ varaṃ mahyaṃ tadā kauśalaparvate, saubhāgyaṃ śāśvataṃ saumya prasannena mahātmanā. 47.] – Padma Puran 6.250.46-47

When Lord Krishna defeated and killed Shiva, Parvati begged for the life of her husband, then Lord Krishna Restored Shiva's Life. "Having thus vanquished the three-eyed god Shiva, having the trident in his hand, the brave and the best of the Yadus (Lord Krishna) blew his loud-sounding conch. Hearing that Samkara, along with his sons, was vanquished by Kṛṣṇa, Bāṇa, getting into a chariot, himself came to fight with Kṛṣṇa. He discharged Sudarśana to cut off Bāna's arms." "In the meanwhile, Pārvati came near Kṛṣṇa, and with the palms of her hands joined, said, O Kṛṣṇa, Kṛṣṇa, O lord of the world, O Nārāyaṇa, O treasure of compassion, O best of the Yadus, O lord of gods, I was your female servant in a former existence. At that time you, the pleased noble one, had granted me a boon about the perpetual state of having my husband living, O gentle one. O eternal one mounted on Garuda, make it true. Therefore, please give Life to my husband." "Thus addressed by the goddess the lotus-eyed Kṛṣṇa withdrew the missile with which her husband was made unconscious. Freed from the missile of Kṛṣṇa, Shiva, the lord of all beings, got up and joining the palms of his hands, praised the lord of the worlds." – Padma Puran, Uttara Khanda, Chapter 250, verses 39-51.

"Lord Shiva felt compassion for his devotee Bāṇāsura, whose arms were being cut off, and thus he approached Lord Cakrāyudha [Kṛṣṇa] and spoke to Him as follows." "Śrī Rudra said: Let us worship You, the Supreme Lord, to be freed from material life. You are the maintainer of the universe and the cause of its creation and demise. Equipoised and perfectly at peace, You are the true friend, Self and worshipable Lord. You are one without a second (ananyam), the shelter of all the worlds and all souls." "This Bāṇāsura is my dear and faithful follower, and I have awarded him freedom from fear. Therefore, my Lord, please grant him Your mercy, just as You showed mercy to Prahlāda, the lord of the demons." "The Supreme Lord said: My dear lord, for your pleasure We must certainly do what you have requested of Us. I fully agree with your conclusion." "I will not kill this demonic son of Vairocani, for I gave Prahlāda Mahārāja the benediction that I would not kill any of his descendants." "It was to subdue Bāṇāsura's false pride that I severed his arms. And I slew his mighty army because it had become a burden upon the earth." – BH 10.63.44-48.

Vishnu saved Shiva's Life From Vrkāsura

"Śukadeva: The demon named Vṛka, a son of Śakuni, once met Nārada on the road. The wicked fellow asked him which of the three chief gods could be pleased most quickly." "Nārada told him: Worship Lord Shiva and you will soon achieve success. He quickly becomes pleased by seeing his worshiper's slightest good qualities, and quickly angered by seeing his slightest fault." "He became pleased with ten headed Rāvaṇa, and also with Bāṇa, when they each chanted his glories, like bards in a royal court. Lord Shiva then bestowed unprecedented power upon each of them, but in both cases he was consequently beset with great difficulty." – BH 10.88.14-16.

"Lord Shiva said to him: My friend, please stop, stop! Ask from me whatever you want, and I will bestow that boon upon you. Alas, you have subjected your body to great torment for no reason, since I am pleased with a simple offering of water from those who approach me for shelter." "[Śukadeva continued:] The benediction sinful Vṛka chose from the lord would terrify all living beings. Vṛka said, 'May death come to whomever I touch upon the head with my hand.'" "Upon hearing this, Lord Rudra seemed somewhat disturbed. Nonetheless, O descendant of Bharata, he vibrated om to signify his assent, granting Vṛka the benediction with an ironic smile, as if giving milk to a poisonous snake." "To test Lord Śambhu's benediction, the demon then tried to put his hand on the Lord's head. Thus Shiva was frightened because of what he himself had done." – BH 10.88.20-23.

"The demon, however, being very sinful, immediately decided that he would use the benediction to kill Lord Shiva and take away Gaurī (Pārvatī) for his personal enjoyment. He immediately decided to place his hand on the head of Lord Shiva. Thus Lord Shiva was put into an awkward position because he was endangered by his own benediction to a demon. This is an instance of a materialistic devotee's misusing the power derived from the demigods." – ACBVS Srila Prabhupada, Kṛṣṇa book, Chapter 88.

"Śukadeva continued: Thus bewildered by the Personality of Godhead's enchanting, artful words, foolish Vṛka, without realizing what he was doing, placed his hand on his head." "Instantly his head shattered as if struck by a lightning bolt, and the demon fell down dead. From the sky were heard cries of 'Victory!' 'Obeisances!' and 'Well done!'" "The celestial sages, Pitās and Gandharvas rained down flowers to celebrate the killing of sinful Vṛkāsura. Now Lord Shiva was out of danger." "The Supreme Personality of Godhead then addressed Lord Giriśa, who was now out of danger: 'Just see, O Mahādeva, My lord, how this wicked man has been killed by his own sinful reactions. Indeed, what living being can hope for good fortune if he offends exalted saints, what to speak of offending the lord and spiritual master of the universe?'" – BH 10.88.35-39.

According to Śrīla Viśvanātha Cakravartī, this statement of Lord Viṣṇu's implies a mild scolding: "My dear possessor of unlimited vision, O you of clear intelligence, benedictions should not be given to wicked demons in this way. You could have been killed! But you were only concerned about saving this poor soul, so you disregarded what would happen to you as a result." Viśvanātha Cakravartī points out, "Lord Nārāyaṇa's mild rebuke also highlighted Lord Shiva's exceptional compassion."

Vishnu Saved Parvati and Shiva From Jalandhara

"Jalandhara, thinking Shiva to be stronger, created a gandharvi illusion which was wonderful, and deluded Shiva." "Then gandharvas and bevies of celestial nymphs sang and danced. They sounded musical instruments made of bell-metal, lutes and tabors with one another. Seeing that great wonder Rudra was deluded by the sound, and he did not even notice weapons dropped from his hands."

"Garuda said to Vishnu, O god, Jalandhara has imitated Shiva. He, the sinful one, disguised as Shiva has deceived Pārvati. Therefore, O Viṣṇu, if you are God, go to the battlefield. O lord of gods, please fight deceitfully with Jalandhara."

"Meanwhile, Then Pārvati, recognising him (Jalandhara) to be the demon, was overcome by fear, and vanished. Then Pārvatī also mentally recollected the great Viṣṇu."

"Then the goddess saw Vishnu seated by her. Pārvatī said: O Visṇu, the demon Jalandhara has done a great wonder. Do you not know the act of that wicked-minded (demon)?"

"Lord Vishnu said: We will follow the path shown by him only. Otherwise, he well-protected by (his wife's) chastity would not be fit to be killed."

– Padma Puran, Uttara khanda, Chapter 14, Chapter 102.

After that Vishnu tricked Vrinda and broke her vow. And as a result She broke her devotion towards Vishnu and became angry upon Vishnu, the power which had been protecting her husband. As soon as her devotion towards Vishnu got broken, Jalandhara was killed by Shiva.

Vishnu Saved Parvati, and gave Her back to Shiva

dūtān pucche natarjayat 27 tadā ati vivhalāḥ sarveprocuste'thaparasparam || kruddhā'dya jānakā satyanaḥprāṇātamupāgatam 28 tacchutvā tuṣṭā ca tatsavapārāyaṇasaha. jadṛṣṭvā jānakatatrayayau puṣpakamuttamam 29 rāvaṇaṃnidritaṃ dṛṣṭvā veṣṭitaṃtrīkadaṃba keḥ. dṛṣṭvā maṃdodarīṃ tatras

īteyam iti śaṃkitaḥ 30 lakṣmaṇoktānicinhāni paśyaṃstasyāṃdadarśana. tathā pisītāsadṛrśī dṛṣṭvāvyagramanāstvabhūta 31. pārvatyuvāca. katha ṃmaṃdodarī sītāsadṛśī rākṣasīritā, sītāṃ śāṃśāṃśajāḥ sarvāḥ striya ścetiśrutaṃmayā 32. śrīśiva uvāca. śṛṇu ṣvakāraṇaṃ devisīteyaṃviṣṇunācitā. tenaiva viṣṇuna āpūrvamiya ṃmaṃdodarīcitā 33 ekadā kaikasīmātā rāvaṇaprāhaduḥkhitā. śeṣocchvāsena meliṃgaṃgataṃcāyara sātalam 34 śivādānīya madehi atmaliṃgamanuttamam. tanmātṛvacanaṃ śrutvā gāyanā dvaradon mukham 35 māmāha rāvaṇovākyaṃ dvauvarau dehimāṃprabho. ātmaliṃgaṃ ca manmātre patnyartha pārvatīmama 36 tattasyavacanaṃ śrutvā tvaṃdattā'sigirīṃdraje, datvā' 'tmaliṃgaṃ saṃproktomayā tvaṃyadi rāvaṇa 37 mārge liṃgaṃ bhūmi saṃsthaṃ karoṣitarhyahaṃpunaḥ. nāgregacchāmi tatsthānāt tatraivacavasāmy aham 38 tatheti rāvaṇaśvoktvā devyāliṃgenasoyayau | tadā tvayā smṛto viṣṇu stenāṃgacaṃdanādinā 39 kṛtvā maṃdodarīn ārīmayahaste 'rpitāśubhā. tāṃnināyamayaḥ śīghra pātālesvīyasagṛham 40 tato dvija svarūpeṇa viṣṇuḥ prāhadaśānanam. pratāritaḥ śivena tvaṃ datvā durgā tukṛtrimām 41 pātālemayage hesāgopitā'stiśi venahi. vivicyasitvaṃ svarlokaṃmūlokaṃ cetiśaṃkayā 42 svīyaṃmatvātu pātālaṃ tatratvaṃna gaveṣyasi, tyaje māṃkṛtrimāṃ durgāpaśyatv aṃmayasadmani 43 girīdraj āṃmahāramyāṃpalīkṛtvā sukhaṃbhaja. tadvi pravacanaṃ satyaṃ matvā māme tyavai punaḥ 44 vihasya rāvaṇaḥ prāhajñātaṃteṃ'targataṃmayā || arpitā kṛtrimādevīmāṃta gopya rasātale 45 tavai vāstva dhunāceya tvahaneṣyā migopitām, ity uktvā tāṃvisṛjyā'tha pātālaṃgaṃtumudyataḥ 46 tāvan mārge hyalpaśaṃkāgrastaḥ prāhadvijaṃtadā. ātmaliṃgaṃ kṣaṇahaste gṛhīṣvavacanānmama 47 yāvannirvartya śaṃkāṃ tvāmahameṣyāmivegataḥ, dvijaveṣagharo viṣṇus tadāprāhadaśānanam 48 atikrāṃtemuhūrte 'tha liṃgaṃ sthāpyatra jāmyaham. tatheti rāvaṇa ścotvātatkare liṃgamarpayat 49 tatomū trasyasādhārā 'khaṃḍitāmūcciraṃpriye. atikrati muhūrte 'tha liṃga sāgararodhasi 50 paścimesthāpyabhūmyāṃsayayausvīyasthalaṃhariḥ. tataḥ sa rāvaṇaś cā api mūtrakṛtvāya thāvidhi 51 liṃgaṃ dṛṣṭvā bhūmi saṃsthaṃ tacchiraśvālayattadā. tadā bhūmy āṃgataṃ liṃgaṃ śiraḥ kiṃciccacālana 52 abhūdgartākaraṃprasadṛśītacchiraḥsthale. gartāyāṃta cchi raścāpikarṇaśaṃkūpamaṃkuśam 53 bhuvaḥ karṇopamaṃ liṃga gokarṇe tad vadaṃtihi. tataḥ khinnamanāstūṣṇīṃ pātālaṃrāvaṇoyayau 54 mayagehenirīkṣyā 'thadeva maṃdodarīṃ varām. mayaṃ saṃprārthayāmāsadadautāṃrāvaṇāyasaḥ 55 tato vivāh

aṃnirvartyapārivahaidadomayaḥ.
rāvaṇāyaḍhāṃśaktimamoghāṃśatrughātinīm 56 dṛṣṭvā mandodaraṃ tasyāḥ prāha mandodarī

śhiva kahane lage, "apane gāyana se varadāna deneke liye rājī karake mujhase rāvaṇane kahā hey prabho ! mujhako do vara dījiye, ekase merī mātā ke liye āsmaliṅga aura dūsarese patnī banāneke liye mujhe pārvatīko de dījiye. 35. 36. he girīndraje ! usako varayācanā sunakara maiṃne tumako use de diyā aura ātmaliṅga bhī dekara usase kahā- he rāvaṇa dekha, yadi tūne isa liṅgako mārgameṃ kahīṃ bhī rakha diyā to maiṃ āge na jākara vahīṃ raha jāungā. 37. 38. 'bahuta acchā' kahakara rāvaṇa devī pārvatī tathā liṅgako lekara calā gayā, usa samaya tumane viṣṇubhagavānakā smaraṇa kiyā, taba unhone apane aṅgake candana ādiseṃ mandodarīko sundarī strī banākara maya dānavako diyā, use lekara mayadānava pātālake apane manohara bhavanako chalā gayā. 36. 40. tab viṣṇu bhagavān ne brāhmaṇa kā rūpa dhāraṇa karake rāste meṃ rāvaṇase kahā- he daśānana ! śivajīne tumako ṭhaga liyā, unhoṃne yaha nakalī pārvatī tumako dī hai. 41. asalīko to śivajīne pātālameṃ mayadānavake gharameṃ chipā rakhā hai, unhoṃne yaha socā ki tuma svarga tathā bhūlokameṃ hī khojoge | 42. apanā samajhakara pātālameṃ na khojoge, isa kāraṇa tuma isa kṛtrima durgāko to choḍa do aura maya- dānavake ghara jākara yathārtha pārvatīko ḍhūṃḍha nikālo. 43. usa atyanta sundarī pārvatīko patnī banākara sukha bhogo, viprake usa vacanako saca mānakara puna: rāvaṇa mere pāsa āyā. 44. vaha hasakara bolā ki maine āpake hṛdayagata abhiprāyako jāna liyā hai, āpane asalī pārvatīko rasātalameṃ chipākara mujhe nakalī pārvatī de dī hai. 45. isako aba apane pāsa hī rakhiye, maiṃ to usa chipī huyi pārvatīko hī le jāuṃgā, itanā kaha tathā tumako vahīṃ choḍa kara vaha pātālameṃ jāneke liye udyata hua || 46. | mayake gharame sundarī mandodarīko dekhakara mayase rāvaṇane prārthanā kī, taba mayane rāvaṇako vaha kanyā dedī. 55. isa prakāra mayane kanyākā vivāha karake rāvaṇako dahejame bahuta-sā vastra ābhūṣaṇa ādi diyā aura śatrughātinī, amogha dṛḍha śakti bhī dī. 56. – Ananda Ramayan, Sara Kand, sarg 9, verses 27-56.

Vishnu Saved Shiva From Kalakuta

"Thereafter, Lord Shiva, who is dedicated to auspicious, benevolent work for humanity, compassionately took the whole quantity of poison in his palm and drank it." – BH 8.7.42.

“lord of Pārvatī, meditating upon Viṣṇu in his heart and uttering the great hymn, took that fearful poison. By the power of the great hymn, that deadly poison was digested.” – Padma Puran, Brahma khanda, Chapter 9, verses 4-8.

“Sankara said: On seeing the strong poison, like a cloud, having come up I meditated in my heart upon the eagle-bannered god Viṣṇu, resembling the rising sun and holding a conch, a disc, and a mace. Having meditated with a concentrated mind upon that lord along with Śrī and Bhūmi, and on my having muttered the great hymn of the name and form of Lakshmi-Narayana, all that poison, which was very fierce, which was the first one, which was fearful to all, which was (capable of) destroying all the worlds, was digested (by me) due to the three names of Viṣṇu, the omnipresent one.” [taddṛṣṭvā meghasaṃkāśaṃ prādurbhūtaṃ mahāviṣam. 14. dhyātvā nārāyaṇaṃ devaṃ hṛdaye garuḍadhvajam, udayādityasaṃkāśaṃ śaṃkhacakragadādharam. 15. śrībhūmisahitaṃ devaṃ taptakāṃcanakuṇḍalam, ekāgramanasā dhyātvā sarvaduḥkhaharaṃ prabhum. 16. nāmarūpaṃ mahāmaṃtraṃ japtvā lakṣmyāsamanvitam, tadviṣaṃ tu mahāghoramādyaṃ sarvabhayaṃkaram. 17. nāmatrayaprabhāvācca viṣṇoḥ sarvagatasya vai, viṣaṃ tadabhavajjīrṇaṃ lokasaṃhārakārakam. 18.] – Padma Puran, Uttarakhanda, Chapter 232, verses 14-18.

“Mahadev Shankara told the greatness of Vishnu’s 3 holy names: All that poison (kalakuta), which was fearful to all, which was capable of destroying all the worlds, was digested by me due to uttering the three names of Vishnu: Achyuta, Ananta, Govinda” [nāmarūpaṃ mahāmaṃtra japtvā lakṣmyāsamanvitam, tadviṣaṃ tu mahāghoramādyaṃ sarvabhayaṃkaram. 17. nāmatrayaprabhāvācca viṣṇoḥ sarvagatasya vai, viṣaṃ tadabhavajjīrṇaṃ lokasaṃhārakārakam. 18. acyutānaṃta govinda iti nāmatrayaṃ hareḥ, yo japetprayatobhaktyā praṇavādyaṃ namoṃtakam. 19. tasya mṛtyubhayaṃ nāsti viṣarogāgnijaṃ mahat, nāmatrayaṃ mahāmaṃtra japedyaḥ prayatātmavān. 20.] – Padma Puran 6.232.17-20.

Shiva did ‘abhimantrana’ of the kalakuta with the most auspicious mantra: ‘OM-Achyut-Ananta-Govinda-OM’ and then consumed the poison. In other words; Shiva situated Vishnu inside the poison, and situated the poison inside his neck.

Vishnu saved Shiva From Svedja

Formerly when his face was rent, Brahma, overpowered by great anger, took up the perspiration produced on his forehead and struck it on the ground; From that perspiration a brave hero (named Svedja) having rings, arrows and a great bow and having a thousand armours was born and he said: "What shall I do?" Pointing, with vigour, to Rudra, Brahmā said to him: "Kill this wicked-minded one so that he will not be born again."

Hearing the words of Brahmā and raising the bow from behind Maheśa, he (Svedja) with arrows in his hand and having very angry eyes started to kill him.

Seeing that very terrible man (Svedja), Rudra being frightened speedily went away from there and reached Vişņu's hermitage. "O Viṣṇu, killer of enemies, save me from this man; this terrible sinner of the form of a Mleccha is created by Brahma. O lord of the world, act in such a manner that he, an angry man, would not kill me."

Lord Vişņu, invisible to all beings (yet himself) seeing everything and possessed of magical powers having deluded that man, concealed Virūpākṣa (i.e. Rudra) who had come there. God Vişņu saw him who had bent himself (before Visņu) on the ground.

After that Vishnu created another warrior Raktaja from his own blood. A couple of divine years passed when the two thus met in battle and fought. Seeing the two-handed one born of (Viṣṇu's) blood and the one born of (Brahmā's) perspiration thus encountering (each other). Viṣṇu having called the lord of planets and the lord of gods told them:

"By my command these two good men are to be protected by you. O sun (having a thousand rays), this one born of the perspiration (of Brahmā) is to be descended on the earth as your portion at the end of the Dvāpara (yuga) for the success of gods." The Sun, the heap of lustre Saying "All right" spoke (further): "On the maiden I shall generate a son who will be proud of his power. And all people will address him by the name Karņa.

Viṣṇu with his mind pleased said to Indra also: "O Indra, this Nara sprung up from (my) blood due to my favour and who is a portion of me should be placed by you on the earth at the end of Dvāpara."

Vişņu spoke for taking down the burden of the earth: "O devatas, I shall take an incarnation in the mortal world for destroying Sun's son and for your son's success. I shall also act as (Arjuna's) charioteer and bring about the destruction of the Kuru-family." Then with these words of Viṣṇu, Śakra accepting Nara, was pleased.

– Padma Puran, Srishti khand, Chapter 14, verses 3-11, 42-73.

Vishnu saved Shiva from Brahmahatya paap

That dreadful Brahmahatyā replied "O Trilocana! Accept me. I am Brahmahatyā come to you." With these words, Brahmahatyā entered into the body of Rudra who was already suffering from anxiety. Bearing so heavy a burden of Brahmahatyā, lord Sankara returned to Badrikāśrama but he did not see there the saints i.e. Nara and Nārāyana. His pain was aggravated when he could not find both the saints. In the vagary of sheer agony and worry, he approached river Yamuna but her water was dried up when he got down for a bath. [kapālinamathovāca brahmahatyā sudāruṇā, brahmahatyā'smi saṃprāptā māṃ pratīccha trilocana. 4. ityevamuktvā vacanaṃ brahmahatyā viveśa tam, triśūlapāṇinaṃ rudraṃ saṃpratāpitavigraham. 5. brahmahatyābhibhūtaśca śarvo badarikāśramam, āgacchanno dadarśātha naranārāyaṇāvṛṣī. 6. adṛṣṭvā dharmatanayau cintāśokasamanvitaḥ, jagāma yamunāṃ snātuṃ sā'pi śuṣkajalā'bhavat. 7.]

In spite of his (Sankara) being a Yogi and a number of pilgrimages he made, he took a dip in the sacred rivers, visited a number of hermitages and temples, yet he could not get- rid-of the evil so stuck to him. Aggrieved at the failure of all his efforts for regrettable, lord Sankara ultimately visited Kurujāngala. He saw there lord Viṣṇu (the rider on eagle and a discus in his hand). Having seen with his eyes Puṇḍarīkākṣa (Sri Nārāyaṇa) with conch, discus and mace in his hands, he began to pray him. [saritsu tīrtheṣu tathā''śrameṣu puṇyeṣu devāyataneṣu śarvaḥ, samāyuto yogayuto'pi pāpānāvāpa mokṣaṃ jaladadhvajo'sau., 11. tato jagāma nirviṇṇaḥ śaṅkaraḥ kurujāṅgalam, tatra gatvā dadarśātha cakrapāṇiṃ khagasthitam. 12. taṃ dṛṣṭvā puṇḍarīkākṣaṃ śaṅkhacakragadādharam, kṛtāñjalipuṭo bhūtvā haraḥ stotramudairayat. 13.]

O the greatest god! You will be absolved from all evils when you see Keśava my own ray born at the place known as Daśāśvamedha. The bull-rider (Vrsadhvaja) at the suggestion so given by the rider of Garuda (Visnu) travelled as fast as an eagle (Garuda) to Vārāṇasī for getting release of the evil after duly saluting him. He first went to Daśāśvamedha, saw god hola, bathed in all holy places and thus he absolved himself from the evil in that holiest city. He then walked to see lord Kesava. He bowed before Kesava and said- "O Hṛṣikeśa! The evil of Brāhmaṇa's murder with your grace has now been absolved. [daśāśvamedhaṃ yatproktaṃ madaṃśo yatra keśavaḥ, tatra gatvā suraśreṣṭha pāpamokṣamavāpsyasi. 41. ityevamukto garuḍadhvajena vṛṣadhvajastaṃ śirasā praṇamya, jagāma vegādgaruḍo yathā'sau vārāṇasīṃ pāpavimocanāya. 42. gatvā supuṇyāṃ nagarī sutīrthāṃ dṛṣṭvā ca lolaṃ sa daśāśvamedham, snātvā ca tīrtheṣu vimuktapāpa: sa keśavaṃ draṣṭumupājagāma.43. keśavaṃ śaṅkaro dṛṣṭvā praṇipatyedamabravīt, tvatprasādāddhṛṣīkeśa brahmahatyā kṣayaṃ gatā. 44.]

– Vaman Puran, Chapter 3.

Victory Of Narayana Over Rudra

Sri Krishna Told Arjuna: "When Rudra and Narayana became engaged in battle, all the universe became suddenly filled with anxiety. The four-faced Brahma, capable of being understood with the aid of only the Niruktas, joined his hands and addressing Rudra, said, 'I myself have sprung from the attribute of His Grace. You too have sprung from His Wrath. With myself then, these deities, and all the great Rishis, you do adore this displayed form of Brahma, and let peace be unto all the worlds without any delay.' Thus addressed by Brahma, Rudra forthwith cast off the fire of his wrath, and set himself to gratify the illustrious and puissant God Narayana. That boon-giving God Narayana, who has his wrath and the senses under control, soon became gratified and reconciled with Rudra. I've thus told you, O son of Pritha, how in that battle which took place in days of yore between Rudra and Narayana, Narayana got the victory." – Mahabharat, Santi Parva, Mokshadharma Parva, Section CCCXLIII.

Shiva's pride was broken by utterance of Harinaam

The Story of Shiva's desire to get a position in Yajna, and How Shiva's Pride in form of Bow was broken by the sound uttered by celestial:

"Shiva wanted to get a status or a share in Yajna. But when celestials assigned No share for him, Shiva became angry and started destroying the Yajna. After that celestials defeated Shiva by the utterance of some words (Obviously Hari Naam). That utterance broke the Bow (Pride) of Shiva. When the bow (pride) got broken, Shiva getting free from anger became satisfied. (Because when pride breaks, a jeeva becomes satisfied). Then celestials gave a status/a share to Shiva too in the Yajna. Then Shiva became Happy." – According to Mahabharat, Sauptika Parva, Section 18.

"The celestials, O king, assigned no share for the divine Sthanu. Seeing that the celestials assigned to him no share in the sacrificial offerings, Sthanu, clad in deer skins, desired to destroy that Sacrifice and with that object constructed a bow. Then Mahadeva, filled with rage, and taking up that bow, proceeded to that spot where the celestials were engaged in their Sacrifice. Beholding the unfading Rudra arrive there attired as a brahmacari and armed with that bow, the goddess Earth shrunk with fear and the very mountains began to tremble. Then the three-eyed Mahadeva, with his bow, broke in rage the arms of Savitri, and plucked out the eyes of Bhaga and the teeth of Pushana. The celestials then uttered some words (obviously Hari naam). At their command, the string of the bow broke. The string having broken, the bow became stretched into a line. The gods then approached the bowless god of gods and, with the embodied form of Sacrifice, sought the protection of the puissant Mahadeva and endeavoured to gratify him. Gratified, the great god threw his wrath into the water, O king, that wrath, assuming the form of fire, is always employed in consuming that liquid element. He then gave unto Savitri his arms, Bhaga his eyes, and Pushana his teeth. And he also restored the Sacrifices themselves, O Pandava! The world once more became safe and sound. The celestials assigned unto Mahadeva all the libations of clarified butter as the share of great deity." – Mahabharat, Sauptika Parva, Section 18.

> "*Similarly, when Sri Rama broke the bow of Shiva, during Mata Sita Devi's svayamvar, Rama didn't just broke the bow but also broke the pride of Sita Mata, by conquering her heart. Remember that Sita Mata is the same person.*
>
> *Rama is the original Kama Deva. Kama's arrows are oftentimes seen to go in vain, eg during Narayan Rishi and during Shiva event, but Sri Rama's arrows never fail to destroy it's target. Rama destroyed the pride of Sita Mata herself, so there's no scope of we tiny living entities remaining unconquered by him.*
>
> *In Govinda Rupa, the same person comes with a flute instead of the bow, now he strikes his arrows in not just one direction but in all directions simultaneously, and has much more devastating effects on it's hearers. Mora vaṁśī-gīte ākarṣaye tri-bhuvana – CC Adi 4.244.*"

Poison fangs of snakes are their protectors

“Scorpions, cobras, poisonous drugs (vṛścika ahi viṣa-auṣadhyaḥ) and other animals whose bites are poisonous (dandaśūkāḥ ca ye apare) took the opportunity to drink whatever little poison (yat kiñcij jagṛhuḥ sma tat) had fallen and scattered from Lord Śiva’s hand while he was drinking (praskannaṁ pibataḥ pāṇer).” – BH 8.7.46.

Kalakuta poison is also a avtara of Vishnu. Jalandhar who was born from samudra is a avtar of Vishnu, and Kalakuta which was formed during samudra manthan is also a avtara of Vishnu. Just as Jalandhar attained sayujya mukti with Shiva, similarly Kalakuta also attained sayujya with Shiva and always resides in the neck of Shiva.

Just as nectar is all pervading everywhere in the environment within the trees, fruits, vegetables, oshadhi, ecosystem etc, similarly kalakuta poison is also all pervading everywhere in the environment along with the nectar. It is present there for the protecting the nectar from going into hands of unqualified people. The arrangement of providence is thus: pious people get benefitted by drinking nectar, while miscreants get poisoned by kalakuta. Miscreants suffer and they also spread suffering wherever they go.

“Bhagawan is the best friend and well-wisher of the three worlds (bhagavān loka-bhāvanaḥ). Thus when the demigods had almost finished drinking the nectar (pīta-prāye amṛte devair), the Lord, in the presence of all the demons (paśyatām asurendrāṇāṁ), disclosed His original form (svaṁ rūpaṁ jagṛhe hariḥ).” – BH 8.9.27. “The place, the time, the cause, the purpose, the activity and the ambition were all the same for both the demigods and the demons, but the demigods achieved one result and the demons another (evaṁ surāsura-gaṇāḥ sama-deśa-kāla-hetv-artha-karma-matayo ’pi phale vikalpāḥ). Because the demigods are always under the shelter of the dust of the Lord’s lotus feet, they could very easily drink the nectar and get its result (tatrāmṛtaṁ sura-gaṇāḥ phalam añjasāpur). The demons, however, not having sought shelter at the lotus feet of the Lord, were unable to achieve the result they desired (yat-pāda-paṅkaja-rajaḥ-śrayaṇān na daityāḥ).” – BH 8.9.28.

[Shiva eagerly drunk the kalakuta poison, so that he could quickly appear in his original form as Lakshmi, and get married to Vishnu]. "Govinda says to his Lakshmi: O beautiful one (shanke sundari). Me, not having attained you yet, as my wife (tvam aprapya mayi), while myself being the topmost husband [/your eternal husband](svayam vara parām), during the event at the shore of kshira sagara (kshiroda tirodare), I was heading to drink the kalakuta poison (kalakūtam) in madness of seperation from you (mūḍho), just like (apivat) you [in the form of Shiva] drunk the poison, to quicken your appearance for getting married with me (mrdani patih)." In short: I was extremely eager to attain you, and was burning extremely in separation from you, just like you also were desperate to attain me.

Bhagawan Vishnu's position in the heart of Shiva

Shiva always meditates on Bhagawan Vishnu. "Lord Shiva, in jubilation, then addressed his wife, Bhavānī, who is accepted by all authorities as the potency of Lord Viṣṇu. Lord Shiva said: 'O Goddess, you have now seen the illusory energy of the Supreme Personality of Godhead (Mohinī mūrti), who is the unborn master of everyone. Although I am one of the principal expansions of His Lordship, even I was illusioned by His energy. What then is to be said of others, who are fully dependent on māyā? When I finished performing mystic yoga for one thousand years, you asked me upon whom I was meditating. Now, here is that Supreme Person to whom time has no entrance and who the Vedas cannot understand.'" – BH 8.12.42-44.

"Lord Śiva addressed his wife, Durgā: O Varānanā, I chant the holy name of Rāma, Rāma, Rāma and thus enjoy this beautiful sound. This holy name of Rāma is equal to one thousand holy names of Lord Viṣṇu (rāma rāmeti rāmeti rame rāme manorame sahasra-nāmabhis tulyaṁ rāma-nāma varānane)." – CC Madhya 9.32, Padma Purāṇa Uttara-khaṇḍa 72.335.

Shiva doesn't do anything without the permission of Parvati/ Vishnu: "After informing Bhavānī in this way, Lord Śiva began to drink the poison, and Bhavānī, who knew perfectly well the capabilities of Lord Śiva (prabhāva-jñā), gave him her permission to do so (bhavānīm anvamodata)." – BH 8.7.41.

"Parvati said: Viṣṇu, the destroyer of all miseries and the lord of gods is present (everywhere), and due to dedication to whom Shiva is seen by people to be naked, having matted hair, with his body smeared with ash and an ascetic. Which (other) god is there who is superior to (Visnu) the lord of Laksmi and the enemy of Madhu?" [yamuddiśya sadā nāthaṃ maheśo'pi digaṃbaraḥ, jaṭilo bhasmaliptāṃgo tapasvī vīkṣyate janaiḥ. 315.

tato'dhiko'sti devaḥ ko lakṣmīkāṃtānmadhudviṣaḥ, yattattvaṃ ciṃtyate nityaṃ tvayā yogeśvareṇa hi. 316.] – Padma Puran, Uttara khanda 71.315-316.

"Parvati said: No one is equal to Visnu, god of gods, without whose partial incarnation, all this world cannot sustain." [kastena tulyatāmeti devadevena viṣṇunā, yasyāṃśāṃśāvatāreṇa vinā sarvaṃ vilīyate. 327.] – Padma Puran 6.71.327.

"Mahadeva said: One should, abandoning other practices, resort to devotion for Visnu. Giving up devotion for any other deity one should resort to devotion for Visṇu." [evaṃ dharmānparityajya viṣṇorbhaktiṃ samāśrayet | anyabhaktiṃ parityajya viṣṇubhaktiṃ samāśrayet |]– Padma Puran, 6.132.27-28.

"Mahadev Shiva Said, Those of my devotees, the most sinful ones, who do not salute my Prabhu (Lord), Vāsudeva, are not my devotees, being deluded by sins. Even he, being my devotee, who eats on the Ekādaśī day, harms me, and goes to the Andhatāmisra hell." [madbhaktāstīvrapāpiṣṭhā matprabhuṃ na namaṃti ye, vāsudevaṃ na te jñeyā madbhaktāḥ pāpamohitāḥ. 15.] – Padma Puran 6.120.15.

"Lord Shiva said: All that is said like: 'my equivalence with Vişnu', 'my superiority over Vişnu', or 'identity of devotees like me with Vişnu', leads to delusion (only and) to nothing else." – Padma Puran 6.71.115-116.

"Rudra said: Vishnu alone is Param Brahman." [viṣṇureva paraṃ brahma] – Varaha Puran, Chapter 72, verse 4.

"Shiva said, By your grace, O Vishnu, I destroyed Tripura and all the demons there." [tava viṣṇoḥ prasādena mayā tat tripuraṃ hatam] – Varaha Puran, Chapter 136, Verse 35

"Shiva said to Narayana, By the grace of your feet I shall be well-known in the world." [tava caraṇaprasādena loke khyāto bhavāmyaham. 18.] – Padma Puran, Uttara Khand, Chapter 2, verse 18.

"Sankara said, O Lord (Vishnu)! The Three Vedas, Sankhya, Vedānta, Yoga, Purāna, Pañcarātra as well as Dharmaśāstra-all these devoutly sing in various ways the supreme majestic glory of yours alone." [śaṃkara uvāca :- trayī sāṃkhyavedāṃtayogāḥ purāṇaṃ tathā pañcarātraṃ prabho dharmaśāstram, tavaivātimāhātmyamekasya nityaṃ prakārairanekairhi gāyaṃti bhaktyā. 3.] – Skanda Puran.

Hanuman is the greatest Rama Bhakta:

“Śrīla Śukadeva Gosvāmī said: My dear King, in Kimpuruṣa-varṣa the great devotee Hanumān is always engaged with the inhabitants of that land in devotional service to Lord Rāmacandra, the elder brother of Lakṣmaṇa, and dear husband of Sītādevī.” – BH 5.19.1. “A host of Gandharvas is always engaged in chanting the glories of Lord Rāmacandra. That chanting is always extremely auspicious. Hanumānjī and Arṣṭiṣeṇa, the chief person in Kimpuruṣa-varṣa, constantly hear those glories with complete attention. Hanumān chants the following mantras:” – BH 5.19.2.

"oṁ namo bhagavate uttamaślokāya nama ārya-lakṣaṇa-śīla-vratāya nama upaśikṣitātmana upāsita-lokāya namaḥ sādhu-vāda-nikaṣaṇāya namo brahmaṇya-devāya mahā-puruṣāya mahā-rājāya nama". – BH 5.19.3. “The Lord, whose pure form [sac-cid-ānanda-vigraha] is uncontaminated by the modes of material nature, can be perceived by pure consciousness. In the Vedānta He is described as being one without a second. Because of His spiritual potency, He is untouched by the contamination of material nature, and because He is not subjected to material vision, He is known as transcendental. He has no material activities, nor has He a material form or name. Only in pure consciousness, Kṛṣṇa consciousness, can one perceive the transcendental form of the Lord. Let us be firmly fixed at the lotus feet of Lord Rāmacandra, and let us offer our respectful obeisances unto those transcendental lotus feet.” – BH 5.19.4.

"Since Lord Śrī Rāmacandra is the Supreme Personality of Godhead, Vāsudeva, He is not attached to anything in this material world. He is the most beloved Supersoul of all self-realized souls, and He is their very intimate friend (bhagavān vāsudevaḥ, na vai saktas tri-lokyāṁ, sa ātmātmavatāṁ suhṛttamaḥ)." – BH 5.19.6. “Whether one is a demigod or a demon, a man or a creature other than man, such as a beast or bird, everyone should worship Lord Rāmacandra, the Supreme Personality of Godhead, who appears on this earth just like a human being. There is no need of great austerities or penances to worship the Lord, for He accepts even a small service offered by His devotee. Thus He is satisfied, and as soon as He is satisfied, the devotee is successful. Indeed, Lord Śrī Rāmacandra brought all the devotees of Ayodhyā back home, back to Godhead [Vaikuṇṭha]. (bhajeta rāmaṁ manujākṛtiṁ hariṁ ya uttarān anayat kosalān divam iti)” – BH 5.19.8.

Shlokas:

“Shiva says: Any person who is surrendered (yaḥ prapannaḥ) to the param Bhagawan, Kṛṣṇa (paraṁ bhagavantaṁ vāsudevaṁ), the controller of everything (raṁhasaḥ sākṣāt) – material nature as well as the living entity (tri-guṇāj jīva-saṁjñitāt) – is actually very dear to me (sa priyo hi me).” – BH 4.24.28. “You are all devotees of the Lord (atha bhāgavatāḥ yūyam), and as such I appreciate that you are as respectable as the Supreme Personality of Godhead Himself (priyāḥ stha bhagavān yathā). I know in this way that the devotees also respect me and that I am dear to them (bhāgavatānām ca preyān). No one can be as dear to the devotees as I am (na mat anyaḥ asti karhicit).” – BH 4.24.30.

"[Lord Shiva says] The Vaishnavas are my very life. I carry my trident to protect them. There is no other reason (mama prāṇā vaiṣṇavā hi teṣām rakṣārtham eva hil śūlam maya dharyate hi nānyathā maitra-kāraṇam)." "I carry my trident to punish those who hate the devotees of Lord Hari. Hear this, O pious goddess, for, to you, I speak the truth (hari-bhakti-dvisām arthe śūlam sandharyate mayā, śṛṇu devi yathārtham me gaditam tvayi su-vrate)." – Sri Narada Pancharatra 5.6.21-22.

"[Lord Vishnu speaks] One who constantly worships Me with one-pointed devotion but (yo mam samarthayen nityam ekāntaṁ bhāvam āsthitaḥ), yet at the same time, insults Lord Shiva will certainly go to hell (vinindan devamīśānari sa yāti narakam dhruvam)." – Kurma Purana, quoted by Srila Jiva Goswami in Laghu Vaishnava Toshani BH 10.89.21.

"Sadashiva is without a trace of tamo-guna. He is the cause of all causes, and He is the Narayana vilasa form (anga-bhuta) of svayam-rupa Krishna (svayam-prabhoh). In the Taittiriya Upanisad, the names Narayana, Acyuta and Shiva are used to indicate only one person." – Sri Baladeva Vidya Bhusana, tika Laghu BH 1.2.31. "The Sadashiva mentioned in the Brahma-samhita is a vilasa expansion of Krishna, a form of Narayana." – Sri Baladeva Vidya Bhusana, tika Laghu BH 1.5.298.

"Shiva’s abode is manifest in the northeast part of Vaikunthaloka." – Srila Rupa Goswamipada, Laghu Bhagavadmitra. 1.5.298.

"O gatekeeper/ protector of the area of Vrindavan! (vrndavanavanipate). O personification of Soma, O you whose forehead is decorated with the moon (soma, soma-maule). [For entrance into Govinda's pastimes] You are worshipped by the sages like Sanaka, Sanandana, and Narada! (sanaka-sanandana-sanatana-naradedya), O Gopisvara (gopisvara)! [Ishwar in the form of Govinda's Gopi/ A gopi who was playing the role of Ishwara in this creation]. I am also similarly desiring that you bestow upon me pure love for the lotus feet of Sri Sri Radha-Govinda, who perform joyous pastimes in Vraja-dhama (vraja-vilasi-yuganghri-padme prema prayaccha), devoid of any material identity or upadhis (nirupadhi) [Just as you gave up your Ishwar upadhi and became a maidservant of Gopinath Govinda]. I offer my obeisances unto you again and again (namo namaste)." – Srila Visvanatha Cakravarti Thakura, Sankalpa-kalpadruma 103.

"Those who view Narayana equal to Brahma and Rudra are hypocrites and Vedic offendors." – Padma Purana 6.235.10.

"Lord Viṣṇu, Lord Śiva and Lord Brahmā are intimately connected as master and servants. Śiva-viriñci-nutam: Viṣṇu is honored and offered obeisances by Lord Śiva and Lord Brahmā. To consider that they are all equal is a great offense. They are all equal in the sense that Lord Viṣṇu is the Supreme Personality of Godhead and all others are His eternal servants." – BH 4.30.38 Tatparya by ACBVS Srila Prabhupada.

"Shiva is Parmeshvara and Vishnu is Paramtma (śive ca parameśāne viṣṇau ca paramātmani). One who understands this is best among Vaishnavs (samabuddhayā pravartante te va bhāgavatottamāḥ)." – Brhad Naradiya Puran quoted in Hari Bhakti Vilas, 10th part, Verse 30.

"..It is the truth, the truth without a doubt (iti datto varastedya satyaṃ satyaṃ na saṃśayaḥ). Vishnu is in my heart and I am in Vishnu's heart (mamaiva hṛdaye viṣṇurviṣṇośca hṛdaye hyaham)." – Shiva Puran book 2.1, ch 9, text 55.

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CHAPTER FIFTY-EIGHT

Mahāvadānyāya Gaurahari

> “*"Bhagawan Śrī Caitanya has freely given this love of Kṛṣṇa (hena prema śrī-caitanya dilā) everywhere and anywhere (yathā tathā), even to the most fallen such as Jagāi and Mādhāi (jagāi mādhāi paryanta). What then to speak of those who are already pious and elevated? (anyera kā kathā)" – CC Ādi 8.20.*”

Sāṅgopāṅgāstra-pārṣadam

“In the Age of Kali, intelligent persons (su-medhasaḥ) perform congregational chanting to worship (yajanti) the incarnation of Godhead who constantly sings the names of Kṛṣṇa (yajñaiḥ saṅkīrtana-prāyaiḥ). Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions (sa aṅga upaaṅga astra pārṣadam).” – BH 11.5.32.

Even the prominent acharyas of other Vaishnava sampradayas, were associates of Govinda only: Shiva (Shankara; upaanga), Seshnaga (Ramanuja; anga), Hanuman (Madhwa; parshada), Sudarshan chakra (Nimbarka; astra), etc. All the acharyas appeared on earth, to arrange a perfect platform for Govinda to appear. Then Govinda himself appeared in the form of Gaurahari, and give his highest siddhantha of Achintya Bheda Abheda.

Although, Bhagawan Vishnu had also appeared in other Vaishnava sampradayas, but He didn’t inaugurated the Yuga-dharma of Harinaam Sankirtana through any of them. Only Gaurahari provided us Harinaam Sankirtana, and fulfilled Govinda’s karya of kaliyuga’s dharma saṁsthāpana (BG 4.7-8). Gaurahari also harmonised all the wildly contradictory philosophies, previously established by the different Acharyas, in his philosophy of 'Achintya bheda-abheda'.

"What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body (yad advaitaṁ brahmopaniṣadi tad apy asya tanu-bhā), and the Lord known as the Supersoul is but His localized plenary portion (ya ātmāntar-yāmī puruṣa iti so 'syāṁśa-vibhavaḥ). Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences (ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayaṁ). He is the Absolute Truth, and no other truth is greater than or equal to Him (na caitanyāt krṣṇāj jagati para-tattvaṁ param iha)." – CC Ādi 1.3.

Gaurahari: "I will accept two essential principles from Madhva Ācārya (madhva ha-ite sāra-dvaya kariba grahaṇa). One is his refutation of exclusive non-dualism (eka haya kevala-advaita nirasana)." "O great soul, know the second essential principle to be (sei ta dvitīya sāra jāna mahājana) serving Kṛṣṇa's Deity form, knowing the Deity to be eternal (kṛṣṇa-mūrti nitya jāni' taṅhāra sevana)." "From Rāmānuja, I will take two essential principles: (rāmānuja haite āmi la-i dui sāra), exclusive devotion and service to the devotees (ananya bhakati bhakta-jana sevā āra)." "From Viṣṇu Svāmī, I will accept two essential principles: (viṣṇu haite dui sāra kariba svīkāra), surrender to the Lord and the path of love (tadīya sarvasva bhāva rāga-mārga āra)." "From you, I will accept two most essential principles: (tomā haite laba āmi dui mahāsāra), taking shelter of Rādhārāṇī exclusively and serving in the mood of the gopīs (ekānta rādhikāśraya gopī-bhāva āra')." "Saying this, Gaura-candra disappeared (eta bali' gaura-candra haila adarśana), and Nimbāditya cried profusely with divine love (preme nimbāditya kata karila rodana)." – Navadvīpa-dhāma Māhātmya 16.52-57.

Gaurahari is the only controller

"Gaurahari is also the only controller. All others are His associates or servants." – CC Ādi 5.143. "After He stopped beating Nāḍā (Advaita Prabhu), Gaurahari sat down at the doorway and began to loudly reveal the topics of His wonderful pastimes." – CB Madhya-khaṇḍa 19.144. "O Nāḍā, it was I who killed Kaṁsa. You know everything, don't You?" – CB Madhya-khaṇḍa 19.145. "Brahmā, Śiva, Śeṣa, and Lakṣmī all engage in My service. The cunning imposter Vasudeva was killed by My cakra." – CB

Madhya-khaṇḍa 19.146. "Vārāṇasī was completely burned by My cakra, and the mighty Rāvaṇa was killed by My arrow." – CB Madhya-khaṇḍa 19.147. "My cakra cut off the arms of Bāṇāsura, and My cakra destroyed Narakāsura. " – CB Madhya-khaṇḍa 19.148. "It was I who held up Govardhana Hill with My left hand, and it was I who brought the pārijāta flower from heaven. " – CB Madhya-khaṇḍa 19.149. "I deceived Bali and then bestowed mercy on him. It was I who killed Hiranyakasipu to save Prahlada." – CB Madhya-khaṇḍa 19.150. "In this way the Lord revealed His opulences, and Advaita floated in an ocean of ecstatic love while listening." – CB Madhya-khaṇḍa 19.151. "Advaita was filled with ecstasy after receiving His punishment. He clapped His hands and danced in humility." – CB Madhya-khaṇḍa 19.152.

Prahlada-caritra & Dhruvera-caritra

"Gaurahari attentively heard the pastimes of Prahlada and Dhruva hundreds of times." [prahlada-caritra ara dhruvera-caritra sata-vrtti kariya sunena savahita] – CB Antya 10.34.

Gaurahari would hear from Gita and Bhagavatam, with his personal associates. Two stories which Gaurahari would hear repeatedly, is the Dhruva Pastime, and the Prahlada Pastime. Actually, Gaurahari is Govinda himself, therefore he doesn't need to meditate on pastimes of such ordinary devotees, but Gaurahari is doing this activity to give us one message. Gaurahari is saying that – Doesn't matter if Vedas don't speak anything about Govinda's existence, Govinda's supremacy, Govinda's abode, or Govinda's madhurya Bhakti. You just keep Govinda in your heart, and Govinda will change the entire Vedic statements for you.

Govinda can manifest a whole new planet specially for you, just as he manufactured a entire Dhruva loka for Dhruva. Govinda can manifest himself from nowhere, for you, in appropriate form asper the Gaudiya bhakta's requirements, just as he appeared from the lifeless pillar in a appropriate form asper the requirement of Prahlada.

"Bhagawan: My dear (bhadra) Dhruva, I shall award you the (yad) glowing planet (bhrājiṣṇu) known as the polestar (dhruva-kṣiti), which will continue to exist (sthāsnu) even after the dissolution (parastāt) at the end of the millennium (kalpa). No one has ever ruled this planet (nānyair adhiṣṭhitaṁ), which is surrounded by all the solar systems, planets and stars (yatra graha rkṣa tārāṇāṁ jyotiṣāṁ). All the luminaries in the sky circumambulate this planet (cakram āhitam), just as bulls tread around a central pole for the purpose of crushing grains (meḍhyāṁ go-cakravat). Keeping the polestar to their right (dakṣiṇī-kṛtya), all the stars (yat satārakāḥ) inhabited by (vāsinām) the great sages (vanaukasaḥ munayaḥ) like Dharma, Agni, Kaśyapa and Śukra (dharmaḥ agniḥ kaśyapaḥ śukraḥ) circumambulate this planet (bhramantaḥ caranti), which continues to exist even after the dissolution of all others (sthāsnu parastāt kalpa)." – BH 4.9.20-21.

"To prove (vidhātuṁ) that the statement (bhāṣitam) of His servant (nija-bhṛtya) Prahlāda Mahārāja was substantial (satyaṁ) — in other words, to prove that the Supreme Lord is present everywhere (vyāptiṁ ca bhūteṣv akhileṣu ca), even within the pillar of an assembly hall (stambhe sabhāyāṁ) — the Supreme Personality of Godhead, Hari (ātmanaḥ), exhibited (adṛśyata) a wonderful (ati adbhuta) form (rūpam) never before seen. The form was neither that of a man (na mānuṣam) nor that of a lion (na mṛgaṁ). Thus the Lord appeared (udvahan) in His wonderful form in the assembly hall." – BH 7.8.17.

Therefore even if Goloka is not mentioned, or Govinda's madhurya rasa is not mentioned, openly in the Vedas, for the common public, yet out of his transcendental strength, Govinda can, and He has already did, manifest a entire new planet, Goloka, to perform eternal pastimes, with us. Simply take full shelter of Govinda.

Just as ordinary people are eternally in ignorance as nitya baddha or nitya samsarin or tamo yogyas, similarly we don't mind eternally being drowned in Govinda's sweetness, without being aware of his tattva or aishwarya. We just want to be Govinda's nitya parshadas in his newly created/ seperately manifested exclusive madhurya planet. Where there will be only ourself and Govinda, and nobody else, that's all we ever want to have in our life.

We don't need to understand Bhagawan in full, because He is unlimited, and anyways even He himself has not reached the limit of his endless glories. Govinda says that he's our best friend and that's all we need to know.

"Gaurahari: “By constantly sing the name of Kṛṣṇa (nirantara kara kṛṣṇa-nāma-saṅkīrtana), **you will attain Goloka-mukti** very easily, and you will get Govinda-prema dhan (**helāya mukti pābe**, pābe prema-dhana)." – CC M 25.154. “sa vai puṁsāṁ paro dharmo yato bhaktir adhokṣaje ahaituky apratihatā yayātmā suprasīdati.” – BH 1.2.6.

“Vallabha Bhaṭṭa: It is the duty of a chaste wife, devoted to her husband, not to utter her husband’s name (pati-vratā hañā patira nāma nāhi laya), but all of you chant the name of Kṛṣṇa. How can this be called a religious principle? (tomarā kṛṣṇa-nāma laha, — kon dharma haya?).” – CC Antya 7.104. “Hearing this, Lord Śrī Gaurahari said (śuni’ prabhu kahena), ‘My dear Vallabha Bhaṭṭa, you do not know religious principles (tumi nā jāna dharma-marma). Actually, the first duty of a chaste woman is to carry out the order of her husband (svāmi-ājñā pāle, — ei pati-vratā-dharma).’” – CC Antya 7.106.

We should only do what our Govinda expects from us. From within the vast shastras we should only hear what Govinda is speaking to us, and not pay attantion to anything contradictory to Govinda’s vakyas.

BG 6.14-15: manaḥ saṁyamya mac-citto yukta āsīta mat-paraḥ, yuñjann evaṁ sadātmānaṁ yogī niyata-mānasaḥ, śāntiṁ nirvāṇa-paramāṁ mat-saṁsthām adhigacchati. BG 6.47: śraddhāvān bhajate yo māṁ. BG 9.14: satataṁ kīrtayanto māṁ. BG 10.15: yajñānāṁ japa-yajño ’smi. BG 18.65: man mana bhava mad bhakto. BH 12.3.51: kīrtanād eva kṛṣṇasya. BH 12.3.52: kalau tat hari-kīrtanāt. BH 1.9.23: yat nāma kīrtayan tyajan kalevaraṁ. BH 11.5.32: yajñaiḥ saṅkīrtana-prāyair. BH 12.13.23: nāma-saṅkīrtanaṁ yasya sarva-pāpa praṇāśanam praṇāmo duḥkha-śamanas taṁ namāmi hariṁ param - last shlok of BH.

Gaurahari is kidnapper of his kidnappers, not victim:

“In this way the Lord of Vaikuṇṭha performed His pastimes as He constantly wandered about (ei-mata raṅga kare vaikuṇṭhera rāya sthira nahe eka-ṭhāñi, bulaye sadāya).” “One day two thieves saw the Lord and contemplated, ‘Whose child is this, wandering alone in the streets?’ (eka-dina prabhura dekhiyā dui core yukti kare,—“kā’ra śiśu beḍāya nagare”).” “They saw that the Lord was wearing costly ornaments, and they considered how they could steal them (prabhura śrī-aṅge dekhi’ divya alaṅkāra haribāre dui core cinte parakāra).” One of the thieves took the Lord in His arms and said, "My dear child!" And the other thief said, "Where have You been so long?" ('bāpa' 'bāpa' bali' eka core laila kole "eta-kṣaṇa kothā chile?"—āra cora bole). The thieves said, "Come, let us go home," and the Lord smiled and said, "Yes, let us go." ("jhāṭ ghare āisa, bāpa" bole dui core hāsiyā bolena prabhu,—"cala yāi ghare"). "The two thieves hurriedly carried the Lord away as onlookers considered that they were taking their own son home (āthe-vyathe kole kari' dui core dhāya loke bole,—"yāra śiśu se-i lai' yāya)." "There were millions of people in Navadvīpa, so who could recognize everyone? The thieves, meanwhile, were greatly satisfied to see the child's ornaments (arbuda arbuda loka, kebā kāre cine? mahā-tuṣṭa cora alaṅkāra-daraśane)." One of them thought, "I will take the bangles." And in this way they both dreamt of their soon-to-be-acquired riches (keha mane bhāve,—"muñi nimu tāḍa-bālā" ei-mate dui core khāya manaḥ-kalā). "As the two thieves went towards their destination, the Lord smiled while riding on the thief's shoulder (dui cora cali' yāya nija-marma-sthāne skandhera upare hāsi' yā'na bhagavāne)." "One of the thieves gave the Lord a piece of sandeśa, and the other thief said, 'We're almost home' (eka-jana prabhure sandeśa deya kare āra jane bole,—'ei āilāṅa ghare')." "In this way the thieves deceived the Lord. As they took Him far away, the Lord's relatives began to search for Him (ei-mata bhāṇḍiyā aneka dūre yāya hethā yata āpta-gaṇa cāhiyā veḍāya)." Someone called, "Come, Viśvambhara, come!" Someone else loudly called, "Nimāi!" (keha keha bole,—"āisa, āisa, viśvambhara" keha ḍāke 'nimāi' kariyā ucca-svara). "They all became overwhelmed like a fish out of water (parama vyākula hailena sarva-jana jala vinā yena haya matsyera jīvana)." "Everyone took full shelter of Lord Govinda as the thieves took the Lord towards their house (sabe sarva-bhāve lailā govinda-śaraṇa prabhu lañā yāya cora āpana-bhavana)." "Being influenced by the Lord's illusory energy, the thieves lost their way and returned to the house of Jagannātha Miśra while thinking that they had returned to their own home (vaiṣṇavī-māyāya cora patha nāhi cine jagannātha-ghare āila nija-ghara-jñāne)." "When the thieves thought that they had returned to their own house, they prepared to steal the Lord's ornaments (cora dekhe āilāṅa nija-marma-sthāne alaṅkāra harite haila sāvadhāne)." One of them said, "Please get down, my dear child. We have reached home." The Lord replied, "Yes, yes, put Me down quickly." (cora bole,—"nāma' bāpa, āilāṅa ghara" prabhu bole,—"haya haya, nāmāo satvara"). "Meanwhile, Jagannātha Miśra and his associates held their heads in lamentation (yekhāne sakala-gaṇe miśra jagannātha viṣāda bhāvena sabe māthe diyā hāta).” “The thieves, illusioned by māyā, set the child down at that very place while considering that it was their own house (māyā-mugdha cora ṭhākurere sei-sthāne skandha haite nāmāila nija-ghara-jñāne).” “The Lord immediately went to the lap of His father, and everyone chanted the name of Hari in great joy (nāmilei mātra prabhu gelā pitṛ-kole mahānanda kari’ sabe ‘hari’ ‘hari’ bole).” “The people’s condition was beyond description; it was as if their lives returned to their bodies (sabāra haila anirvacanīya raṅga prāṇa āsi’ dehera haila yena saṅga).” “The thieves then realized that it was not their house, but they could not understand where they were (āpanāra ghara nahe,—dekhe dui core kothā āsiyāchi, kichu cinite nā pāre).” “In the middle of the commotion, no one saw what had happened. Thus undetected, the thieves ran away in fear (gaṇḍagole kebā kāre avadhāna kare? cāri-dige cāhi’ cora palāila ḍare).” “Both the thieves thought, “How strange!” One of them said, “Did someone perform some magic on us?” (“parama adbhuta!” dui cora mane gaṇe’ cora bole,—“bhelaki vā dila kona jane?”). [What to speak of stealing the Lord’s ornaments, under the influence of the illusory energy the thieves returned the Lord to His own house. When they understood where they were, they immediately ran away to their own place, and after carefully considering their foolishness and what had happened, they were struck with wonder.] “They both concluded, “Goddess Chaṇḍī has saved us today.” Then, after they regained their composure, they embraced each other (“caṇḍī rākhilena āji”—bole dui core sustha haiyā dui cora kolākuli kare).” “In reality, the two thieves were most fortunate for they had carried the Supreme Personality of Godhead on their shoulders (paramārthe dui cora—mahā-bhāgyavān nārāyaṇa yāra skandhe karilā utthāna).” In the meantime, everyone thought, “Who brought Him back? Tie some new cloth on his head as a gift.” (ethā sarva-gaṇe mane karena vicāra “ke ānila, deha’ vastra śire bāndhi’ tāra”). Someone said, “I saw two persons come here. They set the child down and then vanished.” (keha bole,—“dekhilaṅa loka dui-jana śiśu thui kon dike karila gamana”). Since no one said, “I brought Him,” everyone became perplexed. (“āmi āniñāchi”—kona jana nāhi bole adbhuta dekhiyā sabe paḍilena bhole). “They all asked Nimāi, “Dear child, please tell us, who brought You here? Where did he find You?” (sabe jijñāsena,—“bāpa, keha ta’ nimāi? ke tomāre ānila pāiyā kon ṭhāñi?”). The Lord replied, “I went to the bank of the Ganges and then lost My way (prabhu bole,—"āmi giyāchinu gaṅgā-tīre patha hārāiyā āmi veḍāi nagare)." "As I was wandering on the street, two strangers took Me in their arms and brought Me here (tabe dui jana āmā' kolete kariyā kon pathe eikhāne thuila āniyā")." Everyone said, "The statements of the scriptures cannot be false. It is said that children as well as old and helpless people are protected by providence." (sabe bole,—"mithyā kabhu nahe śāstra-vāṇī daive rākhe śiśu, vṛdha, anātha āpani"). "In this way the people considered what had happened, but they could not know the facts due to being illusioned by Lord Viṣṇu's illusory energy (ei-mata vicāra karena sarva-jane viṣṇu-māyā-mohe keha tattva nāhi jāne)." "In this way the Lord of Vaikuṇṭha performed amazing pastimes. Who can understand those pastimes unless the Lord reveals them? (ei-mata raṅga kare vaikuṇṭhera rāya ke tāṅre jānite pāre, yadi nā jānāya)." "Whoever hears these topics, which are confidential to even the Vedas, will certainly attain firm devotion for the lotus feet of Lord Caitanya (veda-gopya e-saba ākhyāna yei śune tāṅra dṛḍha-bhakti haya caitanya-caraṇe)." "śrī kṛṣṇa-caitanya nityānanda-cāṅda jāna vṛndāvana dāsa tachu pada-yuge gāna." – CB Ādi-khaṇḍa 4.108-143.

Gaurahari's Shikshashtakam

cheto-darpana-marjanam bhava-maha-davagni-nirvapanam, shreyah-kairava-chandrika-vitaranam vidya-vadhu-jivanam, anandambhdhi-vardhanam prati-padam purnamritasvadanam, sarvatma-snapanam param vijayate shri-krishna-sankirtanam (1), namnam akari bahudha nija-sarva-shaktis, tatrarpita niyamitah smarane na kalaha, etadrishi tava kripa bhagavan mamapi, durdaivam idrisham ihajani nanuragahah (2), trinad api sunicena taror api sahishnuna, amanina manadena kirtaniyah sada harihi (3), na dhanam na janam na sundarim, kavitam va jagad-isha kamaye, mama janmani janmanishvare, bhavatad bhaktir ahaituki tvayi (4), ayi nanda-tanuja kinkaram, patitam mam vishame bhavambudhau, **kripaya tava pada-pankaja- sthita-dhuli-sadrisham vichintaya** (5), nayanam galad-ashru-dharaya, vadanam gadgada-ruddhaya gira, pulakair nichitam vapuh kada, tava nama-grahane bhavishyati (6), yugayitam nimeshena, chakshusha pravrishayitam, shunyayitam jagat sarvam, govinda-virahena me (7), ashlishya va pada-ratam pinashtu mam, adarshanan marma-hatam karotu va, yatha tatha va vidadhatu lampato, mat-prana-nathas tu sa eva naparaha (8).

CHAPTER FIFTY-NINE

Gaurahari's Susiddhantha

> “*“Illusory stories (māyāmaya) that are opposed to the conclusions of Kṛṣṇa consciousness (viruddha vyākhyāna saba). Like the destruction of the Yadu dynasty, Kṛṣṇa’s disappearance (mauṣala-līlā, āra kṛṣṇa-antardhāna), the story that Kṛṣṇa and Balarāma arise from a black hair and a white hair of Kṣīrodakaśāyī Viṣṇu (keśāvatāra, āra yata), and the story about the kidnapping of the queens (mahiṣī-haraṇa ādi). Śrī Gaurahari explained to Sanātana Gosvāmī the proper conclusions of these stories (vyākhyā śikhāila yaiche susiddhānta haya).” – CC Madhya 23.117-118.*”

Withdrew His own family

“O king (rājan), when the supreme almighty Lord, whose desire always comes to pass, had thus made up His mind (evam vyavasitaḥ satya-saṅkalpaḥ īśvaraḥ), He himself withdrew His own family on the pretext of a curse spoken by an assembly of brāhmaṇas (śāpa-vyājena viprāṇām sañjahre sva-kulam vibhuḥ).” – BH 11.1.5. BG 9.31: Na me bhaktaḥ praṇaśyati

No one within the universe was capable of even insulting the members of the Yadu dynasty, what to speak of defeating or killing them, because they had fully taken shelter of Govinda and were always under the personal protection of Govinda. “Govinda thought to himself: No outside force could ever bring about the defeat of this Yadu family, (naivānyataḥ paribhavo ’sya bhavet kathañcin), whose members have always been fully surrendered to Me and are unrestricted in their opulence (mat-saṁśrayasya vibhavonnahanasya nityam).” – BH 11.1.4.

Yadu dynasty, being Govinda's personal family and army, could not possibly be defeated by anyone. So Govinda arranged an internal quarrel, just as the wind in a bamboo forest sometimes rubs the bamboos together and creates a fire that consumes the entire forest. "But if I inspire a quarrel within the dynasty (antaḥ kaliṁ yadu-kulasya), that quarrel will act just like a fire created from the friction of bamboo in a grove (vidhāya veṇu-stambasya vahnim), and then I shall achieve My purpose and return to My eternal abode (iva śāntim upaimi dhāma)." – BH 11.1.4.

Destroyed His own dynasty

"As soon as they took these cane stalks in their fists, the stalks changed into iron rods as hard as thunderbolts (tā vajra-kalpā hy abhavan parighā muṣṭinā bhṛtāḥ). With these weapons the warriors began attacking one another again and again (jaghnur dviṣas taiḥ), and when Lord Kṛṣṇa tried to stop them they attacked Him as well (kṛṣṇena vāryamāṇās tu taṁ ca te)." – BH 11.30.21.

"In their confused state, O King, they also mistook Lord Balarāma for an enemy (pratyanīkaṁ manyamānā balabhadraṁ ca mohitāḥ). Weapons in hand, they ran toward Him with the intention of killing Him (hantuṁ kṛta-dhiyo rājann āpannā ātatāyinaḥ)." – BH 11.30.22.

"O son of the Kurus (kuru-nandana), Kṛṣṇa and Balarāma then (atha tāv) became very angry (api saṅkruddhāv). Picking up cane stalks (erakā-muṣṭi-parighau), They moved about within the battle and began to kill with these clubs (carantau jaghnatur yudhi udyamya)." – BH 11.30.23.

"The violent anger of these warriors (spardhā-krodhaḥ), who were overcome by the brāhmaṇas' curse (brahma-śāpopasṛṣṭānāṁ) and bewildered by Lord Kṛṣṇa's illusory potency (kṛṣṇa-māyāvṛtātmanām), now led them to their annihilation (kṣayaṁ ninye), just as a fire that starts in a bamboo grove destroys the entire forest (vaiṇavo agnir yathā vanam)." – BH 11.30.24.

"When all the members of His own dynasty were thus destroyed (evaṁ naṣṭeṣu sarveṣu kuleṣu sveṣu), Lord Kṛṣṇa, who subdues even Ka [Brahmā] and Īśa [Śiva]; thought to Himself that at last the burden of the earth had been removed (keśavaḥ avatārito bhuvo bhāra iti mene 'vaśeṣitaḥ)." – BH 11.30.25.

"Balarāma then sat down on the shore of the ocean and fixed Himself in meditation upon the original Purusha (rāmaḥ samudra-velāyāṁ yogam āsthāya pauruṣam). Merging Himself within Himself (saṁyojya atmānam ātmani), He gave up this mortal world (tatyāja lokaṁ mānuṣyaṁ)." – BH 11.30.26.

"Kṛṣṇa, the son of Devakī, having seen the departure of Balarama (rāma-niryāṇam ālokya bhagavān devakī-sutaḥ), sat down silently on the ground under a nearby pippala tree (niṣasāda dharopasthe tuṣṇīm āsādya pippalam)." – BH 11.30.27.

Govinda winded up all his purposes and activities, and then Himself waited for the hunter Jara and his messenger Daruka to come at that place.

Delivered His killer himself

Before that hunter came there to harm Govinda, Govinda had already assumed his transcendental non-human form and was surrounded by His divine weapons in their personified forms, like He had previously appeared in a divine form having four arms and his ornaments and weapons by his side, in front of Devaki and Vasudeva.

Not just did Govinda assume the four armed divine form, He also kept his feet in a position for the hunter to have a easy target, and He also used his material energy to make his feet appear as a deer. After getting injured by Jara, Govinda didn't leave his body. Rather Jara surrendered his life unto Govinda, and Govinda first sent Jara to the higher world, in a airplane within his same material body,

"Govinda said to hunter Jara: My dear Jarā, do not fear. Please get up (mā bhair jare tvam uttiṣṭha). What has been done is actually My own desire (kāma eṣa kṛto hi me). With My permission (mat-anujñātaḥ), go now to (yāhi tvam) the abode of the pious, the divine world (svargaṁ su-kṛtināṁ padam)." – BH 11.30.39.

"So instructed by the Supreme Lord Kṛṣṇa, who assumes His transcendental body by His own will (ity ādiṣṭo bhagavata kṛṣṇenecchā-śarīriṇā), the hunter circumambulated the Lord three times and bowed down to Him (triḥ parikramya taṁ natvā). Then the hunter departed in an airplane that had appeared just to carry him to the spiritual sky (vimānena divaṁ yayau)." – BH 11.30.40.

Then after that Govinda sends a message to the Dwarakavasis about his departure and the upcoming events. Then Govinda sees the Devatas. And still then after that, Govinda once again kidnaps his queens in a rakshasa manner, and then He finally disappears, taking back his queens with Him to his own abode.

Went antardhāna for asuras

Govinda died at the hands of Jara hunter, just to confuse the asuri people into thinking that, Govinda is not supreme but subjected to the laws of karma. Asuri people think that because Rama killed Vali from hiding behind a tree, so the laws of karma came back hitting Him, therefore He was forced to suffer a similar fate, by being killed by a enemy who was out of his sight. Govinda did this pastime because He doesn't want the unqualified people to believe in His supremacy, or surrender unto Him.

This world was created for the people who are Govinda-bahirmukha, and therefore Govinda doesn't want to disturb their atheistic aspirations and endeavours, by displaying his supreme position. If Govinda did not display asura vimohana, the poor asuras will have no chance for becoming proud, arrogant, exploitative, etc. They would be forced to remain afraid, and kaliyuga would have been checked by the intervention of daiva. Only if asuri people see that karma is superior than daiva, then they can remain under shelter of their own karma instead of the daiva, due to their faulty pratyaksha pramana.

"Govinda said: O greatly fortunate Uddhava, you have accurately revealed My desire to withdraw the Yadu dynasty from the earth and return to My own abode in Vaikuṇṭha (yad āttha māṁ mahā-bhāga tac-cikīrṣitam eva me). Thus Brahmā, Śiva and all other planetary rulers are now praying for Me to resume My residence in Vaikuṇṭha (brahmā bhavo loka-pālāḥ svar-vāsaṁ me 'bhikāṅkṣiṇaḥ)." – BH 11.7.1.

"Answering the prayer of Brahmā (brahmaṇārthitaḥ), I descended within this world along with My plenary portion, Baladeva (yad-artham avatīrṇo 'ham aṁśena), and performed various activities on behalf of the demigods (deva-kāryam aśeṣataḥ). I have now completed My mission here (mayā niṣpāditaṁ hy atra)." – BH 11.7.2.

"Anyone who regularly rises early in the morning (ya etāṁ prātar utthāya) and carefully chants with devotion (prayataḥ kīrtayed bhaktyā) the glories of Śrī Kṛṣṇa's transcendental disappearance and His return to His own abode (kṛṣṇasya padavīṁ parām) **will also achieve that same unsurpassable supreme destination (tām eva āpnoti anuttamam).**" – BH 11.31.14

Removed the burden of earth

Govinda executed the mausala lila and annihilated his own Yadu dynasty, and he made his Dvaraka palace disappear from the sight of this world. Because, he didn't wanted any of his personal belongings to remain in this bad world which is filled with degraded envious people. Govinda wanted to take back all his personal belongings to his eternal abode, where all of them actually belong to.

The jealous rascals keep burning with envy upon whatever opulent things they are able to perceive, if they are not aware of something then they cannot become jealous of that thing. Govinda doesn't want anybody who is unqualified, to be aware of his glories and awesomeness. So that they don't keep burning with envy upon him. That's why he took everything back with him as he left this place.

"The Devatas prayed: My dear Lord, there is nothing remaining at this time for Your Lordship to do on behalf of the demigods. You have already withdrawn Your dynasty by the curse of the brāhmaṇas. O Lord, You are the basis of everything, and if You so desire, kindly return now to Your own abode in the spiritual world. At the same time, we humbly beg that You always protect us. We are Your humble servants, and on Your behalf we are managing the universal situation. We, along with our planets and followers, require Your constant protection." – BH 11.6.26-27.

"Govinda said: That very Yādava dynasty in which I appeared (tad idaṁ yādava-kulaṁ) became greatly magnified in opulence, especially in their physical strength and courage (vīrya-śaurya-śriyoddhatam), to the extent that they threatened to devour the whole world (lokaṁ jighṛkṣad). Therefore I have stopped them (ruddhaṁ me), just as the shore holds back the great ocean (velayeva mahārṇavaḥ)." – BH 11.6.29. "If I were to leave this world (yady gantāsmy) without withdrawing the overly proud members of the Yadu dynasty (asaṁhṛtya dṛptānāṁ yadūnāṁ vipulaṁ kulam), the whole world would be destroyed by the deluge of their unlimited strength and opulences (anena loko 'yam udvelena vinaṅkṣyati)."

– BH 11.6.30.

Burden to earth here means that, burden to the people living on the earth. The people of the earth will be burdened with unfulfilled desires, and burnt down with envy, due to seeing such unparalleled and unattainable opulences of Dwaraka. Frustrated angry people would express their anger both inside and outside of them, and might cause lots of disturbances on the planet. Therefore Govinda avoided this from happening.

Govinda disappears

"Śukadeva Gosvāmī said: Then arrived at Prabhāsa the devatas, Lord Brahmā (atha tatrāgamad brahma), Lord Śiva along with Bhavānī (bhavānyā ca samaṁ bhavaḥ), the sages, the Prajāpatis and all the demigods, headed by Indra (mahendra-pramukhā devā munayaḥ sa-prajeśvarāḥ)." – BH 11.31.1. "The forefathers, Siddhas, Gandharvas, Vidyādharas and great serpents also came (pitaraḥ siddha-gandharvā vidyādhara-mahoragāḥ), along with the Cāraṇas, Yakṣas, Rākṣasas, Kinnaras, Apsarās and relatives of Garuḍa (cāraṇā yakṣa-rakṣāṁsi kinnarāpsaraso dvijāḥ), greatly eager to witness the departure of Bhagawan Govinda (draṣṭu-kāmā bhagavato niryāṇaṁ paramotsukāḥ). As they were coming, all these personalities variously chanted and glorified (gāyantaś ca gṛṇantaś ca) the birth and activities of Lord Śauri [Kṛṣṇa] (śaureḥ karmāṇi janma ca)." – BH 11.31.2-3.

"Seeing before Him Brahmā, the grandfather of the universe (pitāmahaṁ vīkṣya), along with the other demigods, who are all His personal and powerful expansions (vibhūtīr ātmano vibhuḥ), the Bhagawan Govinda (bhagavān) closed His lotus eyes (padma-netre nyamīlayat), fixing His mind within Himself (saṁyojya ātmani ca ātmānam)." – BH 11.31.5. "Without employing the mystic āgneyī meditation to burn up (yoga-dhāraṇayāgneyyā-dagdhvā) His transcendental body (sva-tanuṁ), which is most pleasing to of all the worlds (lokābhirāmāṁ) and the most auspicious object of all contemplation and meditation (dhāraṇā-dhyāna-maṅgalam), Lord Kṛṣṇa entered into His own abode (dhāmāviśat svakam)." – BH 11.31.6.

"As soon as Lord Śrī Kṛṣṇa left the earth, Truth, Religion, Faithfulness, Glory and Beauty immediately followed Him (satyaṁ dharmo dhṛtir bhūmeḥ kīrtiḥ śrīś cānu taṁ yayuḥ). Kettledrums resounded in the heavens and flowers showered from the sky (divi dundubhayo neduḥ petuḥ sumanasaś ca khāt).” – BH 11.31.7.

Sends sandesha to his parivaar

Govinda sent message to the Dwarakavasis about his departure and the upcoming events.

“Govinda said to Dāruka: My dear chariot driver, go to Dvārakā (gaccha dvāravatīṁ sūta) and tell Our family members (bandhubhyo brūhi) how their loved ones destroyed one another (jñātīnāṁ nidhanaṁ mithaḥ). Also tell them of the disappearance of Lord Saṅkarṣaṇa (saṅkarṣaṇasya niryāṇaṁ) and of My present condition (mad-daśām).” – BH 11.30.46.

“You and your relatives (bhavadbhiś ca sva-bandhubhiḥ) should not remain in Dvārakā (dvārakāyāṁ ca na stheyaṁ), because once I have abandoned that city, the capital of the Yadus (mayā tyaktāṁ yadu-purīṁ), it will be drown into the ocean (samudraḥ plāvayiṣyati).” – BH 11.30.47.

“Govinda continued: All of you, along with you, should take your families (svaṁ svaṁ parigrahaṁ sarve), together with My parents (ādāya pitarau ca naḥ), and under Arjuna’s protection (arjunena avitāḥ) you all should go to Indraprastha (sarva indraprasthaṁ gamiṣyatha).” – BH 11.30.48.

“You all should be firmly situated in devotion to Me (tvaṁ tu mad-dharmam āsthāya). Being fixed in spiritual knowledge, you all should be equipoised to the forthcoming material conditions (jñāna-niṣṭha upekṣakaḥ). Understand those pastimes to be a display of My illusory potency (man-māyā-racitām etāṁ), and remain calm and peaceful amid those circumstances (vijñāya upaśamam vraja).” – BH 11.30.49.

Drowns His home Dwaraka

“Arjuna says: I have just lost Him, whose separation for a moment, would render all the universes unfavourable and inanimate (yasya kṣaṇa-viyogena, loko hy apriya-darśanaḥ, ukthena rahito), like bodies turn into dead bodies without life (hy eṣa mṛtakaḥ procyate yathā).” – BH 1.15.6.

“Arjuna said: In the absence of Govinda who is Purushottama (rahitaḥ puruṣa-uttamena), while I was guarding the bodies (aṅga rakṣan) of the wives of the all powerful Govinda (urukrama-parigraham), I have been defeated by asuri cowherd men, just as a delicate women is overpowered [by her husband] (gopaiḥ asadbhiḥ abalā iva vinirjitaḥ asmi)." – BH 1.15.20"

Arjuna indirectly reveals that he was defeated by none other than his own pati or swami or Govinda, by using words like Purusha, Urukrama, Abala. Govinda himself came in the garb of rascal cowherds and snatched his queens, and took them back with himself.

Those queens were the personification, of the pranic energies or nadi energies, of the universal body of Govinda. After Govinda left this planet, the universal energies were absorbed back into the universal body of Govinda. And they are playing the role in maintenance of the universal body of Govinda. They have their seva in the material world, of executing all the functions of the universal body of Govinda, just as Vedas and Upanishads have their seva here, of enlightening the sadhakas who want to become self realised and return back to Govinda.

"As soon as (kṣaṇāt) Dvārakā was abandoned by Bhagawan Hari (dvārakāṁ hariṇā tyaktāṁ), the ocean consumed it from all sides (samudro 'plāvayat), O King (mahā-rāja), sparing only (varjayitvā) the residential palace of Shri Bhagawan (śrīmad-bhagavad-ālayam)." – BH 11.31.23.

Govinda says: "sarasām asmi sāgaraḥ." – BG 10.24. "samudraḥ sarasām aham." – BH 11.16.20. Therefore Govinda himself devoured his own Dwaraka.

"Bhagawan Madhusūdana is eternally residing in Dvārakā (nityaṁ sannihitas tatra bhagavān madhusūdanaḥ). It is the most auspicious of all auspicious places (sarva-maṅgala-maṅgalam), and merely remembering it destroys all contamination (smṛtyāśeṣāśubha-haraṁ)." – BH 11.31.24.

Here Shukadeva clearly says that Govinda was still present in Dwaraka. And Dwaraka palace has gone under the water, and below are only the lower regions, therefore this means Govinda was now in the mood of behaving as a resident of lower planets. Govinda then was behaving as a tamasic asura, this indirectly confirms that those asuric cowherds were Govinda only.

"Arjuna (dhanañjayaḥ) took the remaining survivors of the Yadu dynasty (hata-śeṣān) – the women, children and old men (strī-bāla-vṛddhān ādāya) – to Indraprastha (indraprasthaṁ), where he installed Vajra as ruler of the Yadus (samāveśya vajraṁ tatrābhyaṣecayat)." – BH 11.31.25.

Those Dwaraka residents were staying in Mathura earlier. Now because Dwaraka will be getting destroyed, they were relocated to a another safe place in Indraprastha.

After departure of Krishna, his associates also left: "Hearing from Arjuna of the death of their friend (śrutvā suhṛd-vadhaṁ arjunāt), my dear King (rājann), your grandfathers established you [Parikshit] as the maintainer of the dynasty (te pitāmahāḥ tvāṁ tu vaṁśa-dharaṁ kṛtvā), and left to prepare for their departure from this world (jagmuḥ sarve mahā-patham)." – BH 11.31.26.

Govinda went back with his queens

Just as Govinda himself destroyed his own kula by his own hands, similarly Govinda also kidnapped his queens by his own hands.

Sudarshan Chakra of Bhagawan has a instruction to always keep protecting his devotees. "Bhagawan had previously ordered his weapon Sudarshan Chakra to always be engaged in protecting His devotees (prāg diṣṭaṁ bhṛtya-rakṣāyāṁ puruṣeṇa mahātmanā). Therefore His Sudarshan cakra immediately burnt to ashes the created demon, just as fire in the forest immediately burns to ashes an angry snake (dadāha kṛtyāṁ tāṁ cakraṁ kruddhāhim iva pāvakaḥ)." – BH 9.4.48.

If Sudarshan Chakra could immediately appear and destroy the demon created by Durvasa, and also attack Durvasa, could Sudarshan not destroy the asuri cowherds?

If Kshirodakshyayi Vishnu along with all his hairs was present in the body of Govinda, and if the same Vishnu Bhagawan sent four Vishnudutas to defeat and drive away the Yamadutas, if the same Vishnu Bhagawan instantly appeared before Gajendra to liberate him from crocodile, then couldn't the same Vishnu Bhagawan eagerly go and protect the wives of Govinda from getting kidnapped by those cowherds?

If Shiva who is a guna avtara of Vishnu, can send his ganas like Veerabhadra to destroy all the people who were present at yagnya of Daksha, because Devi Sati had committed suicide, then can't the same Vishnu do something to protect the queens?

If Narasimha Deva can protect his devotee from all the attacks by his enemies, and can appear from a pillar to kill the asura, can't he protect the queens of Govinda? If Govinda can protect her sister Draupadi from getting insulted in the kuru assembly, then couldn't he protect his own wives from getting kidnapped?

"Lord Kṛṣṇa brought the son of His guru back from Yamaloka in the boy's selfsame body (martyena yo guru-sutaṁ yama-loka-nītaṁ), and as the ultimate giver of protection He saved you also when you were burned by the brahmāstra of Aśvatthāmā (tvāṁ cānayac charaṇa-daḥ paramāstra-dagdham). He conquered in battle even Lord Śiva, who deals death to the agents of death (jigye 'ntakāntakam apīśam asāv anīśaḥ), and He sent the hunter Jarā to higher planets directly in his human body (svar anayan mṛgayuṁ sa-deham). How could such a personality be unable to protect His own Self (kiṁ svāvane)?" – BH 11.31.12.

If those cowherds who kidnapped the queens of Govinda were not the forms of Govinda himself, and if any random insignificant asura could defeat Arjuna, then it is a insult to Govinda's ability for protecting his devotees. It is a great insult to the glories of Govinda.

If those ordinary cowherds were really that much strong, then they should have shown their valour in the Mahabharata war, against the maharathis.

If they were really that big a threat, then Govinda would have wiped them off, just as he destroyed all the asuras, to free the earth from all adharmic burdens.

Arjuna's grandson Parikshit was able to easily defeat kalipurusha, even after Govinda had passed away, and kaliyuga had long started. Therefore Arjuna's defeat at the hands of the insignificant cowherds of kaliyuga, is a great insult to people against whom Arjuna had not lost in battle, like: Shiva, Hanuman, Karna, Bhishma, Indra and other devatas, etc.

Arjuna was also Nara, a portion of Narayana. Thinking that any random people could defeat Nara Narayana means you are entering into atheistic worldview.

Those who can see the transcendental nature of the appearance and activities of Govinda, are qualified to attain the transcendental platform. Those who think Govinda's life was a disaster, and Govinda failed in delivering the pious and annihilating the miscreants, are the qualifying candidates for remaining perpetually entangled in this material world.

"Although Lord Kṛṣṇa, being the possessor of infinite powers (yad aśeṣa-śakti-dhṛk), is the exclusive cause (ananya-hetur) of the creation, maintenance and destruction of innumerable living beings (aśeṣa-sthiti-sambhavāpyayeṣv), He simply did not desire to keep His transcendental body in this mortal world any longer (tathāpy naicchat praṇetuṁ vapur atra śeṣitaṁ). Thus He revealed the destination of those who are fixed in him, who is the self (sva-stha-gatiṁ pradarśayan), and demonstrated that this mortal world is of no intrinsic value (martyena kiṁ)." – BH 11.31.13. Alternate meaning of BH 11.31.13: "Thus Govinda revealed the destination of those who are fixed in him (sva-stha-gatiṁ pradarśayan), and Govinda also demonstrated the destination of those who are attached to this mortal world (martyena kiṁ)."

Govinda and his secondary queens are inseparable

Govinda and all his beloved queens were extremely attached and devoted to each other. "Bhagawan Kṛṣṇa, out of His causeless mercy, appeared on this planet by His internal potency (sa eṣa nara-loke 'sminn avatīrṇaḥ sva-māyayā) and enjoyed Himself amongst competent women as if He were engaging in mundane affairs (reme strī-ratna-kūṭastho bhagavān prākṛto yathā)." – BH 1.11.35. "The simple and delicate women truly thought that Lord Śrī Kṛṣṇa (tam menire abalāḥ mūḍhāḥ), their beloved husband, followed them and was dominated by them (straiṇam ca anuvratam rahaḥ). They were unaware of the extent of the glories of their husband (apramāṇa-vido bhartur īśvaraṁ), as the atheists are unaware of Him as the supreme controller (matayo yathā)." – BH 1.11.39. "Dvārakā was gorgeously decorated by the sixteen thousand palaces (tatra ṣoḍaśabhiḥ sadma-sahasraiḥ samalaṅkṛtam) belonging to each of Lord Kṛṣṇa's queens (śaureḥ patnīnāṁ bhavanaṁ mahat)." – BH 10.69.8.

Just as nobody can create any problems in life of his pure devotees, but Govinda himself creates the problems in the life of his pure devotees (BH 10.88.8-9).

Just as Govinda, due to being unable to find anybody else as equal or competent as Him, Himself became the child of Mahārāja Nābhi (BH 5.3.17-18).

Just as Govinda himself came in form of Gauranga to teach the religious principles, knowing that nobody else could bestow His devotion except He himself (CC Ādi 3.26).

Similarly Govinda himself came to kidnap his numerous queens, because they were onepointedly surrendered to Govinda, and Govinda was also extremely devoted to them.

"Govinda said before his disappearance: Men who are self-controlled (puruṣatve ca māṁ dhīrāḥ) and expert in the spiritual science of Sāṅkhya (sāṅkhya-yoga-viśāradāḥ), can directly see Me (āvistarāṁ prapaśyanti) along with all of My potencies (sarva-śakty-upabṛṁhitam)." – BH 11.7.21.

Govinda's primary queens went with Govinda

"Tormented by separation from Bhagawan Govinda (bhagavad-virahāturāḥ), His queens gave up their lives at that very spot (prāṇāṁś ca vijahus tatra).

[Others wives of other Yadavas also] Embracing their husbands (upaguhya patīṁs tāta), those women entered into their funeral pyre (citām āruruhuḥ striyaḥ)."

"The wives of Lord Balarāma embraced His body and entered into his fire (rāma-patnyaś ca tad-deham, upaguhyāgnim āviśan), and

Vasudeva's wives embraced his body and entered his fire (vasudeva-patnyas tad-gātraṁ).

The daughters-in-law of Lord Hari entered the funeral fires of their respective husbands, headed by Pradyumna (pradyumnādīn hareḥ snuṣāḥ).

Rukmiṇī and the other wives of Lord Kṛṣṇa, whose hearts were completely absorbed in Him, entered His fire (kṛṣṇa-patnyo 'viśann agniṁ, rukmiṇy-ādyās tad-ātmikāḥ)." – BH 11.31.19-20.

Kalayā sita-kṛṣṇa-keśaḥ – BH 2.7.26

Lakshmi Mata herself is proving that Govinda is superior to Narayana:

(1) By Her being present as Shrivatsa hair and Her simultaneously being present in her own form apart from the golden hair.

(2) By Her hesitation to approach the angry form of Narasimha, but Her eagerness to approach the beautiful Rasaraja form of Govinda.

(3) In Her another form she is destroying Narakasur, and offering all the rescued devotees to Govinda. It's a symbolic message of Her readiness for even invading Naraka loka for the sake of delivering all Her pure devotees even if they fall there - not actually, but only in the thoughts of tattvavadis - because of the so called false offence of correctly thinking Govinda to be the source of Narayana.

(4) And just one single hair of Her male form defeating entire Narayan along with all his hairs.

All these activities of Lakshmi Devi is a assurance being given to us Gaudiyas, that we are on the right path. So even Lakshmi Devi, who is but the compassion of Narayana personified, is favourably on our side.

Tattvavadis consider Govinda to be a strand hair of Narayan, but we see Govinda defeating the entire Shiva with all his hairs, whose single hair was able to defeat Narayana during Daksha yagnya (BH 4.5.2-3). In Shaiva shastras, Narayana was unable to protect Daksha, both Narayana and his karmi-bhakta Daksha were defeated by agents of Mahakaal. But Govinda defeated Shiva with the entire army of Shiva and Banasura (BH 10.63). Therefore Govinda is superior.

Its very unfortunate that everyone else except Gaudiyas are creating misfortune for themselves by undermining the original Avtari Govinda, by considering Govinda to be a amsha avtar of Kshirodakshyayi Vishnu who is considered by shaivas to be just a jiva tattva.

CHAPTER SIXTY

Bhava Grahi Govinda

> “*“Gaurahari: When one becomes attached to Govinda according to one’s natural inclination to love Him (iṣṭe svārasikī rāgaḥ) and is fully absorbed in thoughts of the Lord (paramāviṣṭatā bhavet), that state is called transcendental attachment (tan-mayī yā bhaved bhaktiḥ), and devotional service according to that attachment is called rāgātmikā (sā atra rāgātmikā-uditā), or spontaneous devotional service.” – CC Madhya 22.150. “Thus devotional service which consists of rāga [deep attachment] is called rāgātmikā, spontaneous loving service (rāgamayī-bhaktira haya ‘rāgātmikā’ nāma). If a devotee covets such a position, he is considered to be most fortunate (tāhā śuni’ lubdha haya kona bhāgyavān).” – CC Madhya 22.152.*”

Govinda doesn’t like incompetent Vaidhi marga

“Govinda thinks: Everywhere in the world people worship Me according to scriptural injunctions (sakala jagate more kare vidhi-bhakti). But simply by following such regulative vidhi-bhakti one cannot attain the loving sentiments of the devotees in Vrajabhūmi (vidhi-bhaktye vraja-bhāva pāite nāhi śakti).” “Knowing My opulences, the whole world looks upon Me with awe and veneration (aiśvarya-jñānete saba jagat miśrita). But devotion made feeble by such reverence does not attract Me (aiśvarya-śithila-preme nāhi mora prīta).” – CC Ādi 3.15-16.

“Gaurahari: Sweetness is very difficult to be attained through (ihā haite mādhurya durlabha) fruitive activities, austerity, yoga, intellectual speculation (karma, tapa, yoga, jñāna), regulative vidhi-bhakti, mantra-yoga or meditation (vidhi-bhakti, japa, dhyāna). This sweetness can be tasted only through the spontaneous love (tāre kṛṣṇa-mādhurya sulabha, kevala ye rāga-mārge) of liberated persons who perform Krishna bhajan with great ecstatic love (bhaje kṛṣṇe anurāge).” – CC Madhya 21.119.

“Devakī and Vasudeva, now knowing Kṛṣṇa and Balarāma to be the Lords of the universe, simply stood with joined palms (devakī vasudevaḥ ca vijñāya jagat īśvarau). Being apprehensive, they did not embrace their sons (kṛta saṁvandanau putrau sasvajāte na śaṅkitau).” – BH 10.44.51. “Śukadeva: Understanding that His parents were becoming aware of His transcendental opulences (pitarau upalabdha arthau viditvā puruṣa-uttamaḥ), Bhagawan Govinda thought that this should not be allowed to happen. Thus He expanded His Yogamāyā, which bewilders His devotees (mā bhūt iti nijām māyām tatāna jana mohinīm).” – BH 10.45.1. “Śukadeva: Thus beguiled by the words of Govinda (mohitau), who by His internal illusory potency appeared to be a human, but who is actually the atma of entire Vishwa (iti māyā manuṣyasya hareḥ viśva ātmanaḥ girā), His parents joyfully raised Him up on their laps and embraced Him (aṅkam āropya pariṣvajya āpatuḥ mudam).” – BH 10.45.10.

Dadāmi buddhi-yogaṁ taṁ yena mām upayānti te

“Caitanya Mahāprabhu displayed that mahā-bhāva. That mahā-bhāva is not possible for ordinary man. It is especially prerogative of Śrīmatī Rādhārāṇī and who played the part of Rādhārāṇī, although He’s Kṛṣṇa, Caitanya Mahāprabhu. So mahā-bhāva, the ecstasies, that is not to be imitated by us, but to be aware of this fact that how mahā-bhāgavata, mahā-bhāva, they treat with Kṛṣṇa.” – ACBVS SP, NOD, Vrndavan, 23-10-72.

“The extraordinary transformations of the body due to transcendental feelings would never have been possible for anyone but the Lord, in whose body all transformations were manifest (kāhāṅ nāhi śuni yei bhāvera vikāra, sei bhāva haya prabhura śarīre pracāra).” – CC Madhya 2.11. “Purport: The ecstatic transformations of the body described in such exalted literatures as the Bhakti-rasāmṛta-sindhu are practically not seen in this material world. However, these symptoms were perfectly present in the body of Śrī Caitanya Mahāprabhu. ” – CC M 2.11 purport by ACBVSP.

Before Srila Rupa Goswami composed transcendental verses for the ecstasy of Gaurahari, Gaurahari would sing any random verses which suited his mood, while identifying Govinda to be a his lover. Rupa Goswami composed Bhakti-Rasamrita Sindhu for explaining bhakti rasas, as a equivalent to the material rasas described in Natya Sastras. Bhakti rasa exists in its original form in the spiritual world, in mundane world we have mundane material rasas as a reflection of those original spiritual rasas (BG 15.1).

Even before Rupa Goswami had composed those shlokas for Gaurahari, Gaurahari was already on the transcendental platform. Gaurahari was already utilising all his strength to meditate on Govinda. Gaurahari was able to extract the spiritual substance from its reflection of mundane songs, using Buddhi yoga. Gaurahari had already received the full shelter of Govinda. His swarupa in Govinda's planet was already awakened. It was just a matter of leaving the body and reaching the Govinda planet.

"In ecstasy, Śrī Gaurahari recited a verse when dancing in front of Lord Jagannātha. Almost no one could understand the meaning of that verse:" "That very personality who stole away my heart during my youth is now again my master. These are the same moonlit nights of the month of Caitra. The same fragrance of mālatī flowers is there, and the same sweet breezes are blowing from the kadamba forest. In our intimate relationship, I am also the same lover, yet still my mind is not happy here. I am eager to go back to that place on the bank of the Revā under the Vetasī tree. That is my desire." "This verse appears to be the hankering between some ordinary boy and girl, but its actual deep meaning was known only to Svarūpa Dāmodara. By chance, one year Rūpa Gosvāmī was also present there." – CC M 1.57-59.

Our six Goswamis are the personifications of the six opulences of Gaurahari. All that Goswamis have written is no doubt transcendental and precious, but actually we should not bring anything of the transcendental world into this material world. We should keep the transcendental things reserved for the transcendental world, and not focus on those things while being in this material world. We should acknowledge the works of our six Goswamis, as our ultimate otherworldly object of attainment, but should not focus too much on those information while being in this material world.

Bhagawan Gaurahari didn't reveal his opulences in kaliyuga, he appeared in a concealed from, or channa rupa. It has a reason. It is to give us this instruction that: Although six Goswamis are the six opulences of Bhagawan, and they have described the various opulent pastimes of Govinda in their books, but our material atmosphere and surroundings are not suitable for us to meditate upon those pastimes.

Mām eva eṣyasi satyam te pratijāne priyaḥ asi me

"There is no end to My divine manifestations (na antaḥ asti mama divyānām vibhūtīnām), o mighty conqueror of enemies (param-tapa). What I have spoken to you is but a mere indication of My infinite opulences (eṣaḥ tu uddeśataḥ proktaḥ vibhūteḥ vistaraḥ mayā)." – BG 10.40. "But what need is there, Arjuna, for all this detailed knowledge (atha vā bahunā etena kim jñātena tava arjuna)? With a single fragment of Myself I pervade and support this entire universe (viṣṭabhya aham idam kṛtsnam eka aṁśena sthitaḥ jagat)." – BG 10.42.

Don't try to know Him in full over here, just try to attain His planet first! Is it not enough for you to know that Govinda is unlimited, and even Ananta can't understand Govinda in full (BH 4.30.41, 5.25.12)? Is the BG 10.42 instruction not enough?

The work of our shad goswamis are very beautiful. But we are not left with any quality time to properly read and learn all our Purvacharyas literatures, due to being fully occupied in: (1) earning money for survival, (2) protecting ourselves by chanting kavacha stotras, and (3) doing our main sadhana for reaching Govinda's planet as soon as possible.

If you remain here and keep trying to slowly or gradually improve yourself, by reading all the Vedic knowledge, the knowledge of the different Vaishnava Sampradayas, the knowledge of Gaudiya sampradaya, and the Goswami books. You won't be able to focus on deep learning while being continously tortured by the threefold miseries via people around you.

We can't perform quality bhajan bhakti while being in trouble. While within the amount of time it requires to read all the acharya books, we can instead perform the necessary limbs of bhakti, for the sake of attaining Vaikuntha as fast as possible. Eg: watering Tulasi plant, and constantly crying before Govinda to please take us back to his planet while chanting Harinaam.

Faster and better plan is to first reach the spiritual world, by putting all your efforts, then resume your devotional practices in Goloka Vaikuntha itself. Best place to execute our devotional service to Bhagawan Govinda is Goloka Vaikuntha Dhama. Anyways we can get all that beautiful information directly blossoming in our heart, by reaching the transcendental abode of Govinda. Because our swarupa there is sat chit ananada, having full awareness of Govinda.

The sooner we attain Govinda planet, the sooner we can also get enlightened about knowledge of all the shastras writen by Goswamis. And even the knowledge which they have not written due to avoiding their books becoming too lengthy. Because as soon as we reach the spiritual world, we will be situated in our sat chit ananada swarupa.

Anukūlyasya saṅkalpaḥ prātikūlyasya varjanam

If our stress and pain is being projected onto Govinda while we are meditating upon him, then causing pain to Govinda is not anukulyena Krishna anushilanam, it's not a pure devotional service.

If we are in a happy mood, then we tend to reflect our happiness upon the people we come across. If we are in a angry mood, we vent out our anger upon whoever we come across us, who causes us slightest discomfort.

As long as we are not peaceful, we will cannot introduce peace into our thoughts and our actions. As long as we have a mind occupied with pains and problems, our mind will perceive everything tainted with the contamination of those unpleasant painful feelings.

Goswami books are very beautiful, but they are not a indispensable tool for our going back to Vaikuntha. Whereas (1) reciting suraksha stotras daily, and (2) earning money for survival, and (3) continuously requesting Govinda in our dhyana for attaining Govinda's Goloka. These things are a indispensable part of our activities to go back to Goloka Vaikuntha.

If we don't have protection from the evil people of the world, by regularly chanting suraksha kavacha, the enemies will simply eat us raw. They will leave us in no scope for doing anything constructive, in both spiritual and material realms. If we don't focus on earning money, then who will feed us and provide our facilities, if we don't eat how will we remain alive to practice sadhana, of going back to Vaikuntha, at all? If we simply keep reading purvacharya books, and keep understanding new new tattvik and rasik things, then when will we have time to ask Govinda to pull us into his Vaikuntha, with eagerness? If we don't show eagerness to go Vaikuntha more than anything else, then how will Bhagawan see that, you are more interested in reaching him, than being interested in learning about him first?

The six opulences of Gaurahari, and the opulent books they have written, are good, but are not highly necessary. Their necessity is only to make us aware that spiritual world is higher and better than this material world. param dristva nivartate. Therefore, just aim for the spiritual world, and you won't be losing anything what you are seeing in this material world. Everything which is present in this material world, is present in its original state in the spiritual world. Therefore there is no loss. Just go back to Vaikuntha first of all.

If we are not supposed to or we are unable to, peacefully read the shastras, then why were they written for us in the first place? The Shastras were written to show us that there is a another existence, which is available for us. And it is higher than the material world, which we are trapped in, which we are so much attached to. Just to make us detached from this material world, by getting us attracted to the existence in the spiritual world, for showing us a higher taste, the transcendental literatures were written in the material world.

What need is there, for all this detailed knowledge?

Original Godhead is always superior than all his other expansions. The mechanism which Gaurahari gave us is a practically working mechanism. Whereas the mechanism which Goswamis and other purvacharyas gave isn't a mechanism as powerful and competent, which Gaurahari himself has given.

Bhaktivinoda had to search a lot to get his first copy of Chaitanya Charitamrita, during his time most of our Gaudiya literatures were lost. From this we can see that, Govinda had arranged all those shastras to become unmanifest or destroyed, just to give us a message that: Don't try to remain here or try to attain all the knowledge of the literatures by remaining here. Whatever knowledge you need to go back to Vaikuntha is already available with you, therefore just aspire to reach there first.

"If somehow all the books in the world were destroyed, leaving only Śrīmad-Bhāgavatam and Śrī Caitanya-caritāmṛta, the people of this world could still achieve the ultimate goal of life. Even if Śrīmad-Bhāgavatam were lost, leaving only Śrī Caitanya-caritāmṛta, there would be no loss to humanity, for whatever has not been revealed in the Bhāgavatam is found in Śrī Caitanya-caritāmṛta." – Srila Bhaktisiddhanta.

“In due course māhā-pralaya (devastating floods) will inundate the entire universe. If you attempt to survive by swimming in that deluge, then do not neglect to take hold of Bhagavad-gītā, Śrīmad-Bhāgavatam, and Śrī Caitanya-caritāmṛta. Or if you cannot hold all three, then release Bhagavad-gītā. If necessary you may also relinquish Śrīmad-Bhāgavatam, but under no circumstances release your hold on Śrī Caitanya-caritāmṛta, for if this one book remains then the flood can do no actual damage, because after it has subsided, the message of śāstra can be revived from Śrī Caitanya-caritāmṛta alone, it being the essence of all śāstras.” – Srila Bhaktisiddhanta.

"The lifespan of humans will reduced to not more than fifty years (triṁśad viṁśati varṣāṇi paramāyuḥ kalau nṛṇām)." – BH 12.2.11. In such a short lifespan, how much shastra can you learn and understand and retain, amid your daily life existential responsibilities?

Avoid staying in the thoughts of others

Once upon a time, Srila Rupa Goswami was meditating upon Govinda, and a lame disformed Vaishnava named Krishnadas came near Rupa, while Rupa was laughing in his own meditation. Foolish Krishnadas felt that Rupa was laughing upon him. And feeling offended, he projected all his grudges and vengeance upon Rupa. Because of this rascal Krishnadas’s intervention, Srila Rupa’s bhajan got disrupted, he suddenly lost his feelings of ecstasy, and became very disturbed. Rupa was unable to concentrate on his meditation, because of intervention by that random intolerant envious person. At that time Sanatana Goswami intervened and controlled the situation. Now the kaliyuga has increased much more, nowadays there are many envious people, who have lots of intolerance upon each other. Therefore forget quality bhajan, you can’t perform any bhajan in this surrounding.

When Hanuman was crossing the ocean during Sundarkand, Simhika caught the shadow of Hanuman and immobilised him. Hanuman nevertheless defeated her, but we can learn a lesson from this event. Simhika caught Hanuman just by his shadow and totally choked away his path, it is similar to the people around us capturing our image within the womb of their mind, and totally neutralising or dysfunctionalising us.

Just as our body is nourished by the womb of our mother, similarly our overall existence is nourished by the womb of – the encapsulating mind, or the thoughts, of our elders. After keeping us in the womb of their mind, they can either give their blessings and nourishment to us via their thoughts, or they can harm us by concentrating all their wrath upon us.

Whom we are keeping within the thoughts of our mind, and who is keeping us in their thoughts, both of these things matters. If a degraded person is keeping us in his thoughts, then it is a very harmful thing. If we are keeping a degraded person in our thoughts, that will also contaminate us from within. Therefore forget about giving space in our mind to them, we should not even give a single thought to them. We should immediately close our mind and think about something else. Just as Govinda closed his eyes to avoid seeing Putana.

Therefore it is very important that we always keep Govinda within our thoughts, mind consciousness, activities, karma phala, dhyana samadhi etc. Govinda is free to either keep us within his mind or to reject our approaches, but from our side we should always keep Govinda within our mind. After keeping Govinda in our minds, we should constantly keep requesting to please remove us from this material world and kindly take us back to his planet.

Tene brahma hṛdā ya ādi-kavaye

It's fine if we are attracted to read all the Acharya books, and want to understand all the tattvik details within this lifetime. But that will consume lots of time in reading and understanding it. And that much time we could have spent in doing smarana or dhyana or meditative concentration upon the nama rupa guna lila of Govinda. Just as Hanuman and Shiva are doing their bhajan and dhyana, for the sake of teaching us by their example.

We might have practical experience that, no matter how hard we try to cultivate our spiritual emotions, we always seem to lack two fingers short. And there's a reason for this. We can never attain full spiritual consciousness while we are in this material world and having a mind, intelligence, brain, made up of material elements which is gripped by material stimulus.

Gaurahari would read extensively from Gita and Bhagawatam. Our Goswamis also wrote all their books by being inspired from the Krishna lila from Bhagawatam only. Whatever pastimes and information about Govinda we get from Gita Bhagawatam are enough for doing our smarana, dhyana. Therefore take to the shortest and fastest path, reach Govinda planet first of all, and get all the information directly via sphurti by Govinda from within our hearts.

After reaching Vaikuntha you can get back to reading all the Goswami literatures. Or even better, you will get to learn everything directly from the original svarupas of the Goswamis. Or even best, you can receive all the knowledge directly by Govinda through the touch of his flute (BS 5.27-28) or his conchshell (BH 4.9.4-5), or through any wireless method (BH 10.86.21-23).

Everything bhautik is a reflection of the adhyatmik

Utilise the familiar to go to the unfamiliar, just as Gaurahari was using the familiar to reach to the unfamiliar.

We all have experienced the upsurge of material emotions, by hearing the material sounds or by seeing material objects. Just catch those material feelings arising thru the material mediums, and offer these emotions to Govinda. We all have the experience of how material love feels, how separation from material lover feels, how material heartbreak feels. Irrespective of whether you are male or female, everyone who has fallen in love with someone has the experiences of this feeling.

It's not necessary for one to have a lover or husband or wife or girlfriend or boyfriend, to be able to tap the capabilities of these material emotions. Simply by the sight of mundane lovers, who are busy in their own loving affairs, we can feel the churning of those emotions within our own hearts, because of contagious or reflective nature of emotions. Catching the emotions, simply by observing those emotions which is displayed by material people all around us, we can immediately offer those emotions which arose in our heart to Govinda.

Govinda becomes satisfied by accepting our emotions. When Govinda is satisfied, then immediately all our pain from separation is mitigated, and we immediately start feeling satisfied. Govinda makes us feel satisfied by projecting his satisfaction upon us Just, as we made Govinda feel satisfied by projecting our loving emotions towards him.

Don't fall down into the material pool

Even though this is the shortest and easiest path, this is a very dangerous path. During exposure to the material emotions, make sure that you stay very careful on this path, and don't fall into the material pitfall because of carelessness. One small mistake due to carelessness, might make you fall down into the material pool.

Just as the tamasic path of asuras is faster, but is also too much riskier, this technique of offering our emotions to Govinda is also fast but risky. If the asura forgets his enmity towards Govinda, and directs his anger towards anybody else, then Govinda rejects his enmity. Or say that, Govinda stops seeing him as his enemy, and starts seeing him as enemy of someone else. And if that person is not killed at the hands of Govinda, if he gets killed by hands of someone else, then he cannot attain sayujya of Govinda because he wasn't killed by Govinda.

This unconventional pathway, is the fastest pathway. If one is able to succeed, then it will be very good. But even if one fails on this path, and once again fails, and then fails to attain his goal for one another time. Still his multiple attempted success will be much faster, than the conventional pathway to reach the eternal Vaikuntha planets.

Easiest, fastest, strongest, and low cost method

By having this realisation, all the unconventional practitioners of this technique can roam freely everywhere in this world, without having any fear of falldown.

Regardless of being unmarried or uninitiated or divorced or engaged, either male or female, unemployed or employed, one can simply offer his hankerings of love to Govinda wirelessly. As soon as Govinda appears in your heart the tendencies of material world won't harm you.

Whenever I travel, I see many couples holding hands and joking with each other in public places. Before having this realization, I would feel morose that I did not have a lover of my own to exchange love with. But now, I simply offer those deep inner longings for love directly to Govinda.

The bhava for Govinda that we are unable to cultivate through prolonged hours of japa or by reading books can be easily experienced just by traveling freely, observing the behavior of mundane lovers all around us, and offering all the emotions and hankerings that automatically arise within us directly to Govinda. We cannot force Harinama Prabhu to grant kripa, as They are svatantra, but we can use this easy technique to derive a similar result instantly.

Now, I no longer fear a material falldown when I venture outside. Instead, I focus on natural elements like the fresh air, the sunlight, the scent of dust, and the colors of the clouds. I simply offer every emotion that arises in my heart to Govinda, praying: "Oh Govinda, please do something to pull me back to Your supreme abode. Relieve the burning fire of my separation by placing me as an atom of dust at Your lotus feet, which are as cooling as a million moons." Kripaya tava pada-pankaja-sthita-dhuli-sadrisham vichintaya.

Instead of being subjected to feelings of loneliness, moroseness, unfulfillment, or deprivation, I now feel pity for materialists whenever I see them. What they are unable to experience—despite spending so much money on expensive outdoor food and costly cosmetics—I am able to feel completely free of cost. I experience the highest ecstasy just by witnessing these sights, because I am connecting all of my emotions directly with Govinda.

Govinda indirectly recommends the easiest and low cost method:

"Govinda to Mucukunda: Wander this earth at will, with your mind fixed on Me (vicarasva mahīṁ kāmaṁ mayy āveśita-mānasaḥ). May you always possess such unfailing devotion for Me (astv evaṁ nityadā tubhyaṁ bhaktir mayy anapāyinī)." – BH 10.51.61.

"Govinda to Uddhava: Now you should completely give up all attachment to your personal friends and relatives (tvaṁ tu sarvaṁ parityajya snehaṁ sva-jana-bandhuṣu) and fix your mind on Me. Thus being always conscious of Me (mayy āveśya manaḥ samyak), you should observe all things with equal vision and wander throughout the earth (sama-dṛg vicarasva gām)." — BH 11.7.6.

Offer your chitta hriday mana to Govinda

Govinda is bhava grahi. When we offer naivedya to Govinda, Govinda is not concerned about the food items which are being offered, Govinda is only concerned about our bhava and emotions which are being offered to him, via the medium of bhoga naivedya. Just as Govinda says he accepts all the food offerings which his devotees offer him with love, so similarly Govinda will also accept and cherish the emotions that we offer directly through our mind (BG 9.26).

On the day of our death, Govinda will definitely remember us and pull us back to His eternal abode within the Vaikuntha planets (BG 7.30). Govinda descends in each yuga primarily to reclaim His lost jivas and bring them back to Him (BG 4.8-9). He instructs us to offer Him our mind, namaskaras, and naivedya specifically to receive our emotions, love, bhava, rati, raga, and priti through these mediums (BG 9.34).

What I am unable to attain during japa, due to an ever-distracted Kaliyuga mind, and what I am unable to attain while reading shastras, due to the influence of Kaliyuga on my intelligence and concentration, I am able to experience just by doing nothing except constantly remembering Govinda. I simply offer all my longings for a lover or master unto Him, asking Him to please take me back to His abode.

If someone argues that this is not a symptom of a pure devotee—claiming a pure devotee always behaves strictly anukulyena (favorably) for Govinda—they need to realize that nothing belongs to us. Gaurahari explains to Sanatana Goswami that our body belongs to Govinda; therefore, we have no proprietorship over it (CC Antya 4.76). If our body is an instrument and the property of Govinda, then I do not understand how any action can be considered material when we are simply trying to transfer the instrument back to its rightful Owner.

Dhruva Maharaja performed tapasya with the goal of gaining a material kingdom. He approached Bhagavan with a material desire, and even though he became completely purified upon receiving the Lord's darshana, his previous desire to attain an inexhaustible kingdom was still fulfilled. Therefore, I believe Govinda will never neglect our heartfelt aspiration to reach His eternal abode.

Govinda talks with his bhaktas

Govinda says in Gita 10.9-11, that he wants his devotees to constantly express unto him their desire of returning back to his planet, and Govinda says that he will surely pull them towards Himself. Govinda doesn't say this directly, but he speaks in a indirect way.

Govinda: "I am the source of all the spiritual and material worlds and everything present within it (ahaṁ sarvasya prabhavo). Everything that is manifest and unmanifest is coming from Me (mattaḥ sarvaṁ pravartate). Knowing this, My devotees fully engage in My devotional activities (iti matvā bhajante māṁ) and offer Me all their emotions from within their minds (budhā bhāva-samanvitāḥ).” – BG 10.8.

Govinda: “Having their minds fully engaged in thinking about me, having their lives entirely devoted to me (mac-cittā mad-gata-prāṇā), My pure devotees always perceive my presence along with them (bodhayantaḥ parasparam). They also converse with me about every aspect of their lives (kathayantaś ca māṁ nityaṁ), and attain great satisfaction and transcendental bliss (tuṣyanti ca ramanti ca).” – BG 10.9. “Unto such dear devotees, [who apply this easy technique], for always remembering Me and offering their prema (teṣāṁ satata-yuktānāṁ, bhajatāṁ prīti-pūrvakam), I give them the real intelligence (dadāmi buddhi-yogaṁ taṁ) by which they can **come to Me (yena mām upayānti te)**.” – BG 10.10. “I destroy their fearful feelings of separation from me (aham ajñāna-jaṁ tamaḥ nāśayāmy), by myself appearing directly within their hearts (ātma-bhāva sthaḥ). And I certainly show special mercy to them (teṣām eva anukampā-artham), by responding back to their conversations (jñāna-dīpena bhāsvatā).” – BG 10.11.

Govinda: "One who is able to withdraw (yadā saṁharate cāyaṁ) his senses from sense objects (indriyāṇi indriya-arthebhyaḥ), as the tortoise draws its limbs within the shell (kūrmaḥ aṅgāni iva sarvaśaḥ), is firmly fixed in perfect consciousness (tasya prajñā pratiṣṭhitā)." – BG 2.58. "Although the embodied soul may be practicing restriction from sense enjoyment (viṣayā vinivartante nirāhārasya dehinaḥ), the taste for sense objects remains (rasaḥ api asya). But by experiencing a higher taste (paraṁ dṛṣṭvā nivartate), he can easily cease such engagements (rasa-varjaṁ)." – BG 2.59. "The senses are so strong and impetuous (indriyāṇi pramāthīni), that they forcibly carry away the mind (haranti prasabhaṁ manaḥ) even of a man of discrimination (puruṣasya vipaścitaḥ) who is endeavoring to control them, O Arjuna (yatato hy api kaunteya)." – BG 2.60. "One who restrains his senses (vaśe hi yasyendriyāṇi), keeping them under full control (tāni sarvāṇi saṁyamya), and fixes his consciousness upon Me (yukta āsīta mat-paraḥ), is known as a man of steady intelligence (tasya prajñā pratiṣṭhitā)." – BG 2.61.

We should withdraw, like a tortoise pulling in its limbs, both our mind and the raga or rati that arises within it, offering them to Govinda who resides inside our heart as the antaratma.

We might feel angry with someone, yet we often take out that anger on whoever crosses our path if they cause us even the slightest discomfort. Similarly, when our attachment (raga) is triggered by witnessing material scenes, we should redirect that intense emotion onto Govinda, who is our constant companion.

Govinda: “One should worship Me in My Deity forms, by offering the most excellent paraphernalia, being freed from material desires (dravyaiḥ prasiddhair, mad-yāgaḥ pratimādiṣv, amāyinaḥ). The pure devotee can worship Me with whatever he is able to obtain, and may even worship Me within his heart with mental paraphernalia (bhaktasya ca yathā-labdhair, hṛdi bhāvena caiva hi).” – BH 11.27.15. “The devotee should meditate upon My transcendental form, which is very subtle, which is the source of all living entities (parāṁ mama, aṇvīṁ, jīva-kalāṁ, dhyāyen) — which is situated within the devotee’s own heart lotus (piṇḍe, hṛt-padma-sthāṁ), purified by air and fire (vāyv-agni-saṁśuddhe). This form of the Lord is experienced by self-realized sages in the last part of the vibration of the sacred syllable om (nādānte siddha-bhāvitām).” – BH 11.27.23.

Govinda: “For one whose mind is unbridled (asaṁyatātmanā), self-realization is difficult work (yogo duṣprāpa). But he whose mind is controlled (vaśyātmanā tu) and who strives by (yatatā) appropriate means (upāyataḥ) is assured of success (śakyaḥ avāptum). That is My opinion (iti me matiḥ).” – BG 6.36. “Just fix your mind upon Me (mayy eva mana ādhatsva), by engaging all your intelligence in Me (mayi buddhiṁ niveśaya). Thus you will **live with Me always** (**nivasiṣyasi mayy eva** ata ūrdhvaṁ). There is no doubt in this (na saṁśayaḥ).” – BG 12.8. “If you cannot fix your mind upon Me without deviation (atha cittaṁ samādhātuṁ na śaknoṣi mayi sthiram), then follow the regulative principles of bhakti-yoga (abhyāsa-yogena). In this way **develop a desire to attain Me (tato mām icchāptuṁ)** O winner of wealth (dhanañ-jaya).” – BG 12.9.

Govinda: “A devotee who is not dependent on others but is dependent solely on Me (anapekṣaḥ), who is clean inwardly and outwardly (śucir), who is expert (dakṣa), indifferent to material things (udāsīno), without cares and free from all pains (gata-vyathaḥ), and who rejects all pious and impious activities (sarvārambha-parityāgī). Such a devotee is very dear to Me (yo me bhaktaḥ sa me priyaḥ).” – BG 12.16, CC Madhya 23.109. [The word anapekṣa means that one should not be concerned with mundane people and should not depend upon any of them. One should depend solely on Bhagawan alone and be free from material desires.]

"Uddhava asked: O Acyuta (acyuta), I fear that the method of yoga described by You is very difficult for one who cannot control his mind (sudustarām imāṁ manye yoga-caryām anātmanaḥ). Therefore please explain to me in simple terms (tan me brūhy añjasā) how someone can more easily execute and accomplish it (yathāñjasā pumān siddhyet)." – BH 11.29.1. Govinda: "Only until one has not developed the ability to derive My remembrance from within the living entities (yāvat sarveṣu bhūteṣu, mad-bhāvo nopajāyate), one should continue to remember Me by doing shravan kirtan via his speech, smarana via his mind, and limbs of vaidhi bhakti via his body (tāvad evam upāsīta vāṅ-manaḥ-kāya-vṛttibhiḥ)." "To remember me via seeing the living entities by using one's mind, offering prayers to me via words, and making me the sole benefactor of all action one performs via his body (mad-bhāvaḥ sarva-bhūteṣu mano-vāk-kāya-vṛttibhiḥ), I consider this process to be the best possible method of spiritual enlightenment (ayaṁ hi sarva-kalpānāṁ sadhrīcīno mato mama)." – BH 11.29.17,19. "A person who gives up all activities, and offers himself entirely unto Me (martyo yadā tyakta-samasta-karmā, niveditātmā), eagerly desiring to offer something special unto Me (vicikīrṣito me), achieves liberation from birth and death **(tadāmṛtatvaṁ pratipadyamāno) and is promoted to the status of sharing My own opulences (mayātma-bhūyāya ca kalpate vai)**." – BH 11.29.34."When an inquisitive person comes to understand this knowledge, he has nothing further to know (naitad vijñāya jijñāsor jñātavyam avaśiṣyate). After all, one who has drunk the most palatable nectar cannot remain thirsty (pītvā pīyūṣam amṛtaṁ pātavyaṁ nāvaśiṣyate)." – BH 11.29.32.

Shankara: "The water on the lotus-leaf is very unsteady; so also is life extremely unstable (naḻinī daḻagata jalamati taraḻaṃ, tadvajjīvita matiśaya chapalam). Know that the entire world is devoured by disease and conceit and smitten with sorrow (viddhi vyādhyabhimāna grastaṃ, lokaṃ śokahataṃ cha samastam)." – Bhaja Govindam 4. "Do not be proud of wealth, kindred, and youth; Time takes away all these in a moment (mā kuru dhana jana yauvana garvaṁ, harati nimeṣātkālaḥ sarvam). Leaving aside this entire world which is of the nature of an illusion, and **knowing the state of Brahman [Vaikuntha Dhama], enter into it** (māyāmayamidam-akhilaṃ hitvā, **brahmapadaṁ tvaṁ praviśa viditvā**)." – Bhaja Govindam 11. "For him, who has studied the Bhagavadgitá even a little, who has drunk a drop of the Gañgá-water (bhagavad gītā kiñcidadhītā, gaṇgā jalalava kaṇikāpītā), and who has performed the worship of the destroyer of the demon Mura at least once, there is no tiff with Yamaraja (sakṛdapi yena murāri samarcā, kriyate tasya yamena na carcā)." – Bhaja Govindam 20. Repeated birth, repeated death, and repeated lying in mother's womb (punarapi jananaṁ punarapi maraṇaṁ, punarapi jananī jaṭhare śayanam) - this transmigratory process is extensive and difficult to cross; save me, O Destroyer of Mura (O Govinda), through your grace (iha saṁsāre bahudustāre, kṛpayā'pāre pāhi murāre)! – Bhaja Govindam 21.

Shlokas:

Rāmānanda Rāya: "There are a variety of transcendental truths (vividha prakāra), like — the truth about Kṛṣṇa, the truth about Rādhārāṇī, the truth about Their loving affairs ('kṛṣṇa-tattva', 'rādhā-tattva', 'prema-tattva-sāra'), the truth about transcendental humors, and the truth about the Govinda's pastimes ('rasa-tattva' 'līlā-tattva')." – CC M 8.263. "You have manifested all these transcendental truths in my heart (eta tattva mora citte kaile prakāśana). This is exactly the way Nārāyaṇa educated Lord Brahmā (brahmāke veda yena paḍāila nārāyaṇa)." – CC M 8.264. [BH 1.1.1: tene brahma hṛdā ya ādi-kavaye.]

Rāmānanda Rāya continued, "The Supersoul within everyone's heart speaks not externally but from within. He instructs the devotees in all respects, and that is His way of instruction (antaryāmī īśvarera ei rīti haye, bāhire nā kahe, vastu prakāśe hṛdaye)." – CC M 8.265.

Rāmānanda Rāya then told Gaurahari, that he had but one doubt within his heart (eka saṁśaya mora āchaye hṛdaye), and he petitioned the Lord, "Please be merciful upon me and just remove my doubt (kṛpā kari' kaha more tāhāra niścaye)." – CC M 8.267. "At first I saw You appear like a sannyāsī (pahile dekhiluṅ tomāra sannyāsi-svarūpa), but now I am seeing You as Śyāmasundara, the cowherd boy (ebe tomā dekhi muñi śyāma-gopa-rūpa)." – CC M 8.268.

Śrī Gaurahari said (prabhu kahe), "You have a deep and dense love for Kṛṣṇa (kṛṣṇe tomāra gāḍha-prema haya), and one who has such deep ecstatic love for Kṛṣṇa naturally sees all things in such a way. Please take this from Me to be certain (premāra svabhāva ei jāniha niścaya)." – CC M 8.272. "Wherever a mahā-bhāgavata devotee sees movable and inert objects (mahā-bhāgavata dekhe sthāvara-jaṅgama), he only sees everything here and there is nothing but a reminder of his Kṛṣṇa (tāhāṅ tāhāṅ haya tāṅra śrī-kṛṣṇa-sphuraṇa)." – CC M 8.273. "The mahā-bhāgavata devotee, certainly sees all the mobile and immobile entities (sthāvara-jaṅgama dekhe), but he does not focus on their forms (nā dekhe tāra mūrti). Rather, everywhere he immediately perceives sphūrti of the form of his ishta deva Govinda (sarvatra haya nija iṣṭa-deva-sphūrti)." – CC M 8.274.

Śrī Gaurahari continued, "A person advanced in devotional service (eṣa bhāgavatottamaḥ) sees Bhagawan Śrī Govinda as the antar-atma within all beings (sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanaḥ). Consequently he always sees that all things are situated within Govinda (bhūtāni bhagavaty ātmany)." – CC M 8.275. "The plants, creepers and trees (vana-latās tarava) were full of fruits and flowers (vyañjayantya iva puṣpa-phalāḍhyāḥ) due to ecstatic love of Kṛṣṇa (ātmani viṣṇuṁ). Indeed, being so full, they were bowing down (praṇata-bhāra-viṭapā). They were inspired by such deep love for Kṛṣṇa that they were constantly pouring showers of honey (madhu-dhārāḥ, prema-hṛṣṭa-tanavo vavṛṣuḥ sma). In this way the gopīs saw all the forests of Vṛndāvana." – CC M 8.276. Gaurahari continued, "My dear Rāya, you are an advanced devotee and are always filled with ecstatic love for Rādhā and Kṛṣṇa (rādhā-kṛṣṇe tomāra mahā-prema haya). Therefore whatever you see — anywhere and everywhere — simply awakens your Govinda consciousness (yāhāṅ tāhāṅ rādhā-kṛṣṇa tomāre sphuraya)." – CC M 8.277.

"Actually, these conversations between Rāmānanda Rāya and Śrī Gaurahari are like a great mine where, from a single place, one can extract all kinds of metals (keha yadi kāhāṅ potā pāya eka-khāni) — copper, bell metal, silver and gold — and also touchstone, the basis of all metals (tāmā, kāṅsā, rūpā, sonā, ratna-cintāmaṇi)." – CC M 8.294. "Excavating all kinds of valuable metals, each one better than the other (krame uṭhāite seha uttama vastu pāya), Śrī Gaurahari and Rāmānanda Rāya worked like miners. Their questions and answers are exactly like that (aiche praśnottara kaila prabhu-rāmarāya)." – CC M 8.295. [This was the lastest question-answer recorded in this entire chapter of Gaurahari's talks with Rāmānanda.]

"Parīkṣit: O sage, the gopīs knew Kṛṣṇa only as their lover (kṛṣṇaṁ viduḥ paraṁ kāntaṁ), not as the Supreme Absolute Truth (na tu brahmatayā mune). So how could these girls, their minds caught up in the waves of the modes of nature (tāsāṁ guṇa-dhiyāṁ katham), free themselves from material attachment? (guṇa-pravāhoparamas).” – BH 10.29.12. “Śukadeva: Persons who constantly direct their lust, anger, fear, protective affection, feeling of impersonal oneness or friendship toward Hari (kāmaṁ krodhaṁ bhayaṁ sneham, aikyaṁ sauhṛdam eva ca, nityaṁ harau vidadhato) definitely become absorbed in Him (yānti tan-mayatāṁ hi te).” – BH 10.29.15.

CHAPTER SIXTY-ONE

Tamasic Marga Is Faster

> “*“O King, one who has given up all material duties and has taken full shelter of the lotus feet of Mukunda, who offers shelter to all, is not indebted to the demigods, great sages, ordinary living beings, relatives, friends, mankind or even one’s forefathers who have passed away. Since all such classes of living entities are part and parcel of the Supreme Lord, one who has surrendered to the Lord’s service has no need to serve such persons separately (deva ṛṣi bhūta āpta nṛṇām pitṝṇām na kiṅkaraḥ na ayam ṛṇī ca rājan, sarva-ātmanā yaḥ śaraṇaṁ śaraṇyaṁ gato mukundaṁ parihṛtya kartam).” – BH 11.5.41.*”

Kaliyuga has increased manifold

It would be wonderful if we could manifest our Govinda-prema to the highest levels possible while living in this material world, despite our degraded surroundings. However, it is not strictly necessary to manifest our full love for Govinda right here and now. Our primary focus should simply be on returning to Goloka Vaikuntha first. Once we are safely situated in our original svarupa, we can manifest our full Govinda-bhakti within that perfectly favorable atmosphere.

Gaurahari and His immediate associates are rare exceptions who could experience their full Govinda-prema while remaining in this world. During the time of Gaurahari, and even during the time of recent acharyas like Srila Bhaktivinoda, Srila Bhaktisiddhanta, and Srila Abhaya Charana, only the Kaliyuga-sandhya (dawn of the age) was passing, and the age of Kali had not yet manifested its full fury. Therefore, their surroundings were still relatively favorable for practicing uninterrupted bhakti.

But now, Kaliyuga has intensified manifold amid the rapid rise of impersonal machine technology and virtual reality, which are driven by semiconductor metals and their interactions.

Kaliyuga is known for its frantic speed within a limited scope of action. Everything we encounter is fast: fast food, fast transport, fast internet communication, rapid technological developments, fast construction of houses, laboratory-grown foods, fast-bodybuilding PEDs, the swift spread of germs and contagions, fast exhaustion, fast marriages, fast divorces, a fast-decreasing lifespan, being quick to annoy, a fast loss of temper, and weapons of mass destruction.

In Kaliyuga, people will always be harassed by their governments, heavy taxes, employers, neighbors, asuras, haters, and competitors. In such an agitated state of mind, one cannot perform high-quality bhajan and kirtan. We will face countless obstacles when trying to manifest our full Govinda-prema within the current landscape of this material world. Therefore, do not force yourself to fully manifest your Govinda-prema here; simply focus your energy on going back to the spiritual world, and your love for Govinda will naturally manifest on its own.

"Govinda said: O saintly Uddhava, in the near future (bhaviṣyaty acirāt sādho) when I will abandon this earth (yarhy evāyaṁ mayā tyakto loko 'yaṁ). The earth will be bereft of all piety (naṣṭa-maṅgalaḥ), due to being overwhelmed by the Age of Kali (kalināpi nirākṛtaḥ)." – BH 11.7.4. "You should not remain here on the earth once I have abandoned this world (na vastavyaṁ tvayaiveha mayā tyakte mahī-tale). My dear devotee, you are sinless (Bhadra), but in Kali-yuga the people will be addicted to all types of sinful activities (jano 'bhadra-rucir bhaviṣyati kalau yuge); therefore do not stay here." – BH 11.7.5.

“Gaurahari said, ‘Today I have talked to some atheists. Therefore let us have kīrtana so that My misery will be destroyed.’ (haila āji pāṣaṇḍī-sambhāṣa, saṅkīrtana kara sabe, duḥkha yāu nāśa)” – CB M 17.16. As Mahāprabhu, the Lord of Vaikuṇṭha, danced, all His servants surrounded Him and sang (nṛtya kare mahāprabhu vaikuṇṭha-īśvara, caturdike veḍi' gāya saba-anucara).” – CB M 17.17.

A couple of times Gaurahari stopped and said, “O brothers, why am I not feeling any ecstasy today? (rahiyā rahiyā bale,—“āre bhāi saba āji kene nahe mora prema anubhava?).” – CB M 17.18. “Am I not feeling ecstasy because I talked to some atheists in the city today? (nagare haila kibā pāṣaṇḍi-sambhāṣa ei vā kāraṇe nahe prema-parakāśa?).” – CB M 17.19. “If I may have insulted you in any place, then please forgive My offenses and save My life (tomā’ sabā sthāne vā haila apamāna, aparādha kṣamiyā rākhaha mora prāṇa).” – CB M 17.20.

“As Gaurahari lamented due to not receiving the happiness of ecstatic love, Advaita joyfully danced while clapping His hands (ṭhākura viṣāde’ nā pāiyā prema-sukha, hāte tāli diyā nāce advaita kautuka).” – CB M 17.30. “After listening to Advaita’s words, Viśvambhara did not make any reply (advaitera vākya śuni’ prabhu viśvambhara, āra kichu nā karilā tā’ra pratyuttara).” – CB M 17.31.

“Gaurahari suddenly opened the door and ran out, and Nityānanda and Haridāsa ran after Him (sei mata raḍa dilā ghucāiyā dvāra, pāche dhāya nityānanda-haridāsa tāṅra).” – CB M 17.32. “Thinking that there was no use in keeping a body devoid of Govinda-prema, Gaurahari jumped into the Ganges (prema-śūnya śarīra thuiyā kibā kāja, cintiyā paḍilā prabhu jāhnavīra mājha).” – CB M 17.33.

Sattvika marga is incompetent & useless

Without receiving diksha from a sampradayik guru, one cannot perform yagyas or other mantra-sadhanas, apart from Harinama. But nowadays, even an initiated person cannot perform proper yagyas due to a lack of pure ingredients—like genuine ghee, sacrificial wood, and authentic aushadhis (medicinal herbs)—as well as a lack of internal concentration and favorable external factors. Thankfully, those elaborate yagyas or complex mantra-sadhanas are not essential for our return to Vaikuntha. Harinama alone is more than sufficient.

Still, what is the guarantee that after taking proper initiation and faithfully serving your gurujanas, you will attain Vaikuntha unfailingly within this very lifetime?

(1) Narada muni served sadhu gurujanas, but then he was reborn as Narada muni within the same universe. He is still inside this universe, hasn’t gone to Vaikuntha yet. (2) Srila VCT says that successful Gaudiya

Vaishnavas will be reborn in another universe where Govinda's pastimes are going on, thereafter if they could attain the final perfection, then they can go to the eternal spiritual world. (3) Govinda says that a failed yogi will go to heaven then get reborn and will continue his spiritual progress ahead. (4) Bhagawan Vishnu says that the ordinary process, consisting of initiation and sadhu sanga etc, is a very slow path. It requires multiple rebirths before one can attains the required perfection.

"Bhagawan Vishnu to Nārada: O Nārada, I regret that during this lifetime you will not be able to see Me anymore (hantāsmiñ janmani bhavan mā māṁ draṣṭum ihārhati). Those who are incomplete in service and who are not completely free from all material taints can hardly see Me (avipakva-kaṣāyāṇāṁ durdarśo 'haṁ kuyoginām)." – BH 1.6.21. "O virtuous one, you have only once seen My person (sakṛd yad darśitaṁ rūpam), and this is just to increase your desire for Me (etat kāmāya te 'nagha), because the more you hanker for Me (mat-kāmaḥ śanakaiḥ sādhu), the more you will be freed from all material desires (sarvān muñcati hṛc-chayān)." – BH 1.6.22. "By service of the Absolute Truth, even for a few days, a devotee attains firm and fixed intelligence in Me (sat-sevayādīrghayāpi jātā mayi dṛḍhā matiḥ). Consequently he goes on to become My associate in the transcendental world after giving up the present deplorable material worlds (hitvāvadyam imaṁ lokaṁ gantā maj-janatām asi)." – BH 1.6.23. "Intelligence engaged in My devotion cannot be thwarted at any time (matir mayi nibaddheyaṁ na vipadyeta karhicit). Even at the time of creation, as well as at the time of annihilation, your remembrance will continue by My mercy (prajā-sarga-nirodhe 'pi smṛtiś ca mad-anugrahāt)." – BH 1.6.24.

Whereas there is guarantee that, by following the unconventional tamasic pathway, one can attain Govinda much more quickly. Maybe even within one single lifetime. For example: Vritrasura, Hiranyaksh, Hiranyakashyapu, Kumbhakaran, Jagai Madhai, etc, all of them attained sayujya/ salokya mukti with Govinda within their same birth. They immediately attained Govinda. Whereas others had to spend their entire lifetime/ multiple lives over here before they entered Nitya Goloka.

"Govinda says: Abandon all varieties of religion (sarva-dharmān parityajya) and just surrender unto Me (mām ekaṁ śaraṇaṁ vraja). Whatever sinful reactions might arise in your life, I shall deliver you from all of them. (ahaṁ tvāṁ sarva-pāpebhyo mokṣayiṣyāmi). There is no need to fear (mā śucaḥ)." – BG 18.66. Govinda said this for the sake of unconventional practitioners of Bhakti only. Therefore now there should be no doubt that this pathway is the easiest and the highest one, asper todays time place circumstances.

On the other hand, practitioners of the ordinary gradual path are already initiated from mortal gurus, obedient to their exploitative seniors, behaving like humble fools in front of material thieves, and doing all sorts of unnecessary pious activities. They have no sin because of disobeying seniors in their life, therefore this assurance by Govinda doesn't apply to them.

"Gaurahari: Although the pure devotee does not follow all the regulative principles of varṇāśrama, he worships the lotus feet of Kṛṣṇa (vidhi-dharma chāḍi' bhaje kṛṣṇera caraṇa). Therefore he naturally has no tendency to commit sin (niṣiddha pāpācāre tāra kabhu nahe mana)." "If, however, a devotee accidentally becomes involved in a sinful activity (ajñāne vā haya yadi 'pāpa' upasthita), Kṛṣṇa purifies him. He does not have to undergo the regulative form of atonement (kṛṣṇa tāṅre śuddha kare, nā karāya prāyaścitta)." – CC Madhya 22.142-143. "Gaurahari: When a devotee thus fully surrenders unto Kṛṣṇa's lotus feet (śaraṇa lañā kare kṛṣṇe ātma-samarpaṇa), Kṛṣṇa accepts him as one of His confidential associates (kṛṣṇa tāre kare tat-kāle ātma-sama)." – CC M 22.102.

Tamasic Marga is higher & faster

From an external perspective, being detached from the expectations of others, thinking entirely about one's own eternal welfare, and possessing vyavasayatmika buddhi (one-pointed determination) might appear to be a very tamasic (ignorant or antisocial) behavior. However, this seemingly tamasic detachment is crucial for our spiritual growth. By "tamasic," I do not mean becoming an asura (demon) as in previous yugas, but rather becoming an avadhuta—completely indifferent to worldly norms—just like Nityananda Prabhu in this age.

This unorthodox, intense path operates much faster than the conventional, gradual path. Even Bhagavan Hari affirms this principle. When offering Jaya and Vijaya two choices—either seven lifetimes as devotees or three lifetimes as adversaries—Lord Hari demonstrated that by choosing the three births of a fierce, tamasic nature, they would return to Vaikuntha much faster and more efficiently. "Hari to Jaya Vijaya: By practicing the mystic yoga system in anger (mayi saṁrambha-yogena), you will be cleansed of the sin of disobeying the brāhmaṇas (nistīrya brahma-helanam) and will return back to Me (pratyeṣyataṁ nikāśaṁ me) within a very short time (kālenālpīyasā punaḥ)." – BH 3.16.31.

Govinda says: "All purposes served by a small well (yāvān artha uda-pāne) can at once be served by a great reservoir of water (sarvataḥ samplutodake). Similarly, all the purposes of the Vedas (tāvān sarveṣu vedeṣu) can be served to one who knows the purpose behind them (brāhmaṇasya vijānataḥ)." – BG 2.46. "When your intelligence has passed out of the dense forest of delusion (yadā te moha-kalilaṁ buddhir vyatitariṣyati), you shall become indifferent to all that has been heard and all that is to be heard (tadā gantāsi nirvedaṁ śrotavyasya śrutasya ca)." – BG 2.52.

"Arjuna asked: O Govinda, of what avail to us are a kingdom, happiness or even life itself when all those for whom we may desire them are now arrayed on this battlefield? O Madhusūdana, when teachers, fathers, sons, grandfathers, maternal uncles, fathers-in-law, grandsons, brothers-in-law and other relatives are ready to give up their lives and properties and are standing before me, why should I wish to kill them, even though they might otherwise kill me? O maintainer of all living entities, I am not prepared to fight with them even in exchange for the three worlds, let alone this earth. What pleasure will we derive from killing the sons of Dhṛtarāṣṭra?" – BG 1.32-35. "Govinda replied: O son of Pṛthā, do not yield to this degrading impotence. It does not become you (klaibyaṁ mā sma gamaḥ pārtha naitat tvayy upapadyate). Give up such petty weakness of heart and arise, O chastiser of the enemy (kṣudraṁ hṛdaya-daurbalyaṁ tyaktvottiṣṭha paran-tapa)." – BG 2.3. "Either you will be killed on the battlefield and attain the heavenly planets, or you will conquer and enjoy the earthly kingdom (hato vā prāpsyasi svargaṁ jitvā vā bhokṣyase mahīm). Therefore O son of Kuntī, get up (tasmād uttiṣṭha kaunteya) and fight with determination (yuddhāya kṛta-niścayaḥ)." – BG 2.37. "If you become conscious of Me, you will pass over all the obstacles of conditioned life by My grace (mac-cittaḥ sarva-durgāṇi mat-prasādāt tariṣyasi). If, however, you do not work in such consciousness but act through false ego, not hearing Me, you will be lost (atha cet tvam ahaṅkārān na śroṣyasi vinaṅkṣyasi)." – BG 18.58. Arjuna: My dear Kṛṣṇa, O infallible one, my illusion is now gone. I have regained my memory by Your mercy (naṣṭo mohaḥ smṛtir labdhā tvatprasādān mayācyuta). I am now firm and free from doubt and am prepared to act according to Your instructions (sthito 'smi gata-sandehaḥ kariṣye vacanaṁ tava)." – BG 18.73. [Give up all attachments in relation to mundane gurus, elders, parents, children. Only stay attached to Govinda. Otherwise you will remain lost in the material whirlpool].

Gaurahari: "Kṛṣṇa is so merciful that simply by aiming His instructions at Arjuna (kṛṣṇa kṛpālu arjunere lakṣya kariyā), He has given protection to the whole world (jagatere rākhiyāchena upadeśa diyā)." – CC M 22.56. "On the strength of his faith in Govinda's orders (ei ājñā-bale bhaktera 'śraddhā' yadi haya), the Bhakta rejects all other activities (sarva-karma tyāga kari'), and exclusively absorbs himself fully in his Kṛṣṇa bhajan (se kṛṣṇa bhajaya)." – CC M 22.60. "Shraddha means firm confidence in protection by Govinda ('śraddhā'-śabde — viśvāsa kahe sudṛḍha niścaya). By simply performing one's own Kṛṣṇa Bhakti, all of ones subsidiary activities are fulfilled (kṛṣṇe bhakti kaile sarva-karma kṛta haya)." – CC M 22.62.

Trinad Api Sunichena

What do materialistic asuras want from you? They want respect and money, do they not? Therefore, throw some fake respect their way, and hide your wealth from them to avoid it being stolen. Money can be kept safe by remaining silent, by keeping its location hidden, or even better, by providing false information. At the highest level, it is protected by chastising the enemy. Govinda says: "Among punishments I am the rod of chastisement (daṇḍo damayatām asmi), and of those who seek victory, I am morality/tactics (nītir asmi jigīṣatām). Of secret things I am silence (maunaṁ caivāṣmi guhyānām), and of the wise I am wisdom (jñānaṁ jñānavatām aham)." — BG 10.38.

Anger is highly detrimental. Tṛṇād api sunīcena (being humbler than a blade of grass) is the best policy. It is far better to display a layer of superficial humility to dodge foolish individuals who have no higher purpose in life. Do not waste your valuable time expressing anger toward purposeless people.

Anger is an immensely powerful emotion. Just as love occupies our entire consciousness and directs all of our actions, anger similarly seizes control over our entire awareness and behavior (BG 2.63). Those who possess clear goals and a higher purpose in life understand exactly how much damage anger can inflict upon their productivity. It drains energy that could have otherwise been channeled into constructive, deeply beneficial thoughts and actions.

Anger is born out of unfulfilled desires, and its fundamental purpose is to protect the object of those desires. The intensity of anger directed at anyone who harms or disturbs our object of affection is directly proportional to the depth of desire we hold for that object. Therefore, anger has its place, but it is an incredibly costly resource. It should never be spent on small, insignificant, or petty battles. If the emotional toll of a conflict far outweighs the benefits we could have gained by remaining productive elsewhere, we must not waste our valuable time or energy on the impulses of anger.

Even at a worldly level, the actions of anger—such as wars—are immensely costly. When two nations engage in conflict, the economic toll of their violence can drain up to half of their country's GDP. The highest share of a nation's economy is often diverted to military spending, and during a war, a country may even have to borrow massive financial aid from other nations. Furthermore, the human and non-human casualties during a conflict are devastating. Recovering from the aftermath of war and rebuilding post-conflict infrastructure takes many years, if not decades, alongside severe social and environmental destruction. Therefore, for our own preservation, it is far better to refuse participation in any kind of warfare, whether on a small or large scale.

We must not trivialize our time by wasting it on fighting an insignificant enemy. We should respect our own time by refusing to squander it anywhere that does not yield benefits proportional to the attention and effort we invest. If a conflict offers no ultimate benefit beyond the mere expression of anger, we should simply look away.

Gaurahari said: "One should behave as humble as the grass (tṛṇād api su-nīcena), and as tolerant as a tree (taror iva sahiṣṇunā). One should not expect any honour from others and one should give all superficial respects to others (amāninā māna-dena). Thereby being excused by the arrogant and proud asuric people, one should peacefully chant Harinaam constantly (kīrtanīyaḥ sadā hariḥ)." – CC Antya 20.21. And Gaurahari also said: "I have appeared in this incarnation to kill the demons [pāṣaṇḍīs] (pāṣaṇḍī saṁhārite mora ei avatāra) and, after killing them, to preach the cult of devotional service (pāṣaṇḍī saṁhāri' bhakti karimu pracāra)." – CC Ādi 17.53.

Nitya-siddha kṛṣṇa-prema sādhya kabhu naya

Our eternal love for Govinda is currently covered due to ignorance, its not absent or lost or destroyed. After reading from the Vaishnava shastras, our ignorance gets destroyed by getting knowledge, and our eternal position gets rediscovered. Vyasadeva saw that, among the many other faults, the cheating tendency is also highly increasing in Kaliyuga. Therefore Vyasadeva wrote down [non-personal] books for us to read, because books can't be easily changed/ manipulated/ adulterated, by the dishonest propagandist people. In this age we need non-personal things/assistance in life, because people are extremely degraded.

"Mārkaṇḍeya said: O Almighty Lord, how can I possibly describe You? (kiṁ varṇaye tava vibho). You awaken the vital air, which then impels the mind, senses and power of speech to act (yad-udīrito 'suḥ saṁspandate tam anu vāṅ-mana-indriyāṇi spandanti). This is true for all ordinary conditioned souls and even for great demigods like Brahmā and Śiva (vai tanu-bhṛtām aja-śarvayoś ca). So it is certainly true for me (svasyāpy). Nevertheless, You become the intimate friend of those who worship You (athāpi bhajatām asi bhāva-bandhuḥ)." – BH 12.8.40.

"Dhruvaḥ uvāca: My dear Lord, You are all-powerful (akhila-śakti-dharaḥ sva-dhāmnā). After entering within me (yo 'ntaḥ praviśya), You have enlivened all my sleeping senses (imāṁ prasuptāṁ sañjīvayaty) – my hands, legs, ears, touch sensation, life force (anyāṁś ca hasta-caraṇa-śravaṇa-tvag-ādīn prāṇān) and especially my power of speech (mama vācam). Let me offer my respectful obeisances unto You (namo bhagavate puruṣāya tubhyam)." – BH 4.9.6.

"By the touch of Lord Nṛsiṁhadeva's hand on Prahlāda Mahārāja's head (sa tat-kara-sparśa), Prahlāda was completely freed of all material contaminations and desires, as if he had been thoroughly cleansed (dhutākhilāśubhaḥ). Therefore he at once became transcendentally situated (sapady abhivyakta-parātma-darśanaḥ), and all the symptoms of ecstasy became manifest in his body (hṛṣyat-tanuḥ). His heart filled with love (klinna-hṛt), and his eyes with tears (aśru-locanaḥ), and thus he was able to completely capture the lotus feet of the Lord within the core of his heart (tat-pāda-padmaṁ hṛdi nirvṛto dadhau)." – BH 7.9.6.

“Simply by glancing at those who came to see Him (tebhyaḥ sva-vīkṣaṇa, ca yacchan), Govinda, the original guru of the entire universe (tri-loka-gurur), delivered them from the blindness of materialism (vinaṣṭa-tamisra), and He thus endowed them with fearlessness and spiritual vision (dṛg bhyaḥ kṣemaṁ artha-dṛśaṁ). Thus, He heard demigods and men singing His glories (śṛṇvan, gītaṁ surair nṛbhir), which purifies the entire universe and destroy all misfortune (dig-anta-dhavalaṁ sva-yaśo ’śubha-ghnaṁ). Then, He reached Videha (agāc chanakair videhān).” – BH 10.86.21. [Śrīla Jīva Gosvāmī explains that Lord Kṛṣṇa’s special glance of mercy empowered every one of them with the devotional purity required for entering into His association].

"Hearing that Lord Acyuta had arrived (te ’cyutaṁ prāptam ākarṇya), O King, the residents of the cities and villages of Videha joyfully came forth to receive Him (paurā jānapadā nṛpa abhīyur muditās tasmai) with offerings in their hands (gṛhītārhaṇa-pāṇayaḥ)." "As soon as the people saw Lord Uttamaḥśloka, their faces and hearts blossomed with affection. Joining their palms above their heads (dṛṣṭvā ta uttamaḥ-ślokaṁ prīty-utphulānanāśayāḥ), they along with the accompanying sages bowed down to Bhagawan (kair dhṛtāñjalibhir nemuḥ), whom they had previously only heard about (śruta-pūrvāṁs tathā munīn)." — BH 10.86.22-23.

“[Although Śrī Gaurahari was running after him mentally], He patiently remained sitting (tathāpi dhairya dhari’ prabhu rahilā vasiyā). Rāmānanda Rāya, seeing the wonderful sannyāsī, then came to see Him (rāmānanda āilā apūrva sannyāsī dekhiyā).” – CC M 8.17. “Śrī Gaurahari then inquired whether he was Rāmānanda Rāya (tathāpi puchila, — tumi rāya rāmānanda?), and he replied, “Yes, I am Your very low servant, and I belong to the śūdra community (teṅho kahe, — sei haṅa dāsa śūdra manda).” – CC M 8.21. “Śrī Gaurahari then embraced Śrī Rāmānanda Rāya very firmly (tabe tāre kaila prabhu dṛḍha āliṅgana). Indeed, both the master and the servant almost lost consciousness due to ecstatic love (premāveśe prabhu-bhṛtya doṅhe acetana).” – CC M 8.22. “Their natural love for each other was [automatically] awakened within them both (svābhāvika prema doṅhāra udaya karilā), and they embraced each other and fell to the ground (duṅhā āliṅgiyā duṅhe bhūmite paḍilā).” – CC M 8.23. “When they embraced each other, ecstatic symptoms — paralysis, perspiration, tears, shivering, paleness and standing up of the bodily hairs — appeared. The word “Kṛṣṇa” came from both of their mouths falteringly (stambha, sveda, aśru, kampa, pulaka, vaivarṇya, duṅhāra mukhete śuni' gadgada 'kṛṣṇa' varṇa)." – CC M 8.24.

"Śrī Gaurahari did not manifest His spiritual potencies at Navadvīpa (navadvīpe yei śakti nā kailā prakāśe), but He did manifest them in South India and liberated all the people there (se śakti prakāśi' nistārila dakṣiṇa-deśe)." – CC M 7.109. "In this way many hundreds of people became Vaiṣṇavas when they passed Gaurahari on the way and were embraced by Him (ei-mata pathe yāite śata śata jana, 'vaiṣṇava' karena tāṅre kari' āliṅgana)." – CC M 7.105. "Just by seeing Gaurahari, everyone became a devotee. They began to chant "Kṛṣṇa" and "Hari" and all the holy names. (darśane 'vaiṣṇava' haila, bale 'kṛṣṇa' 'hari'). They all were merged in a great ecstasy of love, and they began to dance, raising their arms (premāveśe nāce loka ūrdhva bāhu kari')." – CC M 7.116. "In all the villages through which Gaurahari passed during His journey and in all the places He rested (yei grāma diyā yāna, yāhāṅ karena sthiti), everyone was purified and awakened to divya prema of Govinda (se-saba grāmera lokera haya 'prema-bhakti')." – CC M 17.47.

"Svarūpa Dāmodara said to Gaurahari: You mistook the sea for the Yamunā River, and You jumped into it (yamunāra bhrame tumi samudre paḍilā). You have been carried this far by the waves of the sea (samudrera taraṅge āsi, eta dūra āilā!)." "This fisherman caught You in his net and rescued You from the water (ei jāliyā jāle kari' tomā uṭhāila). Because of Your touch, he is now mad with ecstatic love for Govinda (tomāra paraśe ei preme matta ha-ila)." – CC Antya 18.112-113.

"Gaurahari: Pure love for Kṛṣṇa is eternally established in the hearts of the living entities (nitya-siddha kṛṣṇa-prema). It is not something to be gained from another source ('sādhya' kabhu naya). When the heart is purified, by activities like hearing and chanting etc, this love naturally awakens (śravaṇādi-śuddha-citte karaye udaya)." – CC Madhya 22.107.

Prema will automatically re-manifest within our hearts, when we are in proximity with Govinda. Govinda will automatically pull our hearts, and melt our hearts, and enlighten us with all knowledge by touch of his flute. And we will become maddened with prema, just as the people who came across Gaurahari were maddened with Govinda prema.

“Rāmānanda to Gaurahari: Other than You, there is nobody else who can give moksha to the living entities (tomā vinā anya nāhi jīva uddhārite). Other than You, there is nobody else who can give kṛṣṇa-prema to the living entities (tomā vinā anya nāhi kṛṣṇa-prema dite).” – CC M 8.237.

Krishna prema just by darshan of Gaurahari: “Anyone who looks upon His beautiful body or beautiful face (śrī-aṅga, śrī-mukha yei kare daraśana) becomes freed from all sins and obtains the wealth of love of Godhead (tāra pāpa-kṣaya haya, pāya prema-dhana).” – CC Ādi 3.64.

Gaurahari didn’t manifest his full Krishna prema outside Vrindavana, only when Gaurahari was in Vrindavana he accessed his prema upto his normal level.

“Śrī Gaurahari absorbed his mind in ecstatic love at Jagannātha Purī (nīlācale chilā yaiche premāveśa mana), but when He was on the way to Vṛndāvana, Gaurahari increased his love a hundred times (vṛndāvana yāite pathe haila śata-guṇa).” – CC M 17.226. “Gaurahari increased his ecstatic love a thousand times when He visited Mathurā (sahasra-guṇa prema bāḍe mathurā daraśane), and increased it a hundred thousand times when He wandered in the forests of Vṛndāvana (lakṣa-guṇa prema bāḍe, bhramena yabe vane).” – CC M 17.227.

“When Śrī Gaurahari was elsewhere outside Vṛndāvana, the name of Vṛndāvana was sufficient to increase His concealed ecstatic love (anya-deśa prema uchale ‘vṛndāvana’-nāme). Now, when He was actually traveling in the Vṛndāvana forest (sākṣāt bhramaye ebe sei vṛndāvane), His mind was fully absorbed in great ecstatic love day and night (preme garagara mana rātri-divase). He ate and bathed simply out of natural habit (snāna-bhikṣādi-nirvāha karena abhyāse).” – CC M 17.228-229.

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CHAPTER SIXTY-TWO

Shunyayitam Jagat Sarvam

> “*“Gaurahari: Only when one (yebā keha) becomes a madman (vātula haya) like Me (āmā-hena), then he may understand the meaning of Śrīmad-Bhāgavatam (bhāgavatera artha jānaya) by this process (ei-dṛṣṭe).” – CC Madhya 24.323.*”

Nobody who took full shelter was ever rejected by Bhagawan, everyone who approached Bhagawan for madhurya prema, had been accepted by Bhagawan. For example: The sages of Dandakaranya approached Rama and Rama fulfilled their desires in His next life. Narada became Naradia Gopi by dipping into Kusum sarovar, and attained Govinda’s madhurya prema. Shiva dipped into Yamuna river and became a Gopi, and attained Govinda’s madhurya prema. Govinda made Putana his mother because she treated him like a affectionate mother. Meerabai, while quitting her body, considered Govinda as her husband, and she attained eternal residence with Govinda in madhurya bhava.

When Govinda is showing the beautiful flowers of Vrindavan forest to Balarama, while saying "look how the beautiful forest is offering it’s obeisances unto you" in Bhagavatam 10.15.5-8, Govinda is hinting Balarama that He wants to offer himself to his beloved Balarama. Actually Govinda is himself pervading everywhere and that beautiful forest is a manifestation of himself. Acharyas explain in context of this verse that, Balarama gave back a message to Govinda thus, the word anagha indicates that Lord Balarāma was not disturbed by the bees who were constantly following Him (anupatham). Balarama blessed them by saying [indirectly to Govinda], “O bees, come into My confidential grove and feel free to taste its fragrance.”

Sripad Ramanujacharya would not even look at Shiva temples, he would immediately close his ears whenever he came across names or glories of

Shiva being spoken, to avoid hearing that. The reason for this behaviour is because, Ramanuja is the himself the original Rudra, as Shankarshan he is the source of Rudra, therefore he can't tolerate to hear his own glories against the glories of Govinda, he only likes to hear about the names and glories of Govinda. He doesn't care about himself. He doesn't even look towards himself, forget about having any self interest for himself or any of his own expansions. That's the inner emotion of Ramanujacharya, that's why he wouldn't even glance at Shiva's temples.

Devi Smashana Kalika is said to be sitting on a lifeless corpse in a smashana bhumi, cremation ground. This corpse is actually Shiva, who is said to be lifeless or impotent or dead, without the Shakti. Actually the Nirguna Brahman is similarly lifeless and inert and impotent, without having any connection with, or any display of, his energies.

Shiva is extremely beautiful, but he manifests his beauty only for his eternal consort Parvati Devi. We see this during Parvati Mangala, that how Shiva displayed his amazing beauty on the occasion of his marriage with his beloved Parvati Devi. Everyone was stunned by seeing his transformation.

Dhumavati Devi eats Shiva out of hunger, and then she becomes a widow. It is said that due to the burning effects of poison in the neck of Shiva, she lost all her luster and became dull. Actual reason why Dhumavati become dull, misfortuned and unopulent is because of absence of Shiva with her, who is goddess of fortune. And Dhumavati Devi has just unmanifested her opulences, not lost it.

Just like all the material elements are included within the smoke arising from burning of the universe, similarly all the elements and opulences of the universe are existing within the smoke-shaped Dhumavati Devi.

The real Purusha of the original adi-rasa, of which the material Shivlinga and material sex life are just a perverted reflection, is actually Bhagawan Govinda himself.

Govinda says that all the opulent things in the world are his vibhutis which are pervading everywhere. All beautiful things are coming from Govinda, like: natural harvests, precious metals and jewels, fragrant flowers, delicious fruits, spices and herbs, our children, etc. The best of all these beautiful things always belong to Govinda alone.

The secondary Queens of Govinda were Kidnapped/ snatched by Govinda, both before they met Govinda and after Govinda winded up his pastimes. The numerous wives of Govinda were the personifications of the numerous 'nadis' of the universal body of Govinda, virata rupa. When Govinda returned back to Vaikuntha, the numerous nadis returned back to their original position of being the channels of flow of energy of the universal form. Govinda didn't (just) take them back with him to Vaikuntha, because they (also) have a important role in the sustenance of this universe.

"As the many waves of the rivers flow into the ocean (yathā nadīnāṁ bahavo 'mbu-vegāḥ samudram evābhimukhā dravanti), so do all these great warriors enter blazing into Your mouths (tathā tavāmī nara-loka-vīrā viśanti vaktrāṇy abhivijvalanti)." – BG 11.28. Just as all the people merged into the universal body of Govinda. Similarly those shaktis merged back into their original position in the universal body of Govinda.

Similarly Govinda didn't take the Vedas and the Upanishads back with him who were also his wives (BH 10.87.23), Govinda kept the Upanishads in this world for the sake of pulling us out from here. The Vedas and Upanishads don't reveal us anything about Govinda or Govinda's abode, or Shiva's real identity, because the gross materialists of this world don't deserve to know about that.

Hanuman also didn't go back with Rama, but is staying back here to pull us towards Rama. Hanuman is said to be the incarnation of the "Mukhyaprana Vayudeva", which is the Prana Shakti of this universe. It is a shakti ultimately. Hanuman tore apart his chest and revealed that Shri Rama alone in present inside his chest, his heart, his consciousness.

"As confirmed in the Viṣṇu Purāṇa: parasya brahmaṇaḥ śaktis tathedam akhilaṁ jagat: whatever manifestations we experience are nothing but various energies of the Supreme Personality of Godhead. In the Vedas the Lord says: madīyaṁ mahimānaṁ ca parabrahmeti śabditam, vetsyasy anugṛhītaṁ me sampraśnair vivṛtaṁ hṛdi: 'Since everything is a manifestation of My energy, I am known as Parabrahman. Therefore everyone should hear from Me about My glorious activities.'" – BH 6.12.11 Tatparya by ACBVS Srila Prabhupada.

Govinda's shaktis are more merciful than Govinda. When Govinda stole the clothes of the many Gopis, none of the many Gopis did take any revenge from Govinda, all of them simply forgived Govinda out of their compassion, prema, soft heartedness. But when the same Govinda came in his gender interchanged form as Draupadi, and when at one time Govinda's clothes were tried to be removed by the many victims, Govinda didn't forgive them. He rather inaugurated such a unparallelly devastating war of Mahabharata, that the entire dynasty of his disrobers along with all their allies got destroyed. Govinda is clearly lesser merciful than his extremely compassionate shaktis. That's why when Govinda came as Gaurahari, his compassion was highly increased. Nitaichandra is still more compassionate.

Draupadi is Krishna: The personification of Dharma, Yudhisthira, is describing the beauty of Draupadi and gambling her with the Kauravas is much strange. The silence of the Pandavas when Draupadi was being disrespected is stranger. Bhishma, who spoke the Vishnu sahastranama and also gave so much lessons on dharma, his remaining silent at that time at the time of Draupadi being disrobed doesn't make any sense, despite him knowing that Govinda's happiness is the highest dharma, and protecting His sister Draupadi at that moment was a higher dharma than maintaining his silly vow. This shows the vastraharan was not just out of fun, or due to stupidity, there was definitely some past incident connected to it. Krishna offered Karna to marry Draupadi, Draupadi didn't punish Ashwatthama despite him killing her children, Duryodhana was also having attraction towards Draupadi.

In scriptures it is hinted that Draupadi is Govinda and the Pandavas are Govinda's consorts: In her previous life Draupadi had worshipped Shiva to get Husband, Shiva himself had granted her boon for such a married life by his own intelligence. In MBTN 18 it is mentioned that Devi Parvati's avesha was there in Draupadi, and at the spots where the five Pandavas left their body while departing five shivlingas manifested. In Vrindavan lila, Arjuna is present as Arjunia gopi who is a consort of Govinda in madhurya rasa.

Govinda is undertaking so much efforts from his side, and his eternal associates are also undertaking so much pain, when they come here to perform human pastimes. Only for the sake of catching our attention, and impelling us to go back to Vaikuntha. Therefore we should simply reject everything aside, and only focus on Govinda Bhakti. Go back to spiritual world in the first opportunity. Don't delay.

Why Govinda Wears So Many Ornaments? Govinda accepts the service of those devotees, to give them benefit of his service, not for himself getting benefitted from their offerings. Govinda is the source of everything and shelter of everything. Govinda gives us shelter, by situating us in a position to be able to give him shelter and provide for his necessities.

Govinda is already supremely beautiful, and the source of all the universal beauty. Govinda doesn't need ornaments to make himself appear more beautiful. Actually, Govinda is the ornament of his ornaments. Yet Govinda wears so many ornaments, just for the sake of increasing the beauty of those ornaments, by placing them on his body.

Apart from wearing so many ornaments, Govinda also eats thousands of grains of food in every meal, Govinda steals thousands of drops of butter from houses of his many devotees. Govinda does all such activities, to give opportunity for those ornaments, food grains and devotees to serve him.

Govinda loves his bhaktas more than himself, and delights only in exchanging loving reciprocation with the Bhaktas. Govinda doesn't delight being alone all by himself. If Govinda wanted to enjoy by himself, then he wouldn't have created jivaatmas at all. He would have remained as Nirguna Brahman, by not revealing his personal form or pastimes, and not been being accessible to anyone.

But it is not like that, Gaurahari says even hearing someone speak about the impersonal nirguna tattva causes him extreme unbearable pain and dissatisfaction, as if someone is cutting His body into pieces in CB M 20.35-46. Even the thought of nondual conception is unbearable for Mahaprabhu, by that we can understand how much Bhagawan loves to reciprocate with his Bhaktas.

(1) Kanishtha adhikari is the one who thinks Bhagawan is only present in the deity in the temple. (2) Madhyam adhikari sees that Bhagawan is present in the temple and is also present everywhere. (3) Uttama adhikara is the one who sees Bhagawan present in his heart, and he neglects or overlooks all the people around him, and also the Govinda present in the hearts of others. He is extremely busy in minding his own relationship with his own Govinda. Or more precisely, (1) one thinks that everyone's Govinda is one and same, (2) another thinks that everyone has his own Govinda, and yet (3) another one sees that, he also has his own Govinda and that's all what matters to him.

"This cosmic manifestation, the material world, is also Your body (tasya eva te vapuḥ)." – BH 7.9.33. “viśva-mūrte.” – BH 1.8.41.[Both the material world and spiritual world are considered to be the body of the Supreme Lord.]

This material world is just 1/4th of the total creation, because Vishnu Bhagawan has divided his supremacy with Shiva and with Nirguna Brahman. In this material world over here, both Shiva and Nirguna Brahman are seen as separate absolute truths. Vishnu Bhagawan has reduced his supremacy into half, twice. One time due to Shiva, and second time due to Brahman. Half of half is 1/4th, therefore material world is 1/4th of total creation. Or say that, only 1/4th of total material world is substantial or worthwhile for a devotee. rest everything else is a irrelevant illusion. Apart from this difference, both material world and spiritual world are equally unlimited, endless, and nondifferent from Bhagawan Govinda. In Vaikuntha planets everyone is fully conscious, and they know Govinda alone is supreme. Sadashiva is a param Vaishnava over there, and the knowledge of Nirguna Brahman is there only to make the devotees appreciate the form over the formless.

"Vidura inquired from Maitreya: O my lord, O greatly learned sage, kindly describe eternal time, which is another form of the Supreme Lord, the wonderful actor. What are the symptoms of that eternal time? Please describe them to us in detail." "Maitreya said: Eternal time is the primeval source of the interactions of the three modes of material nature. It is unchangeable and limitless (nirviśeṣaḥ apratiṣṭhitaḥ), and it works as the instrument of the Supreme Personality of Godhead (puruṣaḥ tat upādānam) for His pastimes in the material creation." "This cosmic manifestation is separated from the Supreme Lord as material energy by means of kāla, which is the unmanifested, impersonal feature of the Lord. It is situated as the objective manifestation of the Lord under the influence of the same material energy of Viṣṇu." – BH 3.10.10-12.

Karma at the level of emotions: Let your loving emotions arise in your heart, by seeing the beautiful surroundings around you. But don't get absorbed into those emotions, or else it can cause entanglement. Just offer those emotions to Govinda, and get immense satisfaction from it. This is the mechanism which Govinda indicates to us, indirectly, in BG 2.47: karmaṇy evādhikāras te mā phaleṣu kadācana, mā karma-phala-hetur bhūr mā te saṅgo 'stv akarmaṇi.

Our loka is just a Karma-Bhumi, its only meant for acquiring karma for fulfilling our aspirations in bhoga-lokas like Swarga, Bilaswarga and Apavarga. The glimpses of other planetary systems are present here only for a orientation purpose.

In today's age most people cannot do shuddh bhakti, but they can at least do Bhakti-abhasa. Even this Bhakti-abhasa itself is a very important thing to be done here, (BH 11.2.55). Ajamila chanted Harinaam-abhasa, and got liberated. Therefore we should at least aim to do offense-less Bhakti-abhasa and make our lives perfect.

In the absence of direct perception of Govinda, we can take shelter of Harinaam which is sound incarnation of Govinda, and Bhagawatam which is literary incarnation of Govinda, and always remain in constant association of Govinda.

Govinda is not inaccessible or just a otherworldly person, Govinda is present right in your heart, this entire world belongs to Govinda, and Govinda is visible to his pure devotees in every atom of this world. You are already associating with Govinda in every moment, when you are coming in contact with the various elements. Be a sankhya yogi, and see the atman present everywhere.

Although we are Govinda's own amshas, we don't take birth directly from Govinda, we take birth thru a different medium. The reason why we are born from tathastha shakti, and not directly from Govinda is because, there can't be madhurya rasa with parents or siblings, the conjugal lovers should be born from different parents. Therefore we are given birth thru the marginal potency, away at a distance from Govinda. So that we can unite with Govinda by our own decision, that gives us the feeling of free will, that we are approaching Govinda by our own choice and not forcefully.

Govinda is always the sarva-kāraṇa-kāraṇam, our prema arises just by seeing Govinda's prema for us. Govinda already has emotions and feelings for us. Just by seeing Govinda's love for us [by reading it from shastras or directly perceiving it], we will reflect the same upon our heart, and express the same to Govinda. Simply by being in presence of Govinda, we can get awarded with our devotional success of Govinda prema, so just try to attain Govinda first of all.

I don't want enjoyment, I only want Govinda. Someone might say that the joy of separation is greater than the joy of union, but I don't care about the joy part, joy is not a priority for me at all, my only priority is Govinda. so union is more important for me. Someone might also say that becoming a servant of the servant of the servant of Govinda is more joyful, more blissful. But again the same thing, I don't care about the joy or bliss or anything, I do care only about my sambandha with Govinda. Someone might say that the leftovers of senior devotees, or the food tasted by parrot is more delicious. But again the same thing, why are you forcing me to greed for my own taste? Taste is not a priority for me.

Govinda is rasaraja, akhil rasamrita murty, raso vai sah. No amount of the jiva's insignificant intervention will ever become equal to the vibhu atma. Please read the Upanishads and get your tattva clearer. No matter how further you stand in line, by being the servant of the servant of the servant, or no matter how many number of peoples‘ leftovers you are eating, or how long you are waiting in separation, it's all just a insignificant disturbance or a asura vimohana. Govinda and Govinda's direct kripa remains the unparallel, undivided, undisputed, unchallenged, unchanged, and the highest reality ever. It's not that one's happiness or experience of rasa is unimportant, it's just that it is secondary to our performance of seva for Govinda.

I'm a insignificant person, I can't offer anything much to Govinda. But at least I have my loyalty with me, as a loyal pet dog, at least I can offer my undiluted chastity to Govinda. Govinda will surely appreciate it, if I offer him my full one pointed loyalty, because that's what I have of my own, and I want to offer it completely to Govinda.

Mayavadi impersonalists are pure devotees, because they are focusing only on Bhagawan/ their own relationship or oneness with Bhagawan, and nobody else. Whereas personalist devotees are becoming Gurus, Guru is seen as nondifferent to God, and they're also desiring to get God level of respect. They are even trying to do the Bhagawan's task of giving kripa to all the jivas, despite themselves being limited, and also unqualified asper Srila Rupa's Upadeshamrita.

Bhakta-advaitas are pure devotees, having utmost chastity, because of their one pointed unwavering commitment. Gaurahari also confirms this point, because Gaurahari took sannyasa from a Mayavadi. "Gaura: māyāvādī āmi ta' sannyāsī." – CC M 8.124. The happenstance of low availability of Vaishnava sannyasis was not just a material coincidence. Mayavada is pure devotion. And preaching to others is like identifying ourselves as equal to God. It is arrogant impersonalism to consider ourselves to be Bhagawan, or behaving like Bhagawan by caring for each and everyone individually.

Later on, Gaurahari did entirely opposite of the teachings or the path of his sannyasa Guru. His Guru was a advaita Mayavadi, and Gaurahari was a dvaita Govinda Bhakta. Gaurahari's rejection of him/ his teachings, shows that Guru is not a necessary tool for our sadhana, forget about it being the most important tool. Actually guru is entirely redundant in this age of internet, in the great Golden yuga.

"Gaurahari: I am not a brāhmaṇa, kṣatriya, vaiśya or śūdra (nāhaṁ vipro na ca nara-patir nāpi vaiśyo na śūdro). I am not a brahmacārī, gṛhastha, vānaprastha or sannyāsī (nāhaṁ varṇī na ca gṛha-patir no vanastho yatir vā). What am I? I am the eternal servant of the servant of the servant of Lord Kṛṣṇa, who is the complete ocean of nectar, with transcendental bliss, who alone is brilliant in the entire universe/ existence. (kintu prodyan-nikhila-paramānanda-pūrnāmṛtābdher, gopī-bhartuḥ pada-kamalayor dāsa-dāsānudāsaḥ)." – CC Madhya 13.80. [Gaurahari is saying dasadasa anudasa just for expressing his adara, prema, humility for Govinda to Govinda, it is not to be taken literally, Gaurahari is a Kevala-bhakta.]

Gaurahari: "Without love of Godhead, My life is useless (prema-dhana vinā vyartha daridra jīvana). Therefore I pray that You accept Me as Your servant and give Me the salary of ecstatic love of God ('dāsa' kari' vetana more deha prema-dhana)." – CC Antya 20.37. "Wherever there is a relationship of love of Godhead, its natural symptom is that the devotee does not think himself a devotee. Instead, he always thinks that he has not even a drop of love for Kṛṣṇa (premera svabhāva — yāhāṅ premera sambandha, sei māne — 'kṛṣṇe mora nāhi prema-gandha')." – CC Antya 20.28. [Gaurahari is clearly saying here that he wants to become direct dasa of Govinda.]

Govinda personally looks after his pure devotees, (BH 10.88.8-9, BG 9.22).

If someone is causing problems in your life, don't think that this whomsoever person is causing problems to you, because actually even if you change of your association and location, the same intensity of problems will continue to trouble you from the new sources/ channels/ people/ events. The actual reason for you getting problems in life are the astrological planets, which will keep creating such problems or pleasures in your life, wherever you go, for the purpose of giving you the results of your bad or good karmic account. The solution for your problems is, getting rid of all your previous bad karma by following the purificatory rituals, avoid performing any new bad karma henceforth, and try to remain sheltered under your kula devata or ishta devata for protection.

When people worship other devatas, it is Govinda only who strengthens their faith to continue their worship (BG 7.21). So if Govinda is already doing that much endeavour to maintain a person's faith in someone else, within the same amount of endeavour Govinda can also make the person's faith strong in himself, rather than in some other devata. So why not request Govinda to let us become connected with him directly?

You have no loss in this and Govinda also has no loss in this, what you were getting from other devatas was being provided by Govinda only, and Govinda is willing to provide you directly instead of indirectly. "Govinda says: Endowed with such a faith (sa tayā śraddhayā yuktas), he endeavors to worship a particular demigod (tasyārādhanam īhate) and obtains his desires (labhate ca tataḥ kāmān). But in actuality these benefits are bestowed by Me alone (mayaiva vihitān hi tān)." – BG 7.22.

"śrī-bhagavān uvāca: Because I am difficult to worship (ato māṁ sudurārādhyaṁ), people generally avoid Me and instead worship other deities (hitvānyān bhajate janaḥ), who are quickly satisfied (tatas ta āśu-toṣebhyo). When people receive kingly opulences from these deities, they become arrogant (labdha-rājya-śriyoddhatāḥ), intoxicated with pride and neglectful of their duties (mattāḥ pramattā). They dare to offend even the demigods who have bestowed benedictions upon them (vara dān vismayanty avajānate)." – BH 10.88.11.

When we see that the senapati of devatas Kartikeya, is engaged in destroying the asuras, those asuras are nothing but we ourselves only, who have turned our faces away from Govinda and are causing pain in separation to Govinda. The Kalakuta poison arose from the Samudra and was causing unbearable pain to all the inhabitants of the universe, then Shiva drank that poison to give temporary relief to the living beings. But the poison has not been destroyed or entirely consumed, it is still present in the neck of Shiva and is still functioning from there, staying under the protection of Shiva. The anger of Seshanaga is also getting manifested within the universe, in various forms in different places, and his anger also keeps destroying the universe again and again.

Govinda slaps me whenever I cause any pain to others. Actually the main reason why he slaps me is not because I am causing pain to others, the main reason is that I am channelling my attention to someone else other than him. I am sure about this because, He even keeps slapping me when I am behaving kindly with others or doing good to others. Therefore I understand that Govinda's slap is only because of my attention not being one-pointed towards him. Either favourably or unfavourably, all my attention and actions should be performed for the sake of Govinda alone, kevalam.

Bhagawan is in separation from us, and is upset because of this separation. Therefore as long as Bhagawan is unhappy, he can only share his anger and frustration with us. Whatever pain we are feeling in this material world, is a reflection or projection of what Bhagawan is undergoing, because of separation from his beloved bhaktas/ amshas. After feeling the great unsurmountable degree of pain in our life, and after realising the actual cause of it, we should individually make up our mind for relieving Govinda of his suffering, by immediately getting reunited back with him. His is distress is due to separation from his devotee and nothing else. If Govinda is happy and pleased with us, he can only reflect back joy upon us.

Bhagawan is giving kashta to his Bhaktas, only to make them realise that they are fully selfless and unmotivated. To show that they are not taking shelter of Bhagawan due to being motivated by greed to attain material benefits for themself. Because despite Bhagawan himself causing so much problems in their life they are still endeavouring to attain Him. They're not caring for their happiness, or anything. They are only concerned about happiness of sewa of Bhagawan. Only this mode of approach attracts the heart of Bhagawan, and nothing else. Bhagawan wants to give his bhaktas this feeling of being selfless, so that bhaktas don't feel they are being a burden upon Bhagawan, because of them depending on Bhagawan for everything. "For vaiṣṇavas, there are no bonds of birth or karma." [na karma-bandhanaṁ janma vaiṣṇavānāṁ ca vidyate] – Hari bhakti vilāsa 10.169.

Being strong, beautiful, intelligent, rich, famous, detached, attracts lots of problems. Because all the rogues target the opulent people to steal from them. Therefore to remain alive and safe amid the evils of this world, we need to chant suraksha kavachas.

Fame means problems, because nobody likes anybody else performing better than them, so their wrath will keep falling upon you. Being intelligent attracts problems: Keshava Kashmiri came to debate with Gaurahari and when he got defeated he was throwing his sorrow and wrath upon Gaurahari, before he realised Gaurahari to be Govinda himself and took shelter.

Being strong attracts problems: When Indra killed Viśvarūpa, his father Tvaṣṭā performed fire sacrifice, to get a powerful demon to kill Indra. In the Mahabharata, King Drupada of Panchala wanted a son who could kill his enemy Drona, so he organized a fire sacrifice, and got Dhrishtadyumna from the yajna to kill Drona. And a kṣatriya is not supposed to refuse to battle or gamble when he is so invited by some rival party.

Being rich attracts problems: Smiling, the landlord said to Sanātana Gosvāmī, "Before you offered them, I already knew that there were eight gold coins in your servant's possession. On this very night I would have killed you and taken your coins. It is very good that you have voluntarily offered them to me. I am now relieved from such a sinful activity. I am very satisfied with your behavior. I shall not accept these gold coins, but I shall get you across that hilly tract of land simply to perform a pious activity." Sanātana Gosvāmī replied, "If you do not accept these coins, someone else will kill me for them. It is better that you save me from the danger by accepting the coins." – CC Madhya 20.29-32.

Being beautiful attracts problems: "Dāmodara Paṇḍit to Gaurahari: Although the boy's mother is completely austere and chaste (yadyapi brāhmaṇī sei tapasvinī satī), she has one natural fault - she is a very beautiful young girl (tathāpi tāhāra doṣa - sundarī yuvatī)." – CC A 3.16.

I would always recommend you to chant the kavacha stotras objectively. No need of chanting the stotras for protection against any specific troublemaker. Its better to tolerate and ignore the miscreants, and just chant stotras at a objective level, for protection against all enemies. Our time is valuable, it should not be wasted upon paying attention to anybody. Just chant regularly with high intensity, and that will be very effective and helpful. If we chant objectively then automatically all the known and unknown problems gets tackled.

We can't avoid being confronted or approached by others. We can't avoid being in the thoughts, or meditation. or minds of others. We can't know whether they're having good thoughts for us, or harmful curses.

Also, we can't escape our family or relatives because they surround us throughout our life, their approaches can't be avoided, we can't avoid being in their thoughts. We have no option than to face them. But we can still protect ourselves using our suraksha kavacha stotras, instead of helplessly becoming victimised by their vengeance. How many times the enemy advances towards us, that many times we will have to defend ourselves, otherwise we will get injured, we don't have any other option. Best thing is to not remain in their range of action, by surrounding ourselves with kind and like-minded people.

We can only tolerate the painful situation in our house, we can't leave and go to the forest or elsewhere in hope for a better peaceful situation. Because our family might be problematic, but also kind sometimes, whereas the strangers have no reason to be kind with us, they will be much more worse, cold, ruthless, uncaring, exploitative. Their fake smile and fake kindness is only skin deep. They're extremely self serving who can't think about anyone else. Your already have experience that people don't care even for their blood relatives, so how can you expect outsider people to care for you? Our fate is dependent on our family, relatives, local people, friends. That's why Govinda arranges for rebirth in a favourable devotional family for a failed yogi.

Hearing Bhagawatam in association of Vaishnavas at our home is better than staying with association of Vaishnavas from outside: We see that Bhagawan gave some blessings to unqualified Narad in form of association of outsider sadhus, but in his next life Bhagawan gave him more blessings of being born in Vaishnav family, as a offspring of Brahma. Shukadeva Goswami was going to hear Bhagawatam from outside, but he didn't know that his father was more qualified to train him at home itself, Vyasadeva chased him and brought him back at home and taught him Bhagawatam. Parikshit also had a devotee family who had direct connection with Krishna, but his family had left the world and were not present that's why as an alternative he went outside to hear Bhagawatam. Srila Jiva Goswami learnt all the Vaishnava siddhanth from his family members.

Tantriks cannot harm you more than what it is written in your fate by your own previous karma. Tantriks have a very limited scope of action or influence over its subjects. They can't shake mountains, their devatas also don't support their mechanical rituals beyond their worth/ or beyond the prarabdha of their subjects. They can't even do good to themselves beyond their destiny, despite their heavy efforts. As long as you are connected with your ishta devata, there is no need to fear anything. Poets say it correctly that, karma (aukat) se jyada aor bhagya (daiva) se kam, na kisi ko mila hai na kisi ko milega.

Take lessons from the events of Arjun's battle with Bhishma and Vali's fight with Hanuman. Bhishma was seeming to be undefeatable and unstoppable, seeing his valour Arjuna had lost his hopes of winning the battle. At that time Govinda, who himself was strengthening his devotee Bhishma from within, picked up the chariot wheel to give Arjuna assurance that Bhishma can be defeated, and he wants Arjuna to defeat Bhishma on his behalf. Therefore even if we feel overpowered by obstacles in our life, understand that it's presence is not to harm you. Try to find out how that problem is contributing to your spiritual journey.

When Hanuman fought with Vali, Vali was trying to steal 50% of strength of Hanuman, but the strength of Hanuman was so much unsurmountable that Vali's body couldn't tolerate that amount of strength, and was on the verge of getting destroyed. Forget about absorbing that strength, Vali couldn't even stand it, and he could have died if he didn't stop stealing it. Similarly, in our tiny life also, what is meant for us cannot be robbed by others by using sorcery. Wealth of one person is poison for another, so if someone tries to steal it then he will destroy himself in that attempt, and whatever we have lost inappropriately will be returned back to us karmically. At times of loss, the main thing is not just that the evil person will get punished, but that we will have to be repaid for all the losses we had to face unjustly. Whatever is meant for us is either physically or karmically present with us.

Kalika Devi refers to the battle as yuddha-yagnya, in Saptashati 7.24. Yuddha or warfare is also a yagnya, when it's done for pleasure of yagnya purusha Govinda, and for protecting dharma, stri, bala, vriddha.

We are all boars: Bhumi Devi is wife of Varaha Deva. The diet of boars include the stool or excretion. Planet Earth also similarly feeds on things like compost and excretion, whatever is growing back from the ground are various derivations or transformations of the same compost and excretion only, in the form of grains and meat. From Brahman perspective we are all spiritually equal, but even from the material perspective we are all the same, because one is what one consumes. In this way, we all humans are on the same category of boars, asper the classification of food we eat. At a functional level we are inclined to do activities of a particular varna but we all are essentially equal. Nevertheless, actually our variegatedness and uniqueness is the most important thing, Achintya-bheda-abheda.

Pure Vegetarian diet is a myth: The carnivores survive on herbivores and herbivores survive on herbs, but the plants itself are omnivorous. The plants gets it's nutrition from the dead animal bodies and the tree residues. So the plants themself are non vegetarian, who are surviving on a animal's flesh. By this logic the trees‘ oxygen is also tainted with carcass, and even the drinking water is non vegetarian because the oceans are filled with aquatics' byproducts. Therefore our food cannot be said to be pure vegetarian, because it involves participation of animals in it's natural manufacturing process.

Prostitutes are the parampara for sexual training: A women can learn the sexual techniques from her husband or by hearing from her mother, but a man cannot learn the sexual techniques from his father or teacher or books. The only way he can learn the sexual methods is from prostitutes. They can teach it because they're expert in that field and are it's living tradition. All fields of training requires living tradition. Kama is one of the purusharthas, Dharma Artha Kama Moksha, all of them are equally important limbs of our life, all of them should be well balanced. Ahara nidra bhaya maithun are the default activities of all living beings. They also protect the innocent women from lusty people by presenting themselves to the unrestrained people, so that the innocent women don't get unnecessarily victimized. Prostitutes are therefore a important or valuable part of the society.

Just as Ramananda Raya was training the dancer girls, while himself remaining uninvolved into those activities, similarly Kubja Devi was teaching the girls under her in all the arts techniques, while herself remaining unaffected. Because there needs to be someone to inaugurate the parampara of existential and essential arts of kama. We need a parampara for each field of life: Dharma, Artha, Kama, Moksha, etc.

"Trivakrā Kubja's home was opulently appointed with expensive furnishings and replete with sensual accoutrements meant to inspire sexual desire (mahā-arha upaskaraiḥ āḍhyam kāma upāya upabṛṁhitam). There were banners, rows of strung pearls, canopies, fine beds and sitting places, and also fragrant incense, oil lamps, flower garlands and aromatic sandalwood paste (muktā-dāma patākābhiḥ vitāna śayana āsanaiḥ dhūpaiḥ surabhibhiḥ dīpaiḥ srak gandhaiḥ api maṇḍitam).” – BH 10.48.2. [Śrīdhara Svāmī: the sensual accoutrements in Trivakrā’s house was decorated with explicit sexual pictures. Śrīla Viśvanātha Cakravartī: She had also arranged paraphernalia like herbal aphrodisiacs for Govinda’s pleasure.]

One of my favourite traditional meal is Jeera Rice and Sambar prepared with brinjal potato drumstick tamarind etc, along with a green leafy vegetable, coconut peanut chutney, curd and bajji, on a banana leaf. I recently discovered that ‘Rice and Sambar’ resembles semen and ovum secretion, of Shaktimaan and Shakti.

When we add lemon into milk, the water and curds get separated, this curd is a transformation of milk, and from this curd we get butter, ghee and further transformations. Now I also understand why is makkhan so much dear to Govinda, because makkhan is pervading in milk just as Shakti is pervading in Govinda.

The shape of male testicles are identical with the shape of female breasts, the shape of male genitals is identical with the female head. The male’s flat chest is identical with the flat vagina, and the clitoris on top of vaginal opening is identical with the male head, above the neck. Shoulders joints are replicas of hip joints. Men’s arms are as strong as women’s legs, woman’s arms and forearms are as strong as a men’s legs and calves. A male is half yoni and half nara. A female is half linga and half nari. Just like: Narasimha is half lion half nara; Kurma is half tortoise half nara; Matsya is half fish half nara; Hayagriva is half horse half nara.

Govinda is the taste of water. All the water in the universe has emanated from the skin pores of Narayana. And the water being expansion of Narayana is nondifferent from him. The same water is present in gross bodies of living beings, the same water is present on all lokas and dwipas. The water we are drinking is the same water, we need to drink water every moment to remain alive, therefore we should remember Govinda every moment that he is sustaining and satisfying us. It is Govinda only in the form of water.

The lotus flower grows in muddy water, yet remains untouched by the mud or water. The flower sprouts above the water surface, the leaf floats on water surface, and the stem heights from the root upto the flower, roots of the lotus remain inside the muddy ground. The lotus which grew from navel of Vishnu contains all the souls within itself in a unmanifest state, just as the seeds of lotus remain dormant in the seed pod before they are harvested and planted. The roots of the lotus which supports the growth of the plant, is unmanifested and is present beyond human perception. The root is identical to the endless impersonal pillar of fire, or the unmanifest spiritual energy, who is the father while Vishnu is the mother, of all of us Jiva amshas. The roots of lotus looks similar like the intestines of Vishnu inside the navel of Vishnu, this shows that the Shakti of Vishnu, is always present inside the body of Vishnu, and is always functioning from inside favourably, asper the desire of Vishnu.

"Brahmā is the appointed creator of the universe. Because his father is Garbhodakaśāyī Viṣṇu, Lakṣmī, the goddess of fortune, is automatically his mother. Brahmā is described here as the son of the goddess of fortune, but actually he was not born of her womb. Brahmā takes his birth from the abdomen of the Lord Himself. A lotus flower grows from the abdomen of Garbhodakaśāyī Viṣṇu, and Brahmā is born there." "In the previous verse it was stated that the goddess of fortune, Lakṣmī, who engages in massaging the legs, ankles and thighs of the Lord, is called the mother of Brahmā, but actually Brahmā is born from the abdomen of the Lord, not from the abdomen of his mother." "It is explained in the Brahma-saṁhitā that each limb of the Lord has the potency of every other limb. Any organ of His transcendental body can function as any other organ. His abdomen is the foundation of all the planetary systems. Brahmā holds the post of the creator of all planetary systems, but his engineering energy is generated from the abdomen of the Lord." – BH 3.28.23-25 Tatparya by ACBVS Srila Prabhupada.

Govinda has a personal existence apart from everything: One should not conclude that because Govinda is spread all over He has lost His personal existence. "Govinda says: By Me (mayā), in My unmanifested form (avyakta-mūrtinā), this entire universe is pervaded (tatam idam sarvam jagat). I am everywhere, and everything is in Me (mat-sthāni sarva-bhūtāni), but still I am aloof, I am not in them (na ca aham teṣu avasthitaḥ)." – BG 9.4.

"Neither of these forms of the Lord, as just described unto you from the material angle of vision (amunī bhagavad-rūpe mayā te hy anuvarṇite), is accepted by the pure devotees of the Lord to be his original form, who know Him well (ubhe api na gṛhṇanti māyā-sṛṣṭe vipaścitaḥ)." – BH 2.10.35. "It is believed that all the universal planetary systems are situated on the extensive body of the puruṣa (yasyāvayava-saṁsthānaiḥ kalpito loka-vistaraḥ), but He has nothing to do with the created material ingredients. His body is eternally in spiritual existence par excellence (tad vai bhagavato rūpaṁ viśuddhaṁ sattvam ūrjitam)." – BH 1.3.3.

"Beyond this [gross manifestation] is a transcendental manifestation finer than the finest form (ataḥ param sūkṣmatamam avyaktam). It has no beginning, no intermediate stage and no end (anādi madhya nidhanam); therefore it is beyond the limits of expression or mental speculation (vāk manasaḥ param) is eternal and distinct from the material conception (nityam nirviśeṣaṇam)." – BH 2.10.34. "My Lord, You are the same person (tvaṁ hy, sa eva) who in the beginning created this material world (idaṁ sṛṣṭvā agre) by His personal external energy (sva-prakṛtya). After the creation of this world of three guṇas [sattva, rajas and tamas] (tri-guṇa ātmakam, tad anu), You appear to have entered it, although in fact You have not (apraviṣṭaḥ praviṣṭa iva bhāvyase)." – BH 10.3.14.

"The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes (oṁ pūrṇam adaḥ pūrṇam idaṁ). Whatever is produced of the Complete Whole is also complete in itself (pūrṇāt pūrṇam udacyate). Because He is the Complete Whole, even though so many complete units emanate from Him, He remains the complete balance (pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate)." – Īśhopaniṣad Invocation.

"My dear Bhagawan, I wish to see You exactly in the form that Your very dear devotees worship. You have many other forms, but I wish to see Your form that is especially liked by the devotees (darśanaṁ no didṛkṣūṇāṁ dehi bhāgavatārcitam). Please be merciful upon me and show me that form, for only that form worshiped by the devotees can perfectly satisfy all the demands of the senses (rūpaṁ priyatamaṁ svānāṁ sarvendriya-guṇāñjanam)." – BH 4.24.44.

"Murāri Gupta is a leading servant in all the Lord's incarnations (saba avatāre gupta—sevaka-pradhāna)." – CB M 20.98. "Gaurahari was greatly affectionate to Murāri (antare murāri-gupta-prati baḍa prema), just as Lord Rāmacandra was affectionate to Hanumān (hanūmān-prati prabhu rāmacandra yena). As Śrī Śacīnandana entered the house of Murāri (murārira ghare gelā śrī-śacīnandana), Murāri immediately offered Him obeisances (sambhrame karilā gupta caraṇa-vandana).” – CB M 3.19-20.

Murāri Gupta’s staunch devotion to Prabhu Rāmacandra: "Śrī Caitanya Mahāprabhu then embraced Murāri Gupta and began to speak about his firm faith in devotional service. This was heard by all the devotees." "Śrī Caitanya Mahāprabhu said, “Previously I induced Murāri Gupta again and again to be allured by Lord Kṛṣṇa. I said to him, ‘My dear Gupta, Lord Śrī Kṛṣṇa, Vrajendra-kumāra, is the supreme sweetness." "Kṛṣṇa is the Supreme Personality of Godhead, the origin of all incarnations and the source of everything. He is pure transcendental love itself, and He is the reservoir of all pleasure." "Kṛṣṇa is the reservoir of all transcendental qualities. He is like a mine of gems. He is expert at everything, very intelligent and sober, and He is the summit of all transcendental humors." "His character is very sweet, and His pastimes are melodious. He is expert in intelligence, and thus He enjoys all His pastimes and mellows.‘" "I then requested Murāri Gupta, ‘Worship Kṛṣṇa and take shelter of Him. But for His service, nothing appeals to the mind.’" "In this way, he heard from Me again and again. By My influence, his mind was a little converted." "Murāri Gupta then replied, ‘I am Your servant and Your order-carrier. I have no independent existence.’" "After this, Murāri Gupta went home and spent the whole night thinking how he would have to give up the association of Raghunātha, Lord Rāmacandra. Thus he was overwhelmed." "Murāri Gupta then began to pray at the lotus feet of Lord Rāmacandra. He prayed that death would come that night because it was not possible for him to give up the service of the lotus feet of Raghunātha." "Thus Murāri Gupta cried the entire night. There was no rest for his mind; therefore he could not sleep but stayed awake the entire night." "In the morning Murāri Gupta came to see Me. Catching hold of My feet and crying, he submitted an appeal." "Murāri Gupta said, ‘I have sold my head unto the lotus feet of Raghunātha. I cannot withdraw my head, for that would give me too much pain." "’It is not possible for me to give up the service of Raghunātha’s lotus feet. At the same time, if I do not do so I shall break Your order. What can I do?’" "In this way Murāri Gupta appealed to Me, saying, ‘You are all-merciful, so kindly grant me this mercy: Let me die before You so that all my doubts will be finished.’" "Hearing this, I became very happy. I then raised Murāri Gupta and embraced him." "I said to him, ‘All glories to you, Murāri Gupta! Your method of worship is very firmly fixed — so much so that even upon My request your mind did not turn." "The servitor must have love and affection for the lotus feet of the Lord exactly like this. Even if the Lord wants separation, a devotee cannot abandon the shelter of His lotus feet." "Just to test your firm faith in your Lord, I requested you again and again to change your worship from Lord Rāmacandra to Kṛṣṇa." "In this way, I congratulated Murāri Gupta, saying, 'Indeed, you are the incarnation of Hanumān. Consequently you are the eternal servant of Lord Rāmacandra. Why should you give up the worship of Lord Rāmacandra and His lotus feet?'" "Śrī Caitanya Mahāprabhu continued, 'I accept this Murāri Gupta as My life and soul. When I hear of his humility, it perturbs My very life.'" – CC Madhya 15.137-157.

Hanuman is Shri Rama's internal potency: Just as Satyabhama Devi is a form of Radharani in Dwaraka, similarly Charushila Devi is a form of Radharani in Ayodhya. And Hanumanji is a masculine form of this Charushila Sakhi Devi. Hare Rama in Hare Krishna Mahamantra, includes Charushila-Ramachandra.

Hanuman has hidden his identity of being wife of Rama, and has accepted the humble position of servant of Rama, just for the sake of complying with eka-patni-vrata of Rama. Hanuman is the topmost Rama bhakta, even bigger than all the other personal associates and consorts of Rama.

Hanuman tore his chest and showed that only Rama exists in his heart and blood. Hanuman didn't apply a drop of sindoor on his forehead, but He wore sindoor all over his body, for the sake of increasing long life of his Swami Ramachandra.

Hanuman is a student of Surya Deva, just as Gadadhar Pandita was student of Pundrik Vidyanidhi who was Bhanu maharaj. Hanu-mana means one who has killed his mana, Govinda expects one to destroy all his mana or abhiman or pride before approaching Him.

Hanuman displays the forms of Rama, Narasimha, Varaha, Hayagriva, Matsya, in his pancha mukhi form and ekadasa mukhi form, because he is the consort of those forms of Govinda. But He displayed the male forms instead of their shakti forms, just for the sake of keeping his identity hidden. He is actually the mula shakti of all those forms of Govinda. The other faces which are displayed in the ekadasha mukhi Hanuman, like Rudra Bhairav Garuda Naag are his functional expansions, they're not his masters or superiors.

Hanuman is shakti of Rama, this can be seen even in the Ramayana war. Actually Bhagawan's shakti performs all the activities of Bhagawan, and when Rama fired his arrows, Hanuman was carrying those arrows and causing them to hit it's target. It is said that in next Kalpa Hanuman will become Brahmā Deva, the creator. This is one of those occasions where Bhagawan himself assumes the role of Brahmā when there is no qualifying jiva to assume that role.

Just as Gaurahari experienced separation from Govinda, similarly Murari Gupta displayed separation from Rama. Gaurahari gave darshan in Rama form to this Hanuman, so we can see that Hanuman ji is such a great personality that he forces his ishta aradhya deva to appear, even while He is functioning in a another form, in a entirely different mood, mission, pastime.

Prema of Hanuman forced Govinda to give up his Gaurahari form and display Rama form, just as the prema of Gopis forced Govinda to give up his Chaturbhuj form and display his own form. "Govinda manifests His innumerable transcendental forms, according to the desires of His devotees, for the satisfaction of the devotees (anugrahāya bhaktānām anurūpātma-darśanam)." – BH 3.20.25.

Shri Gaurahari took the form of Varaha Deva and went to the house of Murari Gupta, to indicate us that Murari belongs to the category of Bhu Shakti. "One day when the Lord heard a verse glorifying Varāha (eka-dina varāha-bhāvera śloka śuni'), He roared loudly and went to the house of Murāri (garjiyā murāri-ghare calilā āpani)." – CB M 3.18. "The Lord was greatly affectionate to Murāri (antare murāri-gupta-prati baḍa prema), just as Lord Rāmacandra was affectionate to Hanumān (hanūmān-prati prabhu rāmacandra yena). As Śrī Śacīnandana entered the house of Murāri (murārira ghare gelā śrī-śacīnandana), Murāri immediately offered Him obeisances (sambhrame karilā gupta caraṇa-vandana)." – CB M 3.19-20. "As the Lord entered the house of Murāri, He called out, "Boar, Boar." ("śūkara śūkara" bali' prabhu cali' yāya) Murāri Gupta was astounded and looked all around (stambhita murāri-gupta catur-dike cāya). Viśvambhara then entered the Viṣṇu temple (viṣṇu-gṛhe praviṣṭa hailā viśvambhara), wherein Gaurasundara saw a waterpot (sammukhe dekhena jala-bhājana sundara), assumed the form of Varāha (varāha-ākāra prabhu hailā sei-kṣaṇe) and by His own sweet will picked up the waterpot with His teeth (svānubhāve gāḍu prabhu tulilā daśane). In His form as Varāha, the supreme enjoyer of all sacrifices grunted and manifested four hoofs (garje yajña-varāha—prakāśe' khura cāri). Then the Lord ordered, "Murāri, offer prayers to Me! (prabhu bale,—"mora stuti karaha murāri!")." – CB M 3.21-24 .

Śrī Gaurahari spoke in the mood of Śrīmatī Rādhārāṇī: "I do not mind My personal distress. I only wish for the happiness of Kṛṣṇa, for His happiness is the goal of My life (nā gaṇi āpana-duḥkha, sabe vāñchi tāṅra sukha, tāṅra sukha — āmāra tātparya). However, if He feels great happiness in giving Me distress, that distress is the best of My happiness (more yadi diyā duḥkha, tāṅra haila mahā-sukha, sei duḥkha — mora sukha-varya)." – CC Antya 20.52. "If Kṛṣṇa, attracted by the beauty of some other woman, wants to enjoy with her but is unhappy because He cannot get her (ye nārīre vāñche kṛṣṇa, tāra rūpe satṛṣṇa, tāre nā pāñā haya duḥkhī), I fall down at her feet, catch her hand and bring her to Kṛṣṇa to engage her for His happiness (mui tāra pāya paḍi', lañā yāṅa hāte dhari', krīḍā karāñā tāṅre karoṅ sukhī)." – CC Antya 20.53. "If a gopī envious of Me satisfies Kṛṣṇa and Kṛṣṇa desires her (ye gopī mora kare dveṣe, kṛṣṇera kare santoṣe, kṛṣṇa yāre kare abhilāṣa), I shall not hesitate to go to her house and become her maidservant, for then My happiness will be awakened (mui tāra ghare yāñā, tāre sevoṅ dāsī hañā, tabe mora sukhera ullāsa)." – CC Antya 20.56. "Kṛṣṇa is My life and soul. Kṛṣṇa is the treasure of My life. Indeed, Kṛṣṇa is the very life of My life (kṛṣṇa — mora jīvana, kṛṣṇa — mora prāṇa-dhana, kṛṣṇa — mora prāṇera parāṇa). I therefore keep Him always in My heart and try to please Him by rendering service. That is My constant meditation (hṛdaya-upare dharoṅ, sevā kari' sukhī karoṅ, ei mora sadā rahe dhyāna)." – CC Antya 20.58. "Service to My lover is the home of happiness and is more sweet than direct union with Him (kānta-sevā-sukha-pūra, saṅgama haite sumadhura). The goddess of fortune is evidence of this (tāte sākṣī — lakṣmī ṭhākurāṇī), for although she constantly lives on the heart of Nārāyaṇa, she wants to render service to His lotus feet (nārāyaṇa-hṛdi sthiti, tabu pāda-sevāya mati,). She therefore considers herself a maidservant and serves Him constantly (sevā kare 'dāsī'-abhimānī)." – CC Antya 20.60. [So we see, Charushila Devi thinks: "If my Swami wants to spend time with His other consort, even at that time also I won't tolerate separation from Him, I won't mind becoming a maidservant of my competitor but I will always stay in union with my Swami, always in direct presence of my Swami."]

Hanumanji indicates that Devi Sita is the original Shivam. Hanuman says: Mata Sita Devi is all auspicious [śivāṃ], and the bestower of auspiciousness [śivakarīṃ]. (namāmi candranilayāṃ sītāṃ candranibhānanāṃ ॥ āhlādarūpiṇīṃ siddhiṃ śivāṃ śivakarīṃ satīm ॥) – Sri Sita Stuti by Hanuman. Skanda purana, brahma khanda, setu khanda, 46.56.

Hari's Shakti is original Sadashiva. "Text 156 of the Gaura-gaṇoddeśa-dīpikā says that Candrāvalī, a most beloved gopī of Kṛṣṇa's, later took birth as Sadāśiva Kavirāja. In texts 194 and 200 it is said that Kaṁsāri Sena, the father of Sadāśiva Kavirāja, was formerly the gopī named Ratnāvalī in Kṛṣṇa's pastimes. All the family members of Sadāśiva Kavirāja were great devotees of Lord Caitanya Mahāprabhu." – Śrīla BSST on CC Ādi 11.39.

"Devi Satī: My dear father, you are creating inauspiciousness for yourself by envying Lord Śiva (bhavān aho dveṣṭi śivaṁ śivetaraḥ). Whose very name, consisting of two syllables (yad dvy-akṣaraṁ nāma), śi and va, when uttered on tongue (gireritaṁ nṛṇāṁ) purifies the person's heart of all sinful activities (sakṛt prasaṅgād agham āśu hanti tat). His order is never neglected (alaṅghya-śāsanaṁ). Lord Śiva is always pure (pavitra-kīrtiṁ tam)." – BH 4.4.14. [dvy-akṣaraṁ nāma शि-व: Shi-va means "Shri-eva", and also "Shri+Vishnu" fused in one body.]

Alternative meaning of Krishna Naam: Krishna – Kri-ish-na – Kreem/ Kreeng Isha-na: The only one who attracts the mind and heart of Isha/ Ishwara/ Shiva is Krishna. Hari is the one who belongs only to Har, Har is one who snatches the duration of life of materialists, destroys the universe, and causes all jivas to merge back into Vishnu in their unmanifested form or in their eternal swarupa form.

Nila Shakti is Hari himself in a feminine form. Bhu Shakti and Shri Shakti are: Shri Radharani – Shri Chandravali. Shri Satyabhama – Shri Rukmini. Shri Charushila – Shri Sita. Shri Bhudevi – Shri Shridevi. Shri Vishnupriya – Shri Lakshmipriya.

Also – Kaumodaki Gada, Sudarshan Chakra. Vijaya, Jaya. Hiranyaksh, Hiranyakshipu. Kumbharkaran, Ravana. Dantavakra, Sishupala. Surya, Chandra. Brahma, Rudra. Bhairava, Shiva. Hanuman, Lakshman. etc, – are expansions having varying degrees of shakti-aveshas.

Everything is Radharani, she is present in atman of everybody, and she can enter into anything and control that thing due to already being pervading as the essence of all things.

Gaurahari is, Govinda in the mood (of Mahabhava) of Radharani. Shiva is, Lakshmi Devi in the form of Vishnu Bhagawan. Durga Devi is, Vishnu in the form of Lakshmi Devi. Jalandhar is, Vishnu in the mood (angry temperament) of Vrinda Devi. Abhimanyu Gopa is, Govinda embodying the temperament (mana) of Radharani. Bhairava Gopa is, Govinda embodying the temperament of loving anger. Bahuka Gopa is, Govinda embodying the personification of multifarious branches of Bhagawan's expansions, bahu-śākhā hy anantāś ca. Vatika is, Govinda in the mood of a flower garden personified.

Devotee's pride gets vanished in presence of Govinda: "O You who destroy the suffering of Vraja's people(vraja-janārti-han), O hero of all women (vīra yoṣitāṁ), Your smile shatters the false pride of Your devotees (nija-jana-smaya-dhvaṁsana-smita). Please, dear friend, accept us as Your maidservants (bhaja sakhe bhavat-kiṅkarīḥ sma no) and show us Your beautiful lotus face (jalaruhānanaṁ cāru darśaya)." BH 10.31.6.

"*Krsna Prema Mayi Radha:*
krishna-prema-mayi radha radha prema-mayo harih;
jivane nidhane nityam radha-krishnau gatir mama. (1)
krishnasya dravinam radha radhaya dravinam harih;
jivane nidhane nityam radha-krishnau gatir mama. (2)
krishna-prana-mayi radha radha-prana-mayo harih;
jivane nidhane nityam radha-krishnau gatir mama. (3)
krishna-drava-mayi radha radha-drava-mayo harih;
jivane nidhane nityam radha-krishnau gatir mama. (4)
krishna-gehe sthita radha radha-gehe sthito harih;
jivane nidhane nityam radha-krishnau gatir mama. (5)
krishna-citta-sthita radha radha-citta-sthito harih;
jivane nidhane nityam radha-krishnau gatir mama. (6)
nilambara-dhara radha pitambara-dharo harih;
jivane nidhane nityam radha-krishnau gatir mama. (7)
vrindavaneshvari radha krishno vrindavaneshvarah;
jivane nidhane nityam radha-krishnau gatir mama. (8)"

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CHAPTER SIXTY-THREE

Antardhāna Hailā Prabhu

Mṛtyuḥ sarva-haraś cāham – 10.34.

"Simply by expansion of His eyebrows, invincible time personified can immediately vanquish the entire universe. However, formidable time does not approach (kṛta-antaḥ na abhimanyate) the devotee who has taken complete shelter at Your lotus feet (yatra nirviṣṭam araṇaṁ)." – BH 4.24.56.

"My dear Lord, Your absolute authority cannot be directly experienced, but one can guess by seeing the activities of the world that everything is being destroyed in due course of time. The force of time is very strong, and everything is being destroyed by something else — just as one animal is being eaten by another animal. Time scatters everything, exactly as the wind scatters clouds in the sky." – BH 4.24.65.

"The eternal time factor has no end, and is the end of everyone else. The eternal time factor has no beginning, and is the beginning of everyone else. The eternal time factor is the representative of the Supreme Personality of Godhead, and is changeless. It brings about the end of the phenomenal world, it carries on the work of creation by bringing one individual into existence from another, and likewise it dissolves the universe by destroying even the lord of death, Yamarāja." – BH 3.29.45.

“My dear Lord, all living entities within this material world are mad after planning for things, and they are always busy with a desire to do this or that. This is due to uncontrollable greed. The greed for material enjoyment is always existing in the living entity, but Your Lordship is always alert, and in due course of time You strike him, just as a snake seizes a mouse and very easily swallows him.” – BH 4.24.66.

"Whatever is produced by the materialist with great pain and labor for so-called happiness, the Supreme Personality, as the time factor, destroys, and for this reason the conditioned soul laments." – BH 3.30.2.

"Both by rising and by setting, the sun decreases the duration of life of everyone, except one who utilizes the time by discussing topics of the all-good Personality of Godhead." – BH 2.3.17.

"My dear mother, O daughter of Svāyambhuva Manu, the time factor, as I have explained, is the Supreme Personality of Godhead (sa bhagavān kāla ity upalakṣitaḥ), from whom the creation begins as a result of the agitation of the neutral, unmanifested nature." – BH 3.26.17.

"The personal weapon used by Lord Kṛṣṇa (nija-āyudham, īśvarasya bhagavato), the disc, is called Vishnu-cakra, the disc of Hari (viṣṇoś cakrāt, raṁhasā harata). This cakra is the wheel of time (kāla-cakra). It expands from the beginning of the atoms up to the time of Brahmā's death, and it controls all activities. It is always revolving and spending the lives of the living entities, from Lord Brahmā down to an insignificant blade of grass. Thus one changes from infancy, to childhood, to youth and maturity, and thus one approaches the end of life. It is impossible to check this wheel of time. This wheel is very exacting because it is the personal weapon of the Supreme Personality of Godhead (sākṣād bhagavantaṁ). Sometimes the conditioned soul, fearing the approach of death, wants to worship someone who can save him from imminent danger. Yet he does not care for the Supreme Personality of Godhead, whose weapon is the indefatigable time factor. The conditioned soul instead takes shelter of a man-made god described in unauthorized scriptures. Such gods are like buzzards, vultures, herons and crows. Vedic scriptures do not refer to them. Imminent death is like the attack of a lion, and neither vultures, buzzards, crows nor herons can save one from such an attack. One who takes shelter of unauthorized man-made gods (pākhaṇḍa-devatāḥ) cannot be saved from the clutches of death." – BH 5.14.29.

"Bhagawan's awareness is never disturbed by time (yasya anubhūtiḥ, na kutaścana riṣyati), by the creation and destruction of the universe, by changes in its own qualities, or by anything else, whether self-caused or external." – BH 10.84.32.

"Bhagawan Vishnu said: By service of the Absolute Truth, even for a few days, a devotee attains firm and fixed intelligence in Me (sat-sevayādīrghayāpi jātā mayi dṛḍhā matiḥ). Consequently he goes on to become My associate in the transcendental world after giving up the present deplorable material worlds (hitvāvadyam imaṁ lokaṁ gantā maj-janatām asi).” “Intelligence engaged in My devotion cannot be thwarted at any time (matir mayi nibaddheyaṁ na vipadyeta karhicit). Even at the time of creation, as well as at the time of annihilation, your remembrance will continue by My mercy (prajā-sarga-nirodhe ’pi smṛtiś ca mad-anugrahāt).” – BH 1.6.23-24.

Kṛta-maitrasya kariṣye mad-anugraham – 10.88.9

Mortal people go about harming others who do not give them attention, or regular attention. I am not giving any attention to any people in my life, like family, relatives, neighbours, friends, local vendors etc. Therefore their hearts are crying very much, due to their ego problem.

We see that, we don’t pay attention to the 99 things which are going smoothly in our life, we pay attention only to the one thing which is not going as per our desire. Those people who are craving my friendship, they might be having 99 friends, but still they are keeping those 99 people aside and are focusing their full attention upon me. And are trying to invade, penetrate, conquer, my consciousness.

They are continuously trying to approach me, to get connected to me, just because of the adventure or the thrill of chasing unattainable things. They don’t need any help from me, they don’t need anything, they already have lots of friends to help them. They are simply chasing me for getting my friendship, only for the sake of titillating their ego, for experiencing the feeling of attaining the unattainable/ hard/ difficult things.

In this way, the people who are troubling me are simply troubling me for the sake of fun. They have nothing special to gain from me. But amid these events, I am facing a lot of problems in my life, I am trying very hard to protect my consciousness for the sake of offering it exclusively to Govinda. This is extremely important for me, if not more important than my own life, to protect my consciousness and not allow it to get diffused into unnecessary directions.

They are unknowingly or unintentionally chasing me, just for the sake of fun, but I can see that it is actually Govinda himself who is taking my test, or trying to see how bad do I want to remain chaste to Himself.

I don’t fear confronting or destroying these enemies, but I fear wasting my time in the direction where I don’t want to go. I simply refuse to waste my time and consciousness upon anybody else. I would rather die while doing Harinaam japa, rather than becoming friends or enemies with any unwanted insignificant person. Irrespective of how much that person is trying to defeat me.

At the worst, what all bad can these enemies cause to me? is there anything more worse than terrible pain and death, that they can give to me?

Bhishma was sleeping on the bed of arrows, until uttarayan arrived, and his blood was flowing from his body, literally each inch of his body was pierced by the sharp arrows. Despite that Bhishma didn't display any sign of pain, he was smiling from within because of seeing Govinda sitting besides him.

Regarding death, Yamaraja, the agent of death, is one of the twelve mahajanas, he doesn't trouble devotees. The yamadutas were obstructed and driven away by the Vishnudutas, and Yamaraj was himself beaten upto the extent of death by the dwarapal of Vaikuntha, Ravana. Therefore now the troublemaker enemies will have to think about something else to threaten me, the thoughts of extreme pain or hellish suffering doesn't bother me anymore.

There are instances where devotees are sometimes situated in such a impenetrable position by Govinda, like Vritrasura and Hiranyakshipu, that the troublemakers themselves desire for death, out of fear, instead of coming across such beastful devotees. Indra's Vajra astra couldn't harm Vritrasura, because the Vajra is nothing but a skeleton of Dadhichi protected by Bhagawan, and Vishnu Bhagawan was himself protecting his devotee therefore Vajra didn't harm Vritrasura.

Hiranyakshipu was unconquerable, he defeated all the controllers of the universal administration and forced them to kneel down and dance asper his will. He did all this not by his own strength, but due to the empowerment and protection of Govinda upon him. [So we can see that, people are being able to remain atheist, only because Govinda is allowing them to remain like that, due to respecting their free will.]

Actually the only thing I fear is forgetfulness of Govinda or losing Govinda from my consciousness. And these enemies are doing exactly that to me. They're having the guts to trouble me, because I'm not exercising my subtle strength, because I don't want to waste my time on anything irrelevant.

Here I'm not even endeavouring for my material happiness, so why would I waste my time on destroying those irrelevant people? Their own karma will destroy them. I should tolerate it by seeing that Govinda is causing them to trouble me, for the sake of giving them unavoidable karmic reactions in their future. Because by finding no means to escape their karma, they will be forced to take shelter of Govinda alone for relief.

Therefore in a indirect way, I will be getting the punya for contributing in making them devotees, by doing nothing except just existing and minding my own business. This much sukriti of kirtan/ prachar is enough for me, I'm satisfied with whatever punya is coming in its own accord in this way. I won't be making any separate endeavours for prachar seva more than this indirect mechanism.

There's no need for becoming jealous due to seeing Govinda pulling other jivas towards him. Actually Govinda is unlimited, and Govinda is for everyone, therefore just like others, I am also fully entitled to kripa of Govinda for myself. If I am totally busy in absorption in my Govinda, then my consciousness won't have any space left for any worries, fears, thoughts, insecurities etc.

Govinda likes to tease us and then pacify us. Govinda likes to agitate, beat and also to get beaten/ reciprocated back by his devotees. Such loving fights are also the part of our relationship with Govinda. All devotees fought with Govinda: Shiva, Hanuman, Lakshman, Jambvant, Jaya Vijaya, Balarama, Duryodhana, Narayani sena, etc. Govinda likes to have such competition with his devotees. Therefore stop poking nose in others relationship with Govinda, and focus on your own connection with Govinda.

"For one who sees Me everywhere and sees everything in Me (yo māṁ paśyati sarvatra sarvaṁ ca mayi paśyati), I am never lost, nor is he ever lost to Me (tasyāhaṁ na praṇaśyāmi sa ca me na praṇaśyati)." – BG 6.30. "As all surrender unto Me, I reward them accordingly (ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham). Everyone follows My path in all respects (mama vartmānuvartante manuṣyāḥ pārtha sarvaśaḥ)." – BG 4.11.

When we start getting fully surrendered to Govinda, beyond all considerations of our own comforts, then death or terrible pain or any sorts of discomfort becomes a very insignificant thing. Yes material stability and basic happiness is important in our life, for us to be able to remain peacefully focused on bhajan marga. But while we are far away from the planet of Govinda, trapped in a distant place over here, focusing on making a luxurious existence over here doesn't make sense.

Even if my life breaks apart, if my wife cheats on me or becomes a prostitute, if all my material dreams and ambitions are shattered, if my occupation falls out of my hands, if my costly paraphernalia and belongings becomes damaged or destroyed, then too I don't care about it. Because even at a material level, I can see that Govinda can give everything back to me. Just as Govinda gave Sudama a golden palace, gave Vibhishan a golden lanka, gave Dhruva a non-material kingdom, gave the footprints of Bhrigu a residence on his chest, gave Bali protection by personally guarding his palace.

Govinda can produce a beautiful woman Urvashi from a flower, can make anyone a Kubera the treasurer of devatas, can recreate the entire planet or the entire universe back from it's destroyed state, can give fulfillment to all of ones aspirations by situating one onto the platform of Brahman. And at a non material level, I see nothing else as valuable, or precious than makkan chor Govinda. I don't even want to become the next Indra, Surya, Manu, or Brahma, I don't care about any level of material position or possession.

Therefore, any amount of material discomfort doesn't bother me, not just because of knowing that Govinda can regain it for me, just as he helped Pandavas in regaining their kingdom, but because my friendship or my connection with Govinda is the most important thing for me. Nothing else comes second to it.

Govinda also wants us to get connected with him. We understand this from the Damodar Lila. Govinda breaks the butter pots, when Yashoda maiyya doesn't give attention to Govinda, or gives attention to the milk instead of Govinda.

Jahyām asūn, śata janmabhiḥ syāt – 10.52.43

I have grown up, I have been doing rigorous sadhana since a long time, I have become a twice born dvija by my own self study. My past life devotional intelligence has resurfaced up, so now I know that Govinda is my master, friend, life, purpose, kevalam. Therefore, due to being unable to access Govinda via my present circumstances, I am feeling like giving up my body. The only desire I have is to go to Govinda, I'm uninterested in anything else, so I will give up my body again and again, until I finally reach Govinda. I cannot surrender to any mortal person and do their menial service, or accept knowledge and instructions from them.

Someone might argue that great devotees like Meera Bai of Govinda, and Akka Mahadevi of Shiva, despite them having a sophisticated female body, still they remained alive and practiced high intensity Bhakti amid all sorts of difficult unfavourable circumstances. Therefore you should also somehow try to complete your sadhana here itself, you should see your situation as a desire of Govinda and tolerate it, there is no need of foolishly giving up life.

To such people I'd say that, those are just two examples, whereas there are so many purerer devotees, whom nobody is aware of, because they didn't wish to disclose their identity or glories. These unknown devotees might also have ended their lives, due to intolerance of their extreme non-devotional situations.

For example: Sati Devi, the wife of Shiva gave up her body. Gaurahari tried to destroy his body so many times, due to being unable to see Govinda. Gaurahari indeed ended his life at early age of 48 years. Sanatan Goswami was going to end his body, but that time he was prohibited by Gaurahari, only because He had a purpose to fulfill through him, if not then Sanatan would have gone to Govinda much sooner.

Someone might come telling me that you have such a strong and fine body mind talents, why are you unnecessarily wasting these valuable gifts by God. For such people I'd request them to read Gita's second adhyaya. Look at Vritrasura, he also had such a strong and indestructible body, and such a fine intelligence. Yet he desired to die for the sake of attaining Vishnu faster.

What if you give up your body, but fail to attain Govinda or Govinda's planet, and get stuck in a preta existence? Dhundhukari was in a preta body, and because of his attentive Bhagawata katha shravana, Vishnudutas came in a vimana came to take him to Vaikuntha. "A dvijaḥ who diligently studies this essential compilation of all the Purāṇas will go to the supreme destination (padaṁ paramaṁ), which the Bhagawan Himself has herein described (proktaṁ bhagavatā yat)." – BH 12.12.64.

What if you end up taking rebirth? Then in next birth I will see if I'm able to practice extreme Bhakti asper my desire. If not, then I will give up my body unlimited times, as long as I am not given a favourable situation for practicing one-pointed Bhakti.

Even if I'm forced to be reborn in another body, I won't need to start my devotion from scratch, all my devotion from previous life will remanifest as soon as I grow up, I will get to progress ahead from where I had left my devotion previously, because Govinda says that our previous devotion won't be destroyed. Govinda: "Or [if unsuccessful after long practice of yoga] he takes his birth in a family of transcendentalists who are surely great in wisdom. Certainly, such a birth is rare in this world." "On taking such a birth, he revives the divine consciousness of his previous life, and he again tries to make further progress in order to achieve complete success, O son of Kuru." "By virtue of the divine consciousness of his previous life, he automatically becomes attracted to the yogic principles – even without seeking them. Such an inquisitive transcendentalist stands always above the ritualistic principles of the scriptures." – BG 6.42-44.

Now after knowing that my devotional intelligence will never get destroyed, therefore in my next birth, as soon as this devotion intelligence re-manifests in my heart, I shall again and again act on this plan, until finally the viman comes from Vaikuntha to take me back to Govinda.

I don't have any desire of enjoying in swarga, or becoming a great ruler like Manu or Brahma. I have a hatredness for anything that comes in between my pathway of attaining Govinda, therefore I don't think Govinda will force me to accept those material things.

I'm on this stage of life that, I have nullified all my karmic baggage, and have no longings, and am willing to destroy anything which is an obstacle to my goal. Even if Govinda forces me to become Brahma, or Indra, or get reborn again on this martya loka, then I will become aware of my previous devotion and I shall again give up that body. I will keep giving up my body until I finally get constant association of Govinda.

"Gaurahari: "na dhanam na janam na sundarim, kavitam va jagad-isha kamaye, mama janmani janmanishvare, bhavatad bhaktir ahaituki tvayi." "ayi nanda-tanuja kinkaram, patitam mam vishame bhavambudhau, **kripaya tava pada-pankaja-sthita-dhuli-sadrisham vichintaya**." – Shikshashtakam 4-5. [Alternate meaning: Gaurahari says, even if He gets janam dhanam sundarim kavitam etc as a side effect of His Bhakti-sukriti, He will keep giving up his bodies life after life, until He is awarded a birth with favourable situation to practice ahaituki Bhakti. Gaurahari (just for the sake of teaching us) clears it in the next shloka that, He has somehow fallen into the material pool, but **He doesn't want to remain in this material world and just keep practicing Bhakti here, He actually wants to attain Govinda.**]

Reasons for my eagerness to relocate to Vaikuntha as soon as possible: I won't surrender to a wife, I refuse to offer my entire life and emotions to a foolish mundane partner. I won't surrender to a boss, I refuse to submit or obey to a mundane boss or manager. I won't bow down to King, I refuse to obey the orders & rules of the local atheistic governer/ ruler/ leader. I won't cooperate with neighbours, I refuse to mingle or become friends with people, because I don't want to coexist with anyone. I don't care about my ambitions, I don't want to travel the world, or win sports trophies, or party with friends, or defend my country, or attain anything from this material world. My love, services, obedience, association, purpose, etc - everything is meant for Govinda only.

"Gaurahari: O My Lord! O most merciful master! O master of Mathurā! When shall I see You again? (ayi dīna-dayārdra nātha he mathurā-nātha kadāvalokyase) Because of My not seeing You, My agitated heart has become unsteady. O most beloved one, what shall I do now? (hṛdayaṁ tvad-aloka-kātaraṁ dayita bhrāmyati kiṁ karomy aham)." – CC Antya 8.34.

"Śukadeva Gosvāmī said: Thus instructed, the wives of the brāhmaṇas returned to the place of sacrifice. The brāhmaṇas did not find any fault with their wives, and together with them they finished the sacrifice." "One of the ladies had been forcibly kept back by her husband. When she heard the others describe the Supreme Lord Kṛṣṇa, she embraced Him within her heart and gave up her material body, the basis of bondage to material activity." – BH 10.23.34-35.

"Some of the gopīs, however, could not manage to get out of their houses, and instead they remained home with eyes closed, meditating upon Him in pure love." "For those gopīs who could not go to see Kṛṣṇa, intolerable separation from their beloved caused an intense agony that burned away all impious karma. By meditating upon Him they realized His embrace, and the ecstasy they then felt exhausted their material piety. Although Lord Kṛṣṇa is the Supreme Soul, these girls simply thought of Him as their male lover and associated with Him in that intimate mood. Thus their karmic bondage was nullified and they abandoned their gross material bodies." – BH 10.29.9-11.

"Rukmiṇī Devī to Govinda: O lotus-eyed one, great personalities like Lord Śiva desire to bathe in the dust of Your lotus feet to drive away ignorance. If I do not get the mercy of Your Lordship, I shall observe vows to reduce the duration of my life, and thus I shall give up bodies for hundreds of births if it is possible to get Your mercy in that way." – BH 10.52.43.

"Govinda to Rukmini Devi: When you sent a messenger, for obtaining me (dūtas tvayātma-labhane), with your most confidential plan (su-vivikta-mantraḥ) and yet I delayed going to you (mayi cirāyati), you began to see the whole world as void (śūnyam etat matvā) and wanted to quit your body (jihāsa idaṁ aṅgam), which could never have been given to anyone but Me (ananya-yogyaṁ tiṣṭheta). May this greatness of yours remain with you always; I can do nothing to reciprocate except joyfully thank you for your devotion (tat tvayi vayaṁ pratinanda yāmaḥ)." – BH 10.60.57.

Gaurahari told Sanātana Gosvāmī: "My dear Sanātana," He said, "if I could attain Kṛṣṇa by committing suicide (sanātana, deha-tyāge kṛṣṇa yadi pāiye), I would certainly give up millions of bodies without a moment's hesitation (koṭi-deha kṣaṇeke tabe chāḍite pāriye)." CC – Antya 4.55. "You should know that one cannot attain Kṛṣṇa simply by giving up the body (deha-tyāge kṛṣṇa nā paī). Kṛṣṇa is attainable by devotional service (pāiye bhajane). There is no other means for attaining Him (kṛṣṇa-prāptyera upāya kona nāhi 'bhakti' vine)." – CC Antya 4.56.

Gaurahari continued: "Because of feelings of separation from Kṛṣṇa, an exalted devotee sometimes wants to give up his life (premī bhakta viyoge cāhe deha chāḍite). By such ecstatic love, however, one attains the audience of Kṛṣṇa (preme kṛṣṇa mile), and that devotee does not die (seha nā pāre marite)." – CC Antya 4.61. "One who is deeply in love with Kṛṣṇa cannot tolerate separation from the Lord (gāḍhānurāgera viyoga nā yāya sahana). Therefore such a deeply attached devotee always desires his own death (tāte anurāgī vāñche āpana maraṇa)." – CC Antya 4.62.

"Śrīla Raghunātha dāsa Gosvāmī intended to go to Vṛndāvana to see the lotus feet of Rūpa and Sanātana (vṛndāvane dui bhāira caraṇa dekhiyā) and then give up his life by jumping from Govardhana Hill (govardhane tyajiba deha bhṛgupāta kariyā)." – CC Ādi 10.94. "Jumping from the top of Govardhana Hill is a system of suicide especially performed by saintly persons. After the disappearance of Lord Caitanya and Svarūpa Dāmodara, Raghunātha dāsa Gosvāmī keenly felt separation from these two exalted personalities and therefore decided to give up his life by jumping from Govardhana Hill in Vṛndāvana. Before doing so, however, he wanted to see the lotus feet of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī." – CC Ādi 10.94 purport by ACBVSP.

Sarve yayur dhīrās tapo-vanam – 10.84.38

All our achievements in life is meant for our family, "O Govinda, of what avail to us are a kingdom, happiness or even life itself when all those for whom we may desire them are now arrayed on this battlefield?" – BG 1.32. I don't wish to enjoy my success with my current family, relatives, friends, or whoever, therefore I don't want to become successful over here, and I don't want live here for any moment at all. Govinda alone is my family and everything, and all achievements are already present with him.

Your life is fully controlled by the elders around you, since childhood you are dependent on their food and shelter, and adult stage you are dependent on their prayers and blessings for your progress and protection. You are just a puppet in the hands of your parents, grandparents, elders in the neighbourhood. Their desires and prayers is what dictates your progress in life. You cannot make them unhappy, and still hope to progress ahead smoothly in your life.

Your fate is nothing but the blessings and prayers of your surrounding people upon you. Your beauty is nothing but how beautiful or kind you are to the people around you. Your strength is nothing but the amount of strength you are putting or willing to put for the protection of people around you.

Our elders in family control our fate, our financial inheritance, budding of our talents, our scope of action, our direction of efforts, our hobbies, our marriage, literally everything. If your parents are devotees then that's a very good thing, if your parents don't allow you to progress in your bhakti, and only wants you to titillate and provide for their sense gratification and perform their excessive services, then it's better to give up your body and get rebirth in a better family with better facilities for devotional service.

My original parents are Shri Govinda and Shri Radharani, whatever I will be earning in this world will be provided by them only, and whatever I have with myself is meant to be offered to Hari only, because Hari is not present around me physically to accept my offerings therefore I don't wish to have anything or accumulate anything over here. Bhagawan is personally present only in Vaikuntha planets therefore I just wish to go there in the first priority and continue living a opulent life after having offered everything to Hari first.

Everything is already present with Hari, so simply taking from them over here, while being unable to offer anything to them from here, this doesn't sound proper. Staying here and creating an empire in this world, away from my original parents, this doesn't make sense. Govinda alone is our relative, He is the only person whom we are supposed to belong to. Just go back to Him.

Nobody likes to be kicked out from their comfortable life. Nobody likes it when the night sleeptime is over, when daytime comes, and they are forced to go to work. Nobody likes it when their vacation is over, and they are forced to vacate that place. Nobody likes it when the desert on their food plate is over, and they are forced to get up and move on.

Similarly, nobody likes it when their term in that body is completed, their body gets old and exhausted, and they are required to dispose that body, and get separated from all its attachments, attainments, belongings, paraphernalia etc.

Death is not desirable by anyone. Nobody likes to die. Anyways everyone has to die one day, leaving everything behind. Being ignorant of our death won't insulate us from it. Just as we make plans to conquer our dreams and desires, similarly we should also take actions to overcome our fears like death. It is foolishness to not make any solutions for it, despite fearing it so much every day and night.

Simply forgetting or ignoring our death, or justifying that everyone is going to die, is not a solution to death. You are supposed to be detached from all your attachments as soon as you reach the vanaprastha stage of life, and then focus your entire time in performing sadhana.

Bhagawatam is starting with stories like: Death of Bhishma, disappearance of Govinda, end of Yadava dynasty, departure of Kauravas and Pandavas, death curse to Parikshit, beginning of Kaliyuga, only to impel us to wind up our business over here and start our journey to depart towards Vaikuntha.

"An intelligent person should learn to renounce his desire for wealth by performing sacrifices and acts of charity. He should learn to renounce his desire for wife and children by experiencing family life. And he should learn to renounce his desire for promotion to a higher planet in his next life, O saintly Vasudeva, by studying the effects of time (Kālena Visṛjed Budhaḥ). Self-controlled sages who have thus renounced their attachment to household life go to the forest to perform austerities." – BH 10.84.38.

"By regularly hearing, chanting and meditating on the beautiful topics of Lord Mukunda with ever-increasing sincerity, a mortal being will attain the divine kingdom of the Lord (martyas tayānusavam edhitayā Mukunda śrīmat-kathā-śravaṇa-kīrtana-cintaya iti tad dhāma), where the inviolable power of death holds no sway (dustara-kṛtānta-javāpavargaṁ). For this purpose, many persons, including great kings, abandoned their mundane homes and took to the forest (grāmād vanaṁ kṣiti-bhujo 'pi yayur yad-arthāḥ)." – BH 10.90.50. [This verse is the phala-śruti for the Śrīmad-Bhāgavatam's Tenth Canto.]

Kāmaṁ krodhaṁ bhayaṁ sneham – 10.29.15

After giving up my body, if due to failure I couldn't make it upto Vaikuntha, and if by chance I get reborn in satya yuga, then I will perform a tremendous austerity, like how the powerful asuras did to conquer the world around them, and I will go about destroying the world around me until I am finally liberated by Bhagawan Vishnu.

Because if desire is frustrated then anger arises, and anger takes over our entire consciousness. If not straight pathway then the asura pathway, but my goal of reaching Bhagawan in Vaikuntha will be definitely accomplished.

Getting connected with someone via means of enemity is faster than by means of friendship. Someone might not give you their friendship, due to them being already committed to their close friends and having no extra time for anyone else. But they can easily become your worst enemy, if you trigger their anger by causing them slightest discomfort, by beating them, robbing their belongings, destroying their belongings, insulting their loved ones, harming their self respect in any ways. Eg: snakes are extremely attached to their self interest, but as soon as you cross their territory they will attack you with full force. "For a respectable person, dishonor is worse than death." – BG 2.34.

And if that person is kind hearted, then by undoing the mistake, and by paying for its compensation, and by taking their shelter, they might immediately give you shelter also. Because you have submitted yourself and begged for forgiveness by giving up all your pride ego prestige self-respect etc.

Eg: Sagara devata gave way to Rama only when Rama became angry and started burning the ocean. When Govinda instructed the gopas to worship the Govardhan instead of Indra, Indra immediately poured so much rain that it was more than enough for the gopas. Indra also came to offer obeisances to Govinda, and personally did charnabhiseka of Govinda.

This technique was utilised by many pure devotees, eg: Bhishma, Shishupal, etc, therefore this is both time tested and scriptural. Govinda keeps agitating the bhaktas, then pacifying and consolidating them, so even Govinda practices this technique.

"Hiraṇyākṣa, who had a wealth of ornaments, bangles and beautiful golden armor on his body, chased the Lord from behind with a great mace. Varaha Deva tolerated his piercing ill words, but in order to reply to him, He expressed His terrible anger." – BH 3.18.9. "Undaunted, Śiśupāla then took up his sword and shield in the midst of all the assembled kings, O Bhārata, and hurled insults at those who sided with Lord Kṛṣṇa. At that point the Supreme Lord stood up and checked His devotees. He then angrily sent forth His razor-sharp disc and severed the head of His enemy as he was attacking." – BH 10.74.42-43.

Chastity is the most important thing for me. And because I want to offer all the important things I have to my Govinda, therefore I also want to offer my chastity to Govinda. Sometimes it happens that, we might leave behind everything like: our family, material comfort and business stability/ profit, to focus on Govinda. But then the same Govinda who shows so much eagerness for inviting us unto him, He starts behaving as if unbothered, indifferent, detached, uninterested. He makes us totally deficit in everything, and then himself goes away abandoning us in pain. He also purposely stops appearing in our heart and consciousness. What can we do in that helpless situation, except tolerate it? If not vent out all of that frustration and anger upon Govinda who is the cause of our anger? Regarding material failure, we can tolerate it indefinitely, but how can we even tolerate our devotional failure?

Neither am I getting material success in my life, despite putting in lots of efforts to get success, nor am I having a any interest for getting material success despite me putting adequate efforts into it. No amount of devotional setback can impel us to return back to material life for becoming materially stable. We are totally focused on Govinda alone, therefore in such situations the only feasible thing we can do, that will be within our relationship with Govinda, is to become a enemy of Govinda to reflect back the pain He gave us. Either friendship or enmity, but it all should be with Govinda only, not with anybody else.

Enemity is like forced connection, it won't go unnoticed, it has to take place. If He doesn't give his attention or connection in normal way, then we have this tamasic way to force our aspiration become fulfilled. This enemity of Govinda is not a common thing, everyone can't have it. Only qualified people whom Govinda has himself chosen, upon whom Govinda has personally inflicted pain and problems while they were fully chastily connected with Govinda alone. Only these people are entitled to the precious enemity of Govinda. Anybody else who is unqualified and tries to become enemy of Govinda simply goes to hell.

The shloka "api cet su-durācāro bhajate mām ananya-bhāk", was spoken specifically for asura bhaktas only. From one perspective it is very good that Govinda has distanced himself from us, as of now. Because in this way, we are able to not give our Govinda to anybody, because we ourselves are not connected with our Govinda. But at the same time, we are also not lost to Govinda, because we are still connected with the ropes of enemity with Him.

Go to Bhagawan's Vaikuntha

Śrī Gaurahari expressed thus to Jagannātha: "You are the same Kṛṣṇa, and I am the same Rādhārāṇī. We are meeting again in the same way that We met in the beginning of Our lives (avaśeṣe rādhā kṛṣṇe kare nivedana, sei tumi, sei āmi, sei nava saṅgama)." "Although We are both the same, My mind is still attracted to Vṛndāvana-dhāma (tathāpi āmāra mana hare vṛndāvana). I wish that You will please again appear with Your lotus feet in Vṛndāvana (vṛndāvane udaya karāo āpana-caraṇa)." – CC M 13.126-127. "Here there is not even a drop of the ocean of transcendental happiness that I enjoyed with You in Vṛndāvana (vraje tomāra saṅge yei sukha-āsvādana, sei sukha-samudrera ihāṅ nāhi eka kaṇa)." "I therefore request You to come to Vṛndāvana and enjoy pastimes with Me (āmā lañā punaḥ līlā karaha vṛndāvane). If You do so, My ambition will be fulfilled (tabe āmāra mano-vāñchā haya ta' pūraṇe)." – CC M 13.130-131.

"In this way, the Lord's restlessness was awakened by ecstatic feelings, and His mind became agitated. No one could understand what course such ecstasy would take. (uṭhila bhāva-cāpala, mana ha-ila cañcala, bhāvera gati bujhana nā yāya) Because Lord Caitanya could not meet the Supreme Personality of Godhead, Kṛṣṇa, His mind burned. He began to ask Kṛṣṇa about the means by which He could reach Him (adarśane poḍe mana, kemane pāba daraśana, kṛṣṇa-ṭhāñi puchena upāya)." – CC Madhya 2.60.

More important than simply going to Vaikuntha, is association of Govinda in Vaikuntha. More important than association of Govinda, is performing seva to Govinda while being with Govinda. But for doing seva unto Govinda we need a suitable atmosphere and presence of Govinda, and for that we need to go to Vaikuntha first. Therefore first of all aim to go to Vaikuntha, just by going to Vaikuntha through the seven doors we will awarded with all perfection.

“Everything is present in Vaikuṇṭhaloka. There we can have an eternal, blissful life full of knowledge (sac-cid-ānanda). It is not compulsory for us to rot in this material world. The easiest way to go to the Vaikuṇṭhalokas is: janma karma ca me divyam evaṁ yo vetti tattvataḥ (BG 4.9). Simply try to understand Kṛṣṇa.” – Teachings of Lord Kapila, 2.

"By worshiping the Supreme Lord, those who desire material opulences are given the bodies of powerful demigods. Sometimes these demigods can see the Supreme Personality of Godhead face to face, but they are still not yet eligible to enter into the spiritual kingdom, the Vaikuṇṭha planets. However, if the demigods continue to be devotees of the Lord, the next chance they get they will enter into the Vaikuṇṭha planets." "Therefore, it is recommended that if one cannot directly become a devotee of the Lord, one should follow the Vedic principles of life. This will enable him, one day, to see the Lord by being promoted either directly to the spiritual kingdom or, indirectly, to the heavenly kingdom, where he has hope of being transferred to the spiritual planets." – Krsna Book, 64.

“Those who worship the demigods will take birth among the demigods; those who worship the ancestors go to the ancestors (yānti deva-vratā devān pitṝn yānti pitṛ-vratāḥ); those who worship ghosts and spirits will take birth among such beings (bhūtāni yānti bhūtejyā); and those who **worship Me will live with Me (yānti mad-yājino ’pi mām)**.” – BG 9.25.

“Therefore, you should always think of Me in the form of Kṛṣṇa and at the same time carry out your prescribed duty of fighting (tasmāt sarveṣu kāleṣu mām anusmara yudhya ca). With your activities dedicated to Me and your mind and intelligence fixed on Me, **you will attain Me without doubt** (mayy arpita-mano-buddhir **mām evaiṣyasy asaṁśayaḥ**).” – BG 8.7.

“After being situated in this yoga practice and vibrating the sacred syllable oṁ, the supreme combination of letters, if one thinks of the Supreme Personality of Godhead (oṁ ity ekākṣaraṁ brahma vyāharan mām anusmaran) and quits his body, he will certainly **reach the spiritual planets** (yaḥ prayāti tyajan dehaṁ **sa yāti paramāṁ gatim**).” – BG 8.13.

“Whoever, at the end of his life, quits his body remembering Me alone (anta-kāle ca mām eva smaran muktvā kalevaram) at once **attains My**

nature. Of this there is no doubt (**yaḥ prayāti sa mad-bhāvaṁ** yāti nāsty atra saṁśayaḥ).” – BG 8.5.

“That is the way of the spiritual and godly life, after attaining which a man is not bewildered (eṣā brāhmī sthitiḥ pārtha naināṁ prāpya vimuhyati). If one is thus situated even at the hour of death, one can **enter into Goloka Vaikuntha** (sthitvāsyām anta-kāle ’pi **brahma-nirvāṇam ṛcchati**).” – BG 2.72.

“Those in full consciousness of Me, who know Me, the Supreme Lord, to be the governing principle of the material manifestation, of the demigods, and of all methods of sacrifice (sa-adhibhūta adhidaivam mām sa-adhiyajñam ca ye viduḥ), can understand and know Me, the Supreme Personality of Godhead, even at the time of death (prayāṇa kāle api ca mām te viduḥ yukta-cetasaḥ).” – BG 7.30.

“One who knows the transcendental nature of My appearance and activities (janma karma ca me divyam evaṁ yo vetti tattvataḥ) does not, upon leaving the body, take his birth again in this material world, but **attains My eternal abode**, O Arjuna (tyaktvā dehaṁ punar janma naiti **mām eti** so ’rjuna).” – BG 4.9.

“For one who always remembers Me without deviation (ananya-cetāḥ satataṁ yo māṁ smarati nityaśaḥ), **I am easy to obtain**, O son of Pṛthā, because of his constant engagement in devotional service (**tasyāhaṁ su-labhaḥ** pārtha nitya-yuktasya yoginaḥ).” – BG 8.14.

“Just fix your mind upon Me, the Supreme Personality of Godhead, and engage all your intelligence in Me (mayy eva mana ādhatsva mayi buddhiṁ niveśaya). Thus you will live in Me always, without a doubt (nivasiṣyasi mayy eva ata ūrdhvaṁ na saṁśayaḥ).” – BG 12.8.

“He who works for Me, who makes Me the supreme goal of his life, who engages in My pure devotional service (mat-karma-kṛn mat-paramo mad-bhaktaḥ), he free from the contaminations of material association, and who is unharmful to all living beings (saṅga-varjitaḥ nirvairaḥ sarva-bhūteṣu) – he certainly **comes to Me,** O son of Pāṇḍu (**yaḥ sa mām eti** pāṇḍava).” – BG 11.55. [This verse is considered to be the essence of Bhagavad-gītā.]

“One can understand Me as I am, as the Supreme Personality of Godhead, only by devotional service (bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ). And when one is in full consciousness of Me by such devotion, he can **enter into the kingdom of Govinda** (tato māṁ tattvato jñātvā **viśate tad-anantaram**).” – BG 18.55.

“Whatever you do, whatever you eat, whatever you offer or give away (yat karoṣi yad aśnāsi yaj juhoṣi dadāsi yat), and whatever austerities you perform – do that, O son of Kuntī, as an offering to Me (yat tapasyasi kaunteya tat kuruṣva mad-arpaṇam).” “In this way you will be freed from bondage to work and its auspicious and inauspicious results (śubhāśubha-phalair evaṁ mokṣyase karma-bandhanaiḥ). With your mind fixed on Me in this principle of renunciation, you will be liberated and **come to Me** (sannyāsa-yoga-yuktātmā vimukto **mām upaiṣyasi**).” – BG 9.27-28.

“Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me (man-manā bhava mad-bhakto mad-yājī māṁ namaskuru). Being completely absorbed in Me [using easy technique], surely **you willcome to Me** (mām evaiṣyasi yuktvaivam **ātmānaṁ mat-parāyaṇaḥ**).” – BG 9.34.

"Always think of Me, become My devotee, worship Me and offer your homage unto Me (man-manā bhava mad-bhakto mad-yājī māṁ namaskuru). Thus you will **come to Me without fail**. I promise you this because you are My very dear friend (**mām evaiṣyasi satyaṁ te** pratijāne priyo ’si me)." – BG 18.65.

Dharmaṁ tu sākṣād bhagavat-praṇītaṁ – 6.3.19

"Bali Mahārāja: O Daityas, by human efforts no one can supersede the Supreme Personality of Godhead, who can bring happiness and distress to all living entities." "The supreme time factor, which represents the Supreme Person, was previously in our favor and not in favor of the demigods, but now that same time factor is against us." "No one can surpass the time representation of the Supreme Personality of Godhead by material power, by the counsel of ministers, by intelligence, by diplomacy, by strong fortresses, by mystic mantras, by drugs, by herbs or by any other means." – BH 8.21.20-22.

The primary purpose of Dharma is to facilitate Bhagawad Bhakti among all classes of people, and the secondary activity of Dharma is to protect nation, women, children, and old people.

There are the Dharmik worldly kings like Yudhishthir, Parikshit, Bharatha, Ambarisha, Vibhishan etc, who maintain Dharma according to their observation of the persons activities. Above them are the Dharma devatas like Manu, Yamaraja, Shani, Grahas, etc who give justice according to their vision of that person's karma through multiple lives. And then above them is the Dharma Murthy, swayam Bhagawan Govinda, in his forms like Rama, Narayana, Shiva, who control their jivas asper their desire.

Apart from these protectors of Dharma are the asuri rulers, who falsely dress themselves as kings, like Adharma, Kali-purusha, and his kali-chelas in various garbs. They all should be always chastised and kept within control of Bhagawat Dharma.

Adharma is also residing under the shelter of Bhagawan Narayan, and the Adharmi rakshas asura danavas function under the strength of Shiva, Brahma, Shukracharya only. At times when Adharma is working asper the desire of Narayana, its purpose is to regulate those people who deviate from His devotional service.

Acting according to one's svabhava and svadharma, until it doesn't collide with Bhagawad Dharma, is equally important to both Devatas and Asuras. Therefore at a adhyatmik level, everyone is equally important. At the times when Adharma acts against the principles of Bhagawad Dharma, they get chastised. At the times when normal people deviate from principles of Bhagawad Dharma, they also get chastised.

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata (yadā yadā hi dharmasya glānir bhavati bhārata), and a predominant rise of irreligion – at that time I descend Myself (abhyutthānam adharmasya tadātmānaṁ sṛjāmy aham)." "To deliver the pious (paritrāṇāya sādhūnāṁ) and to annihilate the miscreants (vināśāya ca duṣkṛtām), as well as to reestablish the principles of religion (dharma-saṁsthāpanārthāya), I Myself appear, millennium after millennium (sambhavāmi yuge yuge)." – BG 4.7-8.

This sloka can also mean that: Creating ripples in the non-devotional life of people for making them frustrated, making them question their existence, and impelling them find a solution to it by taking shelter of Bhagawan, is the activity of dharma sthapana. Self-protection remains the main motivation for surrendering to Bhagawan (BH 10.88.8, BG 7.17), for this reason only Bhagawan shakes those people to make them get a purpose to their existence.

Normal people who are simply existing are the abhaktas/asuras who have not taken shelter of Bhagawan, and the bhaktas coming in the garb of demons are the sadhus to take whom back Hari is appearing yuge yuge. Therefore paritranaya sadhunam is deliverance of the rakshasas, because they are the only ones whom we see being claimed by Bhagawan in each yuga. Vinashaya dushkritam means destroying the non-devotional course of action of materialists, jnyanis, and other sorts of non-devotee people.

We see that in each Avtara, the only person who is being liberated is the one who is killed by Bhagawan, others are left back to become more qualified devotees. The only people who are destroyed, either by the bhakta-asuras or kaal or by their own ku-karma, are the ones who are not pure enough devotees.

Vishnu Bhagawan is compassionately facilitating material existence for everyone, while he could have easily dominated everyone and forced them to surrender. How Vishnu Bhagwan could have dominated and manipulated the entire universe, that we can get a small glimpse from how his representatives Jaya Vijaya dominated the entire universe, and forced everyone to kneel down. They conquered the entire universe on the behalf of Bhagawan Vishnu. Jaya Vijaya are not ordinary jivas, they are nitya parshadas in Vaikuntha. And they had Shaktyavesha empowerment of Bhagawan with them, to be able to do such unparalleled feats of wreaking havoc in this bahirmukha world.

The feats of the men of Bhagawan Hari

"Brahmā prayed: My Lord, You are unlimited, and You possess unending potencies. No one can estimate or calculate Your prowess and wonderful influence, for Your actions are never polluted by the material energy. Through the material qualities, You very easily create the universe, maintain it and again annihilate it, yet You remain the same, without deterioration. I therefore offer my respectful obeisances unto You." – BH 7.8.40.

"Rudra said: The end of the millennium is the time for Your anger. Now that this insignificant demon Hiraṇyakaśipu has been killed, kindly protect his son Prahlāda, who is standing nearby as Your fully surrendered devotee. You are naturally affectionate to Your devotee (kopa-kālaḥ yuga-antaḥ te hataḥ ayam asuraḥ alpakaḥ tat-sutam pāhi upasṛtam bhaktam te bhakta-vatsala)." – BH 7.8.41.

"Indra said: O Supreme Lord, You are our deliverer and protector. Our shares of sacrifices, which are actually Yours, have been recovered from the demon by You. Because the demoniac king Hiraṇyakaśipu was most fearsome, our hearts, which are Your permanent abode, were all overtaken by him. Now, by Your presence, the gloom and darkness in our hearts have been dissipated. O natha, for those who always engage in Your service, which is more exalted than liberation, all material opulence is insignificant. They do not even care for liberation, not to speak of the benefits of kāma, artha and dharma, O nāra-siṁha." – BH 7.8.42.

"Rishis prayed: O ādi-puruṣa, O śaraṇya-pāla, the process of austerity and penance, in which You instructed us before, is the spiritual power of Your very self. It is by austerity that You create the material world, which lies dormant within You. This austerity was almost stopped by the activities of this demon, but now, by Yourself appearing in the form of Nṛsiṁhadeva, which is meant just to give us protection, and by killing this demon, You have again approved the process of austerity." – BH 7.8.43.

"The inhabitants of Pitṛloka prayed: Namaḥ Narahari, the maintainer of dharma. He has killed Hiraṇyakaśipu, the demon who by force enjoyed all the offerings of the śrāddha ceremonies performed by our sons and grandsons on the anniversaries of our death and who drank the water with sesame seeds offered in holy places of pilgrimage. By killing this demon, O Narahari, You have taken back all this stolen property from him by piercing the skin of his intestines with Your sharp nails. We therefore wish to offer our namaskaras unto You." – BH 7.8.44.

"The inhabitants of Siddhaloka prayed: O Nṛsiṁhadeva, because we belong to Siddhaloka, we automatically achieve perfection in all eight kinds of mystic power. Yet Hiraṇyakaśipu was so dishonest that by the strength of his power and austerity, he took away our powers. Thus he became very proud of his mystic strength. Now, because this rogue has been killed by Your nails, we offer our respectful pranams unto You." – BH 7.8.45.

The inhabitants of Vidyādhara-loka prayed: Our acquired power to appear and disappear in various ways according to varieties of meditation was banned by that foolish Hiraṇyakaśipu because of his pride in his superior bodily strength and his ability to conquer others. Now Bhagawan has killed him just as if the demon were an animal. Unto that supreme pastime form of Lord Nṛsiṁhadeva, we eternally offer our respectful obeisances." – BH 7.8.46.

"The inhabitants of Nāgaloka said: The most sinful Hiraṇyakaśipu took away all the jewels on our hoods and all our beautiful wives. Now, since his chest has been pierced by Your nails, You are the source of all pleasure to our wives. Thus we together offer our respectful obeisances unto You." –

BH 7.8.47.

"All the Manus offered their prayers as follows: As Your order carriers, O Deva, we, the Manus, are the law-givers for human society, but because of the temporary supremacy of this great demon, Hiraṇyakaśipu, our laws for maintaining varṇāśrama-dharma were destroyed. O Prabho, now that You have killed this great demon, we are in our normal condition. Kindly order us, Your eternal servants, what to do now." – BH 7.8.48.

"The prajāpatis offered their prayers as follows: O Para-Ishwara, Lord of even Brahmā and Śiva, we, the prajāpatis, were created by You to execute Your orders, but we were forbidden by Hiraṇyakaśipu to create any more good progeny. Now the demon is lying dead before us, his chest pierced by You. Let us therefore offer our respectful obeisances unto You, whose incarnation in this form of pure goodness is meant for the welfare of the entire universe." – BH 7.8.49.

"The inhabitants of Gandharvaloka prayed: O Vibho, we ever engage in Your service by dancing and singing in dramatic performances, but this Hiraṇyakaśipu, by the influence of his bodily strength and valor, brought us under his subjugation. Now he has been brought to this low condition by Your Lordship. What benefit can result from the activities of such an upstart as Hiraṇyakaśipu?" – BH 7.8.50.

"The inhabitants of the Cāraṇa planet said: You have destroyed the demon Hiraṇyakaśipu, who was always a stake in the hearts of all honest men, we are now relieved, and we eternally take shelter of Your lotus feet, O Hare, which award the conditioned soul liberation from materialistic contamination." – BH 7.8.51.

"The inhabitants of Yakṣaloka prayed: O twenty-fifth principle, controller of the twenty-four elements, we are considered the best servants of Your Lordship because of rendering services pleasing to You, yet we engaged as palanquin carriers by the order of Hiraṇyakaśipu, the son of Diti. O Nara-hara, You know how this demon gave trouble to everyone, but now You have killed him, and his body is mixing within material elements." – BH 7.8.52.

"The inhabitants of Kimpuruṣa-loka said: We are insignificant Kimpuruṣāḥ, and You are the Mahā-puruṣaḥ, the supreme īśvaraḥ. Therefore how can we offer suitable prayers unto You? When this Ku-puruṣaḥ was condemned by devotees because they were disgusted with him, he was then killed by You." – BH 7.8.53.

"The inhabitants of Vaitālika-loka said: Dear Bhagavan, because of chanting Your spotless glories in great assemblies and arenas of sacrifice, we were accustomed to great respect from everyone. This demon, however, usurped that position. Now, to our great fortune, You have killed this great demon, exactly as one cures a chronic disease." – BH 7.8.54.

"The Kinnaras said: O Ishwara, we are ever-existing servants of Your Lordship, but instead of rendering service to You, we were engaged by this demon in his service, constantly and without remuneration. This sinful man has now been killed by You, O Hare. Therefore, O Natha Narasiṁha, we offer our respectful obeisances unto You. Please continue to be our patron." – BH 7.8.55.

"The Viṣṇu-Pārṣhadās in Vaikuṇṭha offered this prayer: O Hari-nara, our supreme giver of shelter, today we have seen Your wonderful form as Lord Nṛsiṁhadeva, meant for the good fortune of all the world. O Ishwara, we can understand that Hiraṇyakaśipu was the same Jaya who engaged in Your service but was cursed by brāhmaṇas and who thus received the body of a demon. We understand that his having now been killed is Your special mercy upon him." – BH 7.8.56.

“Manifesting a full effulgence and a fearsome countenance, Lord Nṛsiṁha, being very angry and finding no contestant to face His power and opulence, then sat down in the assembly hall on the excellent throne of the king. Because of fear and obedience, no one could come forward to serve the Lord directly.”– BH 7.8.34.

“Although Hiraṇyakaśipu treated the Lord as his bitterest enemy, he was the Lord’s faithful servant in Vaikuṇṭha, and therefore the Lord had no hesitation in sitting on the throne that Hiraṇyakaśipu had so laboriously created.” “Śrīla Viśvanātha Cakravartī Ṭhākura remarks in this connection that sometimes, with great care and attention, great saintly persons and ṛṣis offer the Lord valuable seats dedicated with Vedic mantras and tantras, but still the Lord does not sit upon those thrones. Hiraṇyakaśipu, however, had formerly been Jaya, the doorkeeper at the Vaikuṇṭha gate, and although he had fallen because of the curse of the brāhmaṇas and had gotten the nature of a demon, and although he had never offered anything to the Lord as Hiraṇyakaśipu, the Lord is so affectionate to His devotee and servant that He nonetheless took pleasure in sitting on the throne that Hiraṇyakaśipu had created." – BH 7.8.34 Tatparya by ACBVS Srila Prabhupada.

Who was the greater devotee, Hiranyakshipu or Prahlada?

Hiranyakshipu is the real devotee, not Prahlada. Narasimha didn't come personally to save Prahlad, while Prahlada was tortured until death so many times. Only when Hiranyakshipu asked where is Narasimha, only by the calling of Hiranyakshipu to see Narasimha, He appeared and gave sayujya mukti to Him. Hiranyakshipu was a pure devotee, he conquered the entire universe for the sake of offering it to Narasimha. And Bhagawan Narasimha also accepted his offering by himself going and sitting on his throne.

Hiranyakshipu destroyed all the impure-devotees who were not practicing high standard devotion, but were wasting time on mundane material administration. Later on, Prahlada was established on the throne, but he was not made the ruler of the entire universe, he was just sent to the lower planet to maintain the asuras, that's it.

Prahlada was attacked so many time upto death, but Narasimha was only protecting him indirectly. Narasimha only appeared when Hiranyakshipu asked where is my Narasimha. This pastime is also a practical pramana for, although we might forget Bhagawan and get absorbed into foolishness, Bhagawan never forgets us and our relationship with Him. From a external perspective it might appear that Hiranyakshipu was challenging whether Bhagawan is in that pillar or not, but Narasimha took it to be a call from his eternal devotee, nija bhṛtya, and immediately appeared before him, ready to take him back with him.

Then, "The goddess of fortune, Lakṣmījī, was requested to go before Narasimha Deva by all the demigods present, who because of fear could not do so. But even she had never seen such a wonderful and extraordinary form of Bhagawan, and thus she could not approach Him (sākṣāt śrīḥ preṣitā devaiḥ dṛṣṭvā tam mahat adbhutam adṛṣṭa aśruta pūrvatvāt sā na upeyāya śaṅkitā)." – BH 7.9.2.

Actually Lakshmi Devi appearing to be scared is just a asura vimohana. Otherwise actually she is the personified strength of the same Narasimha Deva by whose presence Narasimha Deva was able to be victorious, and by whose blessings only Jaya Vijaya were able to conquer the entire universe.

She was superficially appearing to be afraid, only for the sake of fooling others into believing that she was not the sole person behind all these atrocities. Without Lakshmi Devi having that much fierceness it is not possible for Narasimha Deva to display that much ferocity.

"Seeing his own dear wife, Lord Hari (Narasimha), the lord of all, gave up his anger, and in a moment became pleased. That ocean of pity, Lord Hari, placing the goddess on his lap and embracing her, looked at the gods with eyes wet with the nectar of favour." – Padma Puran 6.238.130-131.

[Lakshmi Devi displayed fear first, then Narasimha Deva became calm to pacify her. Even if Lakshmi Devi remained normal, then also she could have requested Narasimha Deva to become normal. Narasimha becoming calm to pacify Lakshmi Devi doesn't explain why Lakshmi Devi became afraid at seeing Narasimha Deva's anger. Lakshmi Devi displayed fear for the sake of supporting us Gaudiyas only.]

Avidya is also present inside Vaikuntha

Universe which facilitates avidya itself is not constant, therefore how can avidya be constant. Just as universe is eternally existing either in a manifest or unmanifest state, similarly avidya is also sometimes enveloping the jiva and sometimes releasing the jiva. Both the Avidya and Vidya are eternal qualities of the jiva.

Material universe functions under control of time, as it is manifested for one kalpa and then unmanifested for next kalpa. But in spiritual world, time is not the controller. In Vaikuntha, both time and avidya function asper the desire of Govinda, as Govinda says that sun or moon don't control the daytime and nighttime over there, na tad bhāsayate sūryo na śaśāṅko na pāvakaḥ – BG 15.6. Even in material world they're working under control of Govinda, but the difference is that, Govinda doesn't display his proprietorship or authority in material world, for the sake of allowing the jivas to remain bahirmukha. But Govinda claims his full authority and manifests his full glories in his Vaikuntha.

Sarvaṃ Khalvidaṃ Brahma. Because everything is Vaikuntha, therefore there's no question of a jivas falling from Vaikuntha, because there's nothing else in reality except Vaikuntha. Whole universe is Vaikuntha, because the entire universe is a residing place of Vishnu. Vishnu is pervading everywhere in the universe, and the universe is nothing but a universal body of Vishnu. Because the whole universe is body of Vishnu, therefore whole universe is Vaikuntha for the divya chakshu devotees. Therefore nothing is material/ bhautik, everything is spiritual/ adhyatmik. The difference between adhyatmik jagat and bhautik jagat is that, first is a place where Govinda stays, second is a place where Govinda doesn't manifest himself because it's meant for people who want to forget Govinda.

Bhaktas are those who are in spiritual world, asuras are those who are in this world. There are no envious demons in spiritual world, because there is nobody bahirmukha or ignorant about Govinda's position over there, they're fully aware devotees of Govinda. It's we baddha jivas who are the real asuras danavas rakshasas daityas pashus, and a burden to the planet. Govinda is happy and satisfied in the spiritual world while reciprocating with his devotees. In material world, Govinda is not delighted here in fighting and giving pain to the bahirmukha asuras over here. Bhagawan didn't create jivas to vent out his anger upon us.

"Govinda: In this world there are two kinds of created beings (dvau bhūta-sargau loke 'smin). One is called divine and the other demoniac (daiva āsura eva ca)." – BG 16.6. "There are two classes of men in the created world (dvau bhūta-sargau loke 'smin). One consists of the demoniac and the other of the godly (daiva āsura eva ca). The devotees of Lord Viṣṇu are the godly (viṣṇu-bhaktaḥ smṛto daiva), whereas those who are just the opposite are called demons (āsuras tad-viparyayaḥ)." – CC Ādi 3.91. "There are demons and devotees in this material world, but in the spiritual world there is no such distinction." "In the material world almost everyone is of the demoniac nature." – BH 4.7.20 Tatparya ACBVSSP.

Anyone who is envious of Hari in spiritual world is immediately thrown into this material world. BG 7.27: icchā-dveṣa-samutthena, sarge yānti paran-tapa. Only after they become sane again, and take sharnagati, then they are allowed entry into Bhagawad Dham and in association of Bhagawan. BG 7.29: mām āśritya yatanti ye. BG 7.28: dvandva-moha-nirmuktā, bhajante māṁ dṛḍha-vratāḥ. BG 15.5: nirmāna-mohā jita-saṅga-doṣā, adhyātma-nityā vinivṛtta-kāmāḥ dvandvair vimuktāḥ sukha-duḥkha-saṁjñair, gacchanty amūḍhāḥ padam avyayaṁ tat. BH 3.24.47: icchā-dveṣa-vihīnena, sarvatra sama-cetasā, bhagavad-bhakti-yuktena, prāptā bhāgavatī gatiḥ. "Being free from all attachment and aversion (rāga-dveṣa-vimuktais tu) in respect to the activities of senses and sense objects (viṣayān indriyaiś caran), when the embodied atma resolves to function under the control of the vibhu atma (ātma-vaśyair vidheyātmā), only at that time he attains mercy of the Bhagawan (prasādam adhigacchati).” – BG 2.64.

Avidya is also eternally present inside Vaikuntha. Because, we don’t need to be aware of all the ongoing activities happening over there, while we are only focusing on worshipping Bhagawan with our own paraphernalia. Only Bhagawan is in our sight or consciousness or vidya, everything else is being sidetracked from our sight by the merciful avidya.

"When the saṅkīrtana resounded, it filled the three worlds. Indeed, no one could hear any sounds or musical instruments other than the saṅkīrtana." "Bhagawan Gaurahari wandered through all seven groups chanting the holy name, “Hari, Hari!” Raising His arms, He shouted, “All glories to Lord Jagannātha!”" "Everyone said, “Bhagawan Gaurahari is present in my group alone. Indeed, He does not go anywhere else. He is bestowing His mercy upon us.”" "Actually, no one could see the inconceivable potency of Bhagawan. Only the most confidential devotees, those in pure, unalloyed devotional service, could understand." – CC Madhya 13.50-54.

“Neither the gopīs nor I shall notice this (āmiha nā jāni tāhā, nā jāne gopī-gaṇa), for our minds will always be entranced by one another’s beauty and qualities (duṅhāra rūpa-guṇe duṅhāra nitya hare mana).” – CC Adi 4.30.

"The festive rāsa dance commenced (rāsotsavaḥ sampravṛtto), with the gopīs arrayed in a circle (gopī-maṇḍala-maṇḍitaḥ). Bhagawan Kṛṣṇa expanded Himself and entered between each pair of gopīs, and as that master of mystic power placed His arms around their necks (yogeśvareṇa kṛṣṇena tāsāṁ madhye dvayor dvayoḥ praviṣṭena gṛhītānāṁ kaṇṭhe), each girl thought He was standing next to her alone (sva-nikaṭaṁ striyaḥ yaṁ manyeran)." – BH 10.33.3.

"Because each of Hari’s queens saw (vīkṣya rāja-putryo) that Acyuta always remained in her own palace (acyutaṁ sthitam) and never left her palace (gṛhād anapagaṁ), each queen thought herself as Hari’s favorite (preṣṭhaṁ nyamaṁsata svaṁ svaṁ). These queens did not understand the full truth about Him (na tat-tattva-vidaḥ striyaḥ)." – BH 10.61.2.

“Each kind of devotee feels that his sentiment is the most excellent (nija nija bhāva sabe śreṣṭha kari’ māne), and thus in that mood he tastes great happiness with Lord Kṛṣṇa (nija-bhāve kare kṛṣṇa-sukha āsvādane).” – CC Adi 4.43.

Description of Vaikuntha

Brahmā described: "In the spiritual sky there are spiritual planets known as Vaikuṇṭhas, which are the residence of the Supreme Personality of Godhead and His pure devotees and are worshiped by the residents of all the material planets." "In the Vaikuṇṭha planets all the residents are similar in form to Bhagawan Vishnu. They all engage in devotional service to Bhagawan Hari without desires for sense gratification." "In the Vaikuṇṭha planets resides Bhagawan, who is the original person and who can be understood through the Vedic literature. He is full of the uncontaminated mode of goodness, with no place for passion or ignorance. He contributes religious progress for the devotees."

"In those Vaikuṇṭha planets there are many forests which are very auspicious. In those forests the trees are desire trees, and in all seasons they are filled with flowers and fruits because everything in the Vaikuṇṭha planets is transcendental and non-impersonal." "In the Vaikuṇṭha planets the inhabitants fly in their airplanes, accompanied by their consorts, and eternally sing of the character and activities of Bhagawan, which are always devoid of all inauspicious qualities. While singing the glories of the Lord, they deride even the presence of the blossoming mādhavī flowers, which are fragrant and laden with honey."

"When the king of bees hums in a high pitch, singing hari-kathām, there is a temporary lull in the noise of the pigeon, the cuckoo, the crane, the cakravāka, the swan, the parrot, the partridge and the peacock. Such transcendental birds stop their own singing simply to hear the glories of Bhagawan Hari." "Although flowering plants like the mandāra, kunda, kurabaka, utpala, campaka, arṇa, punnāga, nāgakeśara, bakula, lily and pārijāta are full of transcendental fragrance, they are still conscious of the austerities performed by tulasī, for tulasī is given special preference by the Lord, who garlands Himself with tulasī leaves."

"The inhabitants of Vaikuṇṭha travel in their vimānas made of vaidūrya, mārakata and gold. Although crowded by their consorts, who have large hips and beautiful smiling faces, they cannot be stimulated to passion by their mirth and beautiful charms." "The ladies in the Vaikuṇṭha planets are as beautiful as the goddess of fortune herself. Such transcendentally beautiful ladies, their hands playing with lotuses and their leg bangles tinkling, are sometimes seen sweeping the marble walls, which are bedecked at intervals with golden borders, in order to receive the grace of Hari."

"The goddesses of fortune worship the Lord in their own gardens by offering tulasī leaves on the coral-paved banks of transcendental reservoirs of water. While offering worship to Bhagawan, they can see on the water the reflection of their beautiful faces with raised noses, and it appears that they have become more beautiful because of Hari's kissing their faces." – BH 3.15.13-23.

Brahmā described: "The planet known as Goloka Vṛndāvana is the personal abode of Bhagawan Govinda (goloka-nāmni nija-dhāmni). Below or next to Kṛṣṇa's abode is Hari-dhāma, next to that is Maheśa-dhāma, next to it is Devī-dhāma (tale ca tasya devi maheśa-hari-dhāmasu). Govinda is the source of all the opulences of the dominators of those realms (teṣu teṣu te te prabhāva-nicayā vihitāś ca yena). I only worship that adi-purusha Govinda, who is parama-ishvara, who alone is above all (govindam ādi-puruṣaṁ tam ahaṁ bhajāmi)." – Brahma-saṁhitā 5.43.

"Kṛṣṇa who is known as Govinda is the Supreme Godhead. He has an eternal blissful spiritual body (īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ). He is the origin of all. He has no other origin and He is the prime cause of all causes (anādir ādir govindaḥ sarva-kāraṇa-kāraṇam)."

"[The spiritual place of transcendental pastimes of Kṛṣṇa is portrayed] The superexcellent station of Kṛṣṇa, which is known as Gokula, has thousands of petals (sahasra-patra-kamalaṁ gokulākhyaṁ mahat padam) and a corolla like that of a lotus sprouted from a part of His infinitary aspect, the whorl of the leaves being the actual abode of Kṛṣṇa (tat-karṇikāraṁ tad-dhāma tad-anantāṁśa-sambhavam)."

"The whorl of that transcendental lotus is the realm wherein dwells Kṛṣṇa (karṇikāraṁ mahad yantraṁ). It is a hexagonal figure (ṣaṭ-koṇaṁ), the abode of the indwelling predominated and predominating aspect of the Absolute (prakṛtyā puruṣeṇa ca). Like a diamond the central supporting figure (vajra-kīlakam) of self-luminous Kṛṣṇa stands as the transcendental source of all potencies (jyotī-rūpeṇa manunā). The kama bija mantra consisting of (kāma-bījena saṅgatam) eighteen transcendental letters is manifested in a hexagonal figure with sixfold divisions (ṣaḍ-aṅga-ṣaṭ-padī-sthānaṁ), wherein Kṛṣṇa and his potencies enjoy transcendental bliss of reciprocating loving mellows (premānanda-mahānanda-rasenāvasthitaṁ hi yat)."

"[The whorl of that eternal realm Gokula is the hexagonal abode of Kṛṣṇa.] Its petals are the abodes of gopīs who are part and parcel of Kṛṣṇa to whom they are most lovingly devoted and are similar in essence (tat-kiñjalkaṁ tad-aṁśānāṁ). [The petals shine beautifully like so many walls.] The extended leaves of that lotus are the gardenlike dhāma, i.e. spiritual abode of Śrī Rādhikā, the most beloved of Kṛṣṇa (tat-patrāṇi śriyām api)." – Brahma-saṁhitā 5.1-4.

"The Lord of Gokula is the transcendental Supreme Godhead (evaṁ jyotir-mayo devaḥ), the own Self of eternal ecstasies (sad-ānandaḥ). He is the superior of all superiors (parāt paraḥ) and is busily engaged in the enjoyments of the transcendental realm (ātmārāmasya tasyāsti) and has no association with His mundane potency (prakṛtyā na samāgamaḥ)." – Brahma-saṁhitā 5.6.

Brahma described: "[The surrounding external plane of Gokula is described] There is a mysterious quadrangular place named Śvetadvīpa surrounding the outskirts of Gokula (catur-asraṁ tat-paritaḥ śvetadvīpākhyam adbhutam)."

"Śvetadvīpa is divided into four parts on all sides. The abode of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are separately located in each of these four parts. These four divided abodes are enveloped by the fourfold human requirements such as piety, wealth, passion and liberation, as also by the four Vedas, viz., Ṛg, Sāma, Yajur and Atharva, which deal with the mantra and which are the bases of achievements of the fourfold mundane requirements (catur-asraṁ catur-mūrteś catur-dhāma catuṣ-kṛtam, caturbhiḥ puruṣārthaiś ca caturbhir hetubhir vṛtam)."

"Ten tridents are fixed in the ten directions, including the upward and downward directions (śūlair daśabhir ānaddham ūrdhvādho dig-vidikṣv api). The eight directions are decorated with the eight jewels of Mahāpadma, Padma, Śaṅkha, Makara, Kacchapa, Mukunda, Kunda, and Nīla (aṣṭabhir nidhibhir juṣṭam), these eight directions have the eight mystic perfections like: aṇimā, laghimā, prāpti, prākāmya, mahimā, īśitva, vaśitva, and kāmāvasāyitā [to bestow upon the liberated jivas entering thru it] (aṣṭabhiḥ siddhibhis tathā). There are ten protectors [dik-pālas] of the ten directions in the form of mantras (manu-rūpaiś ca daśabhir dik-pālaiḥ parito vṛtam)."

"The associates of the hues of blue, yellow, red and white and the extraordinary potencies bearing the names of Vimala, etc., shine on all sides (śyāmair gaurais ca raktaiś ca śuklaiś ca pārṣadarṣabhaiḥ, śobhitaṁ śaktibhis tābhir adbhutābhiḥ samantataḥ)." – Brahma-saṁhitā 5.5.

From Brihad Bhagvatamrita

"When Kṛṣṇa went to Mathura City, the gopis thought they were burning in the fires of cosmic devastation. Please, don't try to understand (from me) anything more about the cause or nature of their love." – BB 2.5.232.

"If somehow Śri Radhikā is seen, then the form of that love may be understood. If one is empowered by Her, he can describe it. If you are able to understand it, you can hear of it from him." – BB 2.5.233. "If Lord Kṛṣṇacandra incarnates to reveal that love, or if Rādhikā incarnates, then one may understand it." – BB 2.5.234.

[Śrīla Sanātana Gosvāmī explains that a person who is able to describe that love will be at every moment so overwhelmed with ecstatic joy, lamentation, madness, and other ecstatic symptoms that he will not be able to describe it to any listener. Therefore only Goddess Rādhikā can describe that love.]

"O you who were born in Vraja, to attain your desire you should go to the province of Mathura at once. You are not like me. You are the object of His mercy." – BB 2.5.235.

"Śrī Sarūpa said: Deciding that there was no other way to remove their grief, Kṛṣṇa, who is conquered by His devotees' love, quickly returned to Vraja." – BB 2.6.348. [Kṛṣṇa made this decision after hearing the words of Uddhava.]

"Merciful Kṛṣṇa, who is the crest jewel of the wise, restored the lives of the people of Vraja. He enjoyed pastimes with them, and they forgot all their sufferings and the roots from which their sufferings grew." – BB 2.6.349. "If someone sometimes would remember or speak of the Lord's absence from Vraja, the person would think: "I was frightened and lamented greatly because I saw a very bad dream."" – BB 2.6.350.

"Their senses attracted and charmed by the sweetness of Gopāla's pastimes, after a time the people of Vraja could not remember the Lord's leaving them." – BB 2.6.351. "O friend, after some time, as if he had never come before Akrūra came again and took his chariot to Vraja." – BB 2.6.352. "Again he took away the life of Vraja. The people there attained the same condition as before." – BB 2.6.353.

"Again Kṛṣṇa went to Mathura City, killed Kamsa, and returned to Vraja as before. In this way He enjoyed pastimes." – BB 2.6.354. "Again and again He goes to Mathurā City and, as before, again and again He returns and enjoys pastimes in Vraja." – BB 2.6.355. "Again and again He subdues Kāliya. Again and again He lifts Govardhana Hill. Again and again the Lord enjoys many wonderful pastimes that enchant the devotees' hearts." – BB 2.6.356.

"Poisoned by great love for Śrī Kṛṣṇa, the people of Vraja think these events never happened before." – BB 2.6.357. "Separated from Him, and meeting Him again, their love for Kṛṣṇa grows very great." – BB 2.6.358. "For the eternal residents of Vraja the news of these pastimes is far away. Even newcomers like myself cannot remember them." – BB 2.6.359. [Śrīla Sanātana Gosvāmī explains that by the Lord's mercy the eternal residents of Vraja forget these pastimes.]

"How can they who are always plunged in in a great ocean filled by streams of the Lord's charming sweetnesses and are umaddened by attaining the great treasure of pure love for Him, not forget?" – BB 2.6.360. "Ah, plunged in an ocean of love for His dear devotees, even the Lord Himself, the crown of the wise, has no power to understand His own opulences, what He has done, and what He will do." – BB 2.6.361. [Śrīla Sanātana Govsāmī explains that even Lord Kṛṣṇa forgets that these pastimes have happened again and again.]

"These pastimes, where the Lord's lotus feet are served by His personal associates, are eternal, spiritual, and full of knowledge and bliss." – BB 2.6.362. [Śrīla Sanātana Gosvāmī explains that the Lord's pastimes appear like those of an ordinary human being. This is described in Bhāgavata Purana 10.8.31. Śri Viṣṇu Purāna also explains: manusya-dehināṁ ceṣṭām, ity evam anuvartataḥ, lila jagat-pates tasya, chandataḥ sa pravartate – "By His own wish the Lord of the universes enjoys pastimes like those of a human being."]

"O brāhmaṇa, thus I have described to you the extraordinary and supremely exalted flood of sweetness that is Goloka's glory." – BB 2.6.363.

"The happiness in impersonal liberation is said to be very great, but the happiness in Vaikuntha is said to be many millions of millions of times greater. Still greater is the happiness in Ayodhyā, and greater than that is the happiness in Dvārakā. How is it possible to describe the happiness in Dvārakā?" – BB 2.5.37.

"Although the palace of the king of the gopas is splendidly manifest in a place called Nandiśvara, the followers of Kṛṣṇa worship the rāsa dance and other pastimes He enjoys in the forest groves." – BB 2.6.196.

"O brāhmaṇa, to what may the bliss of living there be compared? How can it be described?" – BB 2.6.197.

"They who have experienced this bliss say that because it comes from the glory of pure devotional service to the Lord it is greater than the bliss of they who have attained impersonal liberation and also greater than the bliss of the residents of Mahā-Vaikuntha." – BB 2.6.198.

"The bliss felt by the residents of of Ayodhya and Dvārakā is greater than that in Vaikuntha. Each is sweeter than the one before." – BB 2.6.199.

"The bliss felt by the residents of Goloka is greater than all others. How can it be described in words?" – BB 2.6.200. "They who are friends of the Lord in Goloka feel that bliss eternally. They can understand it." – BB 2.6.201.

"Desiring to enjoy loving pastimes, the Supreme Personality of Godhead, Śrī Krsna, the master of Goloka, within whom all incarnations of God rest, descends in Mathurā-Gokula at the end of Dvapara-yuga." – BB 2.5.92.

"Seeing the sweetness and glory of the Lord, the saintly persons from the different planets describe, each according to his own idea, the Lord who has descended to Mathurā City, Some sages say He is the hero of Vaikuntha, others He is thousand-headed Lord Ananta, others He is Lord Visṇu, others He is Kṣirodakaśāyi Viṣṇu, and others He is Lord Keśava." – BB 2.5.100. "However, (the truth is that) the Lord of Goloka eternally manifests on the earth His own abode and pastimes." – BB 2.5.101.

[Srila Sanātana Gosvāmī explains because Lord Kṛṣṇa is their source, all the incarnations of God joined with Him when He descended to the material world. The incarnations were therefore absent from their particular planets in the spiritual world, and the residents of those spiritual planets each thought that the Lord of their planet had descended to the material world. That is why the sages had different opinions of the identity of Lord Kṛṣṇa. That Lord Kṛṣṇa is the source of all incarnations is confirmed in Bhāgavata Purana 1.3.28. Lord Nārāyaṇa the friend of Nara is described in Bhāgavata Purana 4.1.57, and Lord Kṣirodakaśāyī Visṇu in Bhāgavata Purana 2.7.26.]

"As Lord Śrī Kṛṣṇa, who is one, manifests in many forms in many places, so do we, His servants, also manifest in many forms in many places." – BB 2.5.52.

"The residents of Goloka incarnate as eternal associates of the Lord in Vaikuntha. They also appear as reflections among the demigods in the material world." – BB 2.6.202. [Śrīla Sanātana Gosvāmī explains that the appearance of Nanda and Yaśodā of Goloka as Drona and Dharā in the world of the demigods is an example of this.]

"To please Lord Visṇu when He wishes to enjoy pastimes there, these demigods descend to the surface of the earth again and again." – BB 2.6.203. [Śrīla Sanātana Gosvāmī explains that Lord Balarama, who apears in Goloka, incarnates in Vaikuntha as Ananta Seṣa. He again incarnates as Ananta Seṣa among the demigods in the material world, and on the earth He again appears as Balarama. The devotee Śrīdāmā, who appears in Goloka, appears in Vaikunthaloka as Garuda. He again appears as Garuda among the demigods in the material world, and on the earth he again appears as Śrīdāmā. Vasudeva and Devaki, who appear in Goloka, incarnate as Sutapā and Pṛśni in Vaikuntha and as Kasyapa and Aditi among the demigods in the material world. On the earth they again appear as Vasudeva and Devaki. These are some examples of how the residents of Goloka incarnate in different places in the spiritual and material worlds and how, as demigods in the higher material planets, they incarnate on the earth to please the Lord.]

"As Kṛṣṇa, the origin of the incarnations of God, is not different from His many incarnations, so the residents of Goloka are also not different from their incarnations." – BB 2.6.204.

"According to the time, place, and mission to be performed, the residents of Goloka appear, sometimes in partial forms and sometimes in fullness. They do this as Krsna Himself does." – BB 2.6.205. Śrila Sanatana Gosvāmī gives Lord Varäha, who appeared in Satya-yuga to rescue the earth, as an example of a partial incarnation, and Lord Kṛṣṇa, who appeared at the end of Dväpara-yuga to enjoy pastimes and reveal the nature of pure devotional love, as an example of the Lord appearing in fullness.

"When the Lord incarnates, the residents of Goloka, each attracted by his own rasa with the Lord, also desire to appear, by some pretext, in their own incarnations, and then at the end their incarnations merge into them and become one with them again. This is what the sages say." – BB 2.6.206-208. [Śrīla Sanātana Gosvāmī gives Brahma's benediction (to Drona and Dharā) as an example of the pretext mentioned here. When the Lord's pastimes are completed, the incarnation of Nanda Mahārāja merges into the existence of the original Nanda Mahārāja in Goloka, and the incarnations of the other residents of Goloka also merge into their sources in the same way.]

"Without doubting, please understand all this according to the explanations previously spoken by Nārada." – BB 2.6.209.

[Śrīla Sanātana Gosvāmī gives the following doubts as examples:

If Goloka is actually superior to Vaikuntha, then why do Kaṁsa and other demons live there? Why do carts and other objects made of wood and other materials, as well as grains of dust and other lifeless things exist in Goloka? Why do Nanda Mahārāja and the other residents of Goloka incarnate as the Lord's associates in Vaikuntha?

These doubts were already answered in the beginning of Chapter Five, and they will be answered again later on in this book. The first doubt is specifically answered in the beginning of this book. The answer to the second doubt is given in Närada's explanation that everything in Vaikuntha is eternal and full of knowledge and bliss. This is also true in Goloka. Therefore the carts and other objects in Goloka are not lifeless, but are eternal and full of knowledge and bliss.

The answer to the third doubt is that in order to assist the Lord in His pastimes, Nanda and the other residents of Goloka incarnate in spiritual forms that are eternal and full of knowledge and bliss. In this way they are among the Lord's eternally dear associates in Vaikuntha.]

“This morning Queen Radhikā instructed me: "O Sarūpa, a Mathurā brāhmaṇa who is My devotee has come to My forest."” – BB 2.7.9. “On My order quickly go there alone, enlighten him, comfort him, and give him Krsna’s mercy.” – BB 2.7.10. “Following Her order, I happily came here from far away, not caring for the happiness of Kṛṣṇa’s company.” – BB 2.7.11.

“Govinda welcomed that Brahmana: O Janaśarmā, kindness of Mathura, O saintly one, O moon rising from the ocean of the brāhmaṇa’s families, is everything well with you?” – BB 2.7.37. [The brāhmaṇa is here placed in his eternal position as a cowherd boy, and the Lord addresses him by his name in the spiritual world: Janaśarmā.]

“By seeing you, I and My friends have become happy. My heart is drawn to your mercy. I always gaze at your path.” – BB 2.7.38. “By good fortune you remembered Me. By good fortune after a long time now I can see you. I am your obedient servant. Please stay here and enjoy as you wish.” – BB 2.7.39. [Śrila Sanatana Gosvāmī explains that the words "I always gaze at your path" mean that Kṛṣṇa anxiously waits for them, thinking "When will they come?]

“In this way the Lord was merciful to the brāhmaṇa and made him a personal friend, like Himself. Then Janaśarmā attained his desires.” – BB 2.7.43. [Śrīla Sanātana Gosvāmī explains that the Lord made him one of His gopa friends. By attaining his original spiritual form, the brāhmaṇa’s desires were fulfilled. That the devotees desire an attainment like this, and not material things, is described in Bhāgavata Purana 11.14.14, 11.20.34, 9.4.67, 10.16.37, and 10.83.41-43.]

“With a wonderful sound from His mouth, Krsna had the cows drink water, and with a signal from His flute He called them together.” – BB 2.7.44. “After making the cows sit in comfortable places, He and His elder brother played in the water with the two of them and with His other friends.” – BB 2.7.45. [Śrīla Sanātana Gosvāmī explains that "the two of them" are Sarupa and Janaśarmā.]

“Sometimes, as His friends splashed water, He defeated them with splashes, and sometimes the Lord who is expert at playing enjoyed His own defeat.” – BB 2.7.46.

“Making delightful splashing sounds, and swimming sometimes with and sometimes against Śrī Yamuna’s currents, He enjoyed many wonderful pastimes.” – BB 2.7.47.

“Sometimes, submerging His body in the dark waters of the Yamuna and placing His face in a forest of blue lotuses, playful Kṛṣṇa hid, unseen by anyone." – BB 2.7.48. [Śrīla Sanātana Gosvāmī explains that Kṛṣṇa's body was hidden by the dark water and His face was unrecognizable among the blue lotuses.]

"Searching, and not finding Him, His grief-stricken friends wept terribly." – BB 2.7.49. "Laughing as He emerged from the forest of lotuses, happy Kṛṣṇa played with His friends, their eyes wide with a flood of happiness." – BB 2.7.50. "He decorated them with waterflower garlands strung on lotus stems and they also decorated Him. Then they emerged from the water." – BB 2.7.51.

"To enjoy lunch He had the gopas make many circles on the broad shore of the Yamuna, and He placed His elder brother in the middle." – BB 2.7.52. [Śrīla Sanātana Gosvāmī explains that this is described in Bhāgavata Purana 10.12.1.]

"Wonderfully going here and there among them as if playfully dancing, He enjoyed serving them the many wonderful foods they had brought from home." – BB 2.7.53. "Then He served to them, as they wished, the fruits they playfully gathered from the wonderful and splendid Vṛndāvana trees, which always bear the fruits and flowers of every season." – BB 2.7.54.

"He served them mangoes, tālas, bilvas, bädaras, amalakas, coconuts, panasas, grapes, bananas, nāgarangas, karīras, kharjurās, pomegranates, and other sweet, ripe fruits. To please them, He took a little from each one. Sitting next to each one, the infallible Lord both fed and ate." – BB 2.7.55-57. [Śrīla Sanātana Gosvāmī explains that Kṛṣṇa sat next to each boy. Each boy thought that Kṛṣṇa was sitting next to him alone.]

"Tasting everything and deciding what was the most delicious, each boy would respectfully offer it to Kṛṣṇa, praising it, and placing it with his own hand in Kṛṣṇa's mouth. Tasting the delicious food, joking, and making funny faces, Kṛṣṇa charmed them and made them laugh." – BB 2.7.58-59.

"Drinking and giving them to drink many kinds of bitter and sweet nectar drinks and Yamuna water in gourd cups, the Lord who is expert at enjoying many kinds of happy pastimes pleased all the gopas." – BB 2.7.60-61.

"Then He chewed fragrant betelnuts mixed with camphor and brought from home, and He also chewed betelnuts and betelleaves found in the forest." – BB 2.7.62.

"Then, placing the newcomer, the brāhmaṇa now named Janaśarmā, in Sarūpa's hand, Krsna, who gives happiness to Vraja, enjoyed the pastime of entering the gopa village at evening." – BB 2.7.73.

"O best of the residents of Mathurā, please listen and by Lord Kṛṣṇa's power I will tell you something wonderful about Goloka." – BB 2.6.210. [Śrila Sanatana Gosvāmī explains that although the glory of Goloka is beyond the sphere of words and the mind, by Lord Kṛṣṇa's mercy it can be described.]

"In Goloka there are millions and millions of young, adolescent, and old gopas. Each one thinks: "I, and no one else, am most dear to Kṛṣṇa". – BB 2.6.211. "In the course of their daily activities they constantly associate with Kṛṣṇa. They are all very pure. Each one is like that." – BB 2.6.212. [Śrīla Sanātana Gosvāmī explains that the words "each one is like that" mean that each one, in truth, is most dear to Kṛṣṇa.] "None of them is ever satisfied. The many varieties of the thirst of their love for Kṛṣṇa, which is the mother of humbleness, always increase." – BB 2.6.213.

"Kṛṣṇa's great kindness, love, and attachment are seen to be always placed in each of the millions and millions of gopis." – BB 2.6.214. "For these reasons and for hundreds of other reasons persons like myself can understand that no one in any place is more dear to Kṛṣṇa than they." – BB 2.6.215. "When Kṛṣṇa's special love to a certain gopi is seen, then it is understood that she is the most dear to Him." – BB 2.6.216. "Although each gopi is most dear to the Lord, and although they all experience the many blisses of enjoying pastimes with Him, the gopis do not think the Lord loves them." – BB 2.6.217. "Each gopi thinks: "When will I be fortunate to be the least of Kṛṣṇa"s maidservants?"" – BB 2.6.218. "O Lord, even the great souls cannot understand the great wonder of their deep love." – BB 2.6.219.

"He does not even know that He is marked here and there with stains of red betelnuts from His lips. He must have broken His necklaces, garlands, and other ornaments as again and again He turned in His sleep." – BB 2.6.152. [Śrīla Sanātana Gosvāmī explains that the red betelnut stains actually came from the gopis lips and it was the gopis who broke Kṛṣṇa's necklaces, garlands, and ornaments. Mother Yaśodā thinks Kṛṣṇa broke them as He turned in His sleep.]

“Even bathing did not wash away the kunkuma-colored Yamuna-bank clay that is now the friend of His body.” – BB 2.6.153. “Yesterday at sunset the impatient girls did not bathe Him very carefully and thoroughly. They did not wash away all the dirt.” – BB 2.6.154. [Śrīla Sanātana Gosvāmī explains that the kunkuma actually came from the gopis' breasts. Mother Yasoda playfully calls the kunkuma the "friend" of Kṛṣṇa’s body because it clings there so tightly.]

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CHAPTER SIXTY-FOUR

Bonus Notes

> “*“All kinds of activities, both auspicious and inauspicious, that are detrimental to the discharge of transcendental loving service to Lord Śrī Kṛṣṇa are actions of the darkness of ignorance (kṛṣṇa-bhaktira bādhaka — yata śubhāśubha karma, seha eka jīvera ajñāna-tamo-dharma).” – CC Ādi 1.94.*
>
> *“The greatest ignorance consists of activities, whether religious or irreligious, that are opposed to devotional service. They are to be known as sins [kalmaṣa]. (bhaktira virodhī karma-dharma vā adharma, tāhāra ’kalmaṣa’ nāma, sei mahā-tamaḥ).” – CC Ādi 3.61.*”

Universe is mysterious & conscious

Q: Material nature is has innumerous varieties, whereas Narayana has no internal varieties of any kind, He is ’svagata bheda vivarjita‘. These two are entirely opposite and different. Material nature is asat, achit, nirananda, whereas Brahman Narayana is sat chit ananda. There is eternally a bheda between Ishwara and Jagat.

A: All the divisions and varieties actually exists in Him originally, that’s why it is being displayed in His expansion/ reflection of this material world. "Drumila to Nimi: This universe comprising the variety of three planetary systems is present within His own body (yat-kāya eṣa bhuvana-traya-sanniveśo), His transcendental senses sustain the embodied being’s both the knowledge-acquiring and active senses (yasyendriyais tanu-bhṛtām ubhayendriyāṇi). All knowledge originates from His breathing activity, and also all the bodily strength, sensory power and activities of embodied souls (jñānaṁ svataḥ śvasanato balam oja īhā). He is the original doer, of the activities of the modes of nature, who are performing the maintenance, destruction and re-creation of universe (sattvādibhiḥ sthiti-layodbhava ādi-kartā)." – BH 11.4.4. "When the primeval Lord Nārāyaṇa (yadā nārāyaṇa ādi-devaḥ), out of the five elements produced from Himself (bhūtair pañcabhir ātma-sṛṣṭaiḥ) created His universal body (puraṁ virājaṁ viracayya), and then entered within that universal body via His own plenary portion (tasmin svāṁśena viṣṭaḥ), He thus became known as the Puruṣa (puruṣābhidhānam avāpa)." – BH 11.4.3.

Opposite dualities are seen both in Govinda and Material world. Govinda is (1) sat (2) chit (3) ananda, but during his pastimes, to delude the asuras, he (1) takes birth and concludes His birth and then avataras ceases to exist from the face of the world, (2) He displays forgetfulness of his supreme identity, and functions as being conditioned, and (3) He displays sorrow occasionally for example during moments of separation from his bhaktas.

Material world is (1) asat (2) nirananda (3) achetan/ inert, but only for the immature and imperfect yogis, who will require multiple rebirths to be able to actually see the reality. This entire material world is only meant for the sake of deluding such asuras into materialism.

But in actuality (1) Material world is eternally existing forever in cycles of creation and destruction. Krishna: prakṛtiṁ svām avaṣṭabhya visṛjāmi punaḥ punaḥ – BG 9.8. Krishna also says, that the foolish demoniac people wrongly think that, "This world is unreal, with no foundation, no God in control (asatyam apratiṣṭhaṁ te jagad āhur anīśvaram)." – BG 16.8.

Madhvācārya says satyam jagat, in his Vedānta-sūtra-bhāṣya he quotes the śruti-mantra, "satyaṁ hy evedaṁ viśvam asṛjata: He created this world as real."

Shrutis say: "This real world, which is manifested via the three modes by you (sad iva, tri-vṛt tvayi vibhāty), appears unreal [only] in minds of foolish human beings (manas, asad ā-manujāt). But, those who know the Supreme Self consider the entire material creation to be real inasmuch as it is nondifferent from the Self (sad abhimṛśanty aśeṣam idam ātmatayātma-vidaḥ). Just as jewellery made from gold are not to be rejected, since their base substance is the same gold (na hi vikṛtiṁ tyajanti kanakasya tad-ātmatayā), similarly this world created by Himself and pervaded by Himself is nondifferent from Hari Himself (sva-kṛtam anupraviṣṭam idam ātmatayāvasitam).” – BH 10.87.26.

(2) Material objects are indeed able to provide ananda, eg: (i) strength athletes feel incredibly happy by lifting heavy inert objects and (ii) people derive immense satisfaction and physical vitality from eating dense animal flesh, (iii) unmatched adrenaline joy electrifies the motorbike rider the instant they twist the throttle, unleashing a deafening mechanical roar from a cold, unfeeling predator of steel and speed. If ananda did not exist in matter, how could matter make us feel something it doesn’t have? Which we can not actually feel without the interaction with matter just in our imagination?

We are all hankering after pleasure, and we are born in this world in search for pleasure. Ānanda-mayo ’bhyāsāt – Vedānta-sūtra 1.1.12. Therefore there will be some amount of happiness over here also. Maturity is to understand that the world is fully blissful, its just that the people residing in it are degraded and highly unpleasant.

Shastras say jivas get enjoyment: BG 2.42-44: kāmātmānaḥ svarga-parā, bhogaiśvarya-gatiṁ prati, bhogaiśvarya-prasaktānāṁ. BG 3.16: iha, indriya-ārāmaḥ, sa jīvati. BG 14.9: sattvaṁ sukhe sañjayati rajaḥ karmaṇi bhārata. BG 18.34: yayā tu dharma-kāmārthān dhṛtyā, phalākāṅkṣī. BG 18.36: sukhaṁ tv idānīṁ tri-vidhaṁ śṛṇu me bharatarṣabha, abhyāsād ramate yatra duḥkhāntaṁ ca nigacchati. BG 18.37: tat sukhaṁ sāttvikaṁ proktam. BG 18.38: tat sukhaṁ rājasaṁ smṛtam. BG 18.39: yad agre cānubandhe ca sukhaṁ mohanam ātmanaḥ, tat tāmasam. BG 9.20: svar-gatiṁ prārthayante te puṇyam, aśnanti divyān divi deva-bhogān. So there is definitely enjoyment/ ananda available here, even upto the tamasic class of people.

According to immature bhaktas, this world is duḥkhālayam aśāśvatam - for the abhaktas, who will gradually understand after doing sadhana thru multiple lifetimes that: yasmin sthito ’na duḥkhena‘ vicālyate. But to samsarins, for them this jagat is sukhalayam and nityam, because they know that they will be reincarnating, and they are indeed able to perceive happiness over here.

Meanwhile, for the shuddha bhaktas; who’s only happiness is in seva of Bhagawan, this jagat is dukhalayam, because their beloved person is staying in a far another world and they’re not happy here due to their separation. Therefore bhakta is unhappy.

(3) BG 7.25: Kṛṣṇa states: nāhaṁ prakāśaḥ sarvasya yoga-māyā-samāvṛtaḥ, mūḍho ’yaṁ nābhijānāti loko mām ajam avyayam. CC Ādi 3.90:

asura-svabhāve kṛṣṇe kabhu nāhi jāne, lukāite nāre kṛṣṇa bhakta-jana-sthāne.

We all feel that the entire world is revolving around ourselves, and that's somewhat true actually, because the world is nothing but Govinda himself, and Govinda gives individual attention and presence to each of his bhakta simultaneously. But at the same time, Govinda never manifests himself to the unqualified bahirmukha rascals.

"All activities are in actuality carried out by the modes of material nature (prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ). The jiva under the influence of false ego wrongly thinks himself the doer of activities (ahaṅkāra-vimūḍhātmā kartāham iti manyate)." – BG 3.27. "There is no direct engineering by the Lord for the creation and destruction of the material world (nāsya karmaṇi janmādau parasya anuvidhīyate). What is described in the Vedas about His direct interference is simply to counteract the idea that material nature is the creator (kartṛtva-pratiṣedha-arthaṁ māyaya-āropitaṁ hi tat)." – BH 2.10.45.

Material world is fully aware of all the karmic history of all jivas, and it also gives them due punishment. Has inbuilt memory mechanism, eg: water has memory, we are able to create memory storage drives using gross matter. If matter was really insentient then how is intangible binary code of virtual world understood by the machine and translated into logical electronic signals of physical tangible world?

How does his mind interact with the jivaatma and then responds by moving his body for him? For the material nature to do our activities on our behalf, first it should be conscious about what we are intending to do, it continously needs to be conscious to keep track of all our thinking. Eg: Krishna was consciously receptive to where Arjuna wanted Him to drive his chariot. "Rāmānanda Rāya said, The legs are like the chariot, and the heart is like the charioteer (rāya kahe, caraṇa – ratha, hṛdaya – sārathi). Wherever the heart takes the living entity, the living entity is obliged to go (yāhāṅ lañā yāya, tāhāṅ yāya jīva-rathī)." – CC M 11.37.

"Just like motorcar is manufactured by somebody and the passenger is there and the driver is there, similarly, this is a machine made by māyā. I am the passenger, and God is driver. Īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati bhrāmāyan (BG 18.61). Bhrāmāyan, the driver, the passenger of the owner, he is asking, 'Mr. Driver, you go this way.' So He's driving. Just like the same—Arjuna is asking Kṛṣṇa, senayor ubhayor madhye rathaṁ sthāpaya me 'cyuta: (BG 1.21) 'Just between these two parties of soldiers, please keep my chariot.' The same thing. The chariot driver, He is the Supersoul." – ACBVSSP.

There are even branches of study, for example panpsychism, that assert nature and the universe are conscious or possess mind-like qualities. Real life examples of inert things showing behaviour of consciousness: (1) When you're in deep sleep, your brain is showing you dream experiences. When you're in dreamless sleep and have no awareness, your brain is still actively processing information, making decisions. Your ears are also actively working to catch sound inputs, your lungs are processing oxygen for you. (2) Underground fungal networks transfer nutrients and information between the forest trees, helping forests stay adaptive and healthy—almost like a natural internet! (3) Crystals forming has a complex pattern, when crystals grow, they can "choose" the most stable structure based on environmental conditions, almost like solving a puzzle. (4) Hurricanes and cyclones organize themselves to maximize energy dissipation, following rules that seem "smart" even though there seems to be no mind involved. (5) Rivers carve out the most efficient paths to the sea, adapting to obstacles and changing courses over time—nature's way of optimizing flow without any awareness. (6) Some chemical mixtures can actually "compute" patterns and solve spatial problems without any awareness! Eg: the Belousov-Zhabotinsky (BZ) reaction is a chemical system famous for creating self-organized, repeating waves and spiral patterns, and scientists have shown that by arranging BZ reactions in grids, they can perform computations like pattern recognition, memory storage, and even solve complex problems—basically acting like a chemical computer. Their patterns aren't random; they're reproducible and can be programmed by changing the inputs, so the reaction can reliably distinguish and process different patterns, kind of like a brain made of chemicals.

We jivas are occupying our body, but the body itself is extremely complex and each biological function is being carried out by the particular devatas monitoring it. Bhūmir āpo 'nalo vāyuḥ khaṁ mano buddhir eva ca, ahaṅkāra itīyaṁ me bhinnā prakṛtir aṣṭadhā, these are the various forms of Govinda's material nature. Each of these elements are having a conscious deity monitoring over it.

The inert objects like a small stone, piece of wood, supari, a plucked flower, or a knife – all of such objects which externally seem to be inert or dead, they can be possessed and operated by disembodied ghosts. So even in places where there are no jivatmas present, there is the underlying presence of the Vishva-atma Vishnu, and all the objects have the ability to be operated or to read the user input.

The conscious living beings are controlling the material things, but the deeper imperceivable reality is that – the material things itself are conscious. Because unless they are conscious, how can they be manipulable by the inputs, given by living beings. Elements need to be conscious to receive inputs and give out outputs. Without being aware of how the controllers want the objects to be manipulated the elements can't get manipulated as per their input. Even if Hari's spiritual energies are operating the material nature, the material nature itself need to be aware of how the superior energy wants it to behave.

The input and output objects need to be of equal quality, or on the same platform. We can see a rough example of this concept in electronics: if the input device and output device don't match, if their types or categories are different, or if their electrical properties don't align, then it can can cause power to be reflected back, or leading to inefficient transfer, signal loss, distortion or sometimes even causing damage to the source components. If you plug a USB device (digital signal) into an old serial port (analog signal), they won't communicate at all because their data "languages" don't match.

Material nature might be working as a subordinate instrument, but that doesn't make it insentient or inferior. Just like Krishna driving the chariot doesn't make Krishna subordinate or insentient or inferior. Material nature is executing all the tasks of both the individual soul and the supersoul, and to be able to perceive the desires of conscious emotional and intelligent jivas, it should have all such qualities – like consciousness – in itself, first of all, to be able to execute their tasks.

Ask oneself, how can achetan things emanate out of transcendental Hari, while Hari is himself chetan? All emanations from skin pores of purna Mahavishnu should be, similarly if not exactly, purna, isn't it?

Material world is not behaving as a conscious thing does not mean that it is a achetan thing. Hari operates or controls the jagat or material nature, but the jagat or material nature also has consciousness of itself, just as we jivas who are controlled by Hari also have consciousness of ourself. Krishna killed kalayavana thru Mucukunda, but Mucukunda was also having his own consciousness. Krishna destroyed the kauravas thru the Pandavas, but the Pandavas had their consciousness. Krishna operates thru his energies, but his energies have their own consciousness. Similarly the matter in universal form of Krishna, might appear inert, but everything is having a avyakta consciousness.

Pancham bheda revisited: All the jada objects in universe have a underlying nondifference, just like the indwelling Paramatma among all the bhutas. At a deeper level, there is no bheda between Jada and Ishwara, whatever bheda is being perceived is just an illusion of the imperfect mind.

Case study: We don't consider the archa-vigraha to be just a inert matter because of the requested presence of Bhagawan within it. We also don't consider the garland nirmalya to be ordinary matter, despite it behaving like any other normal matter and decomposing. So despite the vigraha dispaying no symptoms of chetana you are accepting it to be chetan, therefore it should not be very difficult for you to understand the universe to be same as Bhagawan.

Vishwa is Vishnu himself. Because there is adhisthan of the deity within the archa vigraha, therefore we consider the deity to be non-different from Bhagawan himself. Similarly, because Brahmadeva has done the adhisthan or sthapana of Bhagawan within this universe, he has offered his created universe to Bhagawan as a offering, and Bhagawan has accepted his offering, therefore in this way also universe has become non-different from Bhagawan.

"Gaurahari: The touchstone, after touching iron, produces volumes of gold without being changed (maṇi yaiche avikṛte prasabe hema-bhāra). Similarly, Ishwara manifests Himself as the universe, yet He remains unchanged, remaining in His eternal transcendental form (jagad-rūpa haya īśvara, tabu avikāra)." – CC M 6.171.

Mayi sarvam idaṁ protaṁ sūtre maṇi-gaṇā iva

"There is a very deep meaning in the word 'try-adhīśvara' ('tryadhīśvara'-śabdera artha 'gūḍha' āra haya), which indicates that the universe having three planetary systems is the body of Kṛṣṇa or universe is Kṛṣṇa Himself ('tri'-śabde kṛṣṇera tina loka kaya)." – CC M 21.90.

"Hari is the ishwara of the universe. Actually Hari is himself the universe. Hari is also pervading as the atman of all jivas and elements. I offer my obeisances unto Hari (viśveśvarāya viśvāya sarva-bhūtātmane namaḥ)." – BH 11.5.30.

"All glories to Śrī Kṛṣṇa who is the resort of all living entities (jayati jana-nivāso)." – BH 10.90.48.

“Narayan is himself this nivasa or abode where creatures live (divyo deva eko nārāyaṇo mātā pitā bhrātā suhṛit gatiḥ, nivāsaḥ śharaṇaṁ suhṛit gatirnārāyaṇa iti).” – Subāl Śhruti, mantra 6.

“The Purusha is indeed All this [Creation] (puruṣa evedaṃ sarvaṃ); Purusha is everything which existed in the Past, and that which will exist in the Future (yadbhūtaṃ yacca bhavyam).” – Rig Veda, Mandala 10, Sukta 90, [Purush sukta] verse 2.

“Brahma: That supreme original Personality of Godhead, Lord Śrī Kṛṣṇa, expanding His plenary portion as Mahā-Viṣṇu, the first incarnation (sa eṣa ādyaḥ puruṣaḥ), creates this manifested cosmos, but He is unborn (kalpe kalpe sṛjaty ajaḥ). The creation, however, takes place by Himself within Himself, and the material substance and manifestations are all Himself (ātmā ātmani ātmanā ātmānam). He maintains them for some time and absorbs them into Himself again (sa saṁyacchati pāti ca).” – BH 2.6.39. "Those in this world who understand Kṛṣṇa as He is (vastuto jānatām atra kṛṣṇaṁ) see all things, whether stationary or moving, as none other than forms of Bhagawan himself (sthāsnu cariṣṇu ca bhagavad-rūpam akhilaṁ). There is no other substance in reality at all apart from Kṛṣṇa (nānyad vastv iha kiñcana)." – BH 10.14.56.

“No one can measure the length and breadth of the one fourth of My energy manifested in the material world (‘eka-pāda vibhūti’ ihāra nāhi parimāṇa). Who then can measure the three fourths that is manifested in the spiritual world? (‘tri-pāda vibhūti’ra kebā kare parimāṇa).” – CC M 21.87. “Kṛṣṇa is eternally existing in His spiritual potency (nija-cic-chakte kṛṣṇa nitya virājamāna), and the opulence of that spiritual potency is called ṣaḍ-aiśvarya, indicating six kinds of opulences (cic-chakti-sampattira ‘ṣaḍ-aiśvarya’ nāma).” – CC M 21.96. “To exhibit the strength of His own spiritual potency named yoga-māyā, Lord Kṛṣṇa manifested a form just suitable for His pastimes in the material world (yan martya-līlaupayikaṁ sva-yoga-māyā-balaṁ darśayatā gṛhītam).” – CC M 21.100.

In Gita chapter 9, Govinda explains his ’guhya-tamaṁ‘ secret – which was kept hidden from the vedas, by realising which one immediately attains ’mokṣyase aśubhāt‘, and which bestows everlasting ’su-sukhaṁ’, and those who have no faith in this do not attain Govinda. One of which is that Govinda is himself present as this entire material universe, and is behaving as a hidden and imperceivable matter, causing this world to seem as insentient and inert, ‘mayā tatam idaṁ sarvaṁ jagad avyakta-mūrtinā’. We living entities are unable to perceive Govinda’s ‘yogam aiśvaram’ or actual presence, despite being situated within Himself, like the wind is always situated within the sky.

Krishna as ‘avyakta murtina’, means Krishna is this universe or murty and he is acting as if he is inert or avyakta, for the bahirmukha jivas. ‘Prakṛtiṁ svām avaṣṭabhya’, so prakriti definitely has consciousness. Govinda himself assumed the form of prakriti, is eternally present as prakrit, and is facilitating material existence of the jiva bhutas, within the cosmic time cycles of creation of destruction. Govinda is clarifying that He himself is material nature and is doing all activities, by saying that all these activities which binds us which He is doing is not binding Him, ‘na ca māṁ tāni karmāṇi nibadhnanti’. Whenever Govinda assumes a different form, that form always stays under his control, therefore ‘mayādhyakṣeṇa prakṛtiḥ’.

Then Govinda criticises the destination of those who do not accept this knowledge, then again Govinda indirectly confirms that He is Prakriti by saying, ‘mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ’. While we can see that previously Arjuna was materially bewildered and then had taken shelter of nobody except Govinda, ‘śiṣyas te ’haṁ śādhi māṁ tvāṁ prapannam’. Govinda gives more clear information that He Himself is the universe and everything in the universe, by saying that his universal form is also equally worshippable as his other forms, ‘mām upāsate ekatvena pṛthaktvena bahudhā viśvato-mukham’.

Govinda further says, those who see nothing else in the reality except himself, in all differing objects, and worship only His own personal self, amid all of his avyakta murtis, ‘ananyāś cintayanto māṁ ye janāḥ paryupāsate’, to such shuddha bhaktas He personally gives protection and provides all that they need, ’teṣāṁ nityābhiyuktānāṁ yoga-kṣemaṁ vahāmy aham‘.

Govinda says, He is the conscious witness, ’sākṣī’, He Himself is the universe in which we are living, ‘nivāsaḥ’, He is the grounds or basis of everything, ’sthānaṁ‘, and the resting place of everything, ’nidhānaṁ‘. Therefore it will be foolish to consider prakriti as unconscious, and see it as something different from, or outside of, or contradictory to Krishna. Hence we conclude that prakriti is – achintya, ananta, avyakta, chetan, nitya.

Those people don't get liberated, 'na tu mām abhijānanti tattvenātaś cyavanti te', who are not able to properly understand that Govinda, by appearing in different form, is providing us with all our needs and is constantly working to pull us back to Vaikuntha, while we were arrogantly 'vasudeva-parāk-mukhāḥ'. For such people, Govinda will keep destroying their lifespan and this world, again and again, and keep inflicting constant miseries, until they become Krishna antamukha, and start aspiring for Govinda to take them back to nitya Vaikuntha, 'anityam asukhaṁ lokam imaṁ prāpya bhajasva mām'. Therefore become Kṛṣṇonmukha, start doing, "man-manā bhava mad-bhakto mad-yājī māṁ namaskuru, mām evaiṣyasi yuktvaivam ātmānaṁ mat-parāyaṇaḥ."

Hari is nivasa. Hari is shakshi. Therefore Nivasa is shakshi.

"The transcendental form of Kṛṣṇa is shown to the world by Lord Kṛṣṇa's internal, spiritual energy, which is a transformation of pure goodness (yogamāyā cic-chakti, viśuddha-sattva-pariṇati, tāra śakti loke dekhāite). This jewellike form is the most confidential treasure of the devotees (ei rūpa-ratana, bhakta-gaṇera gūḍha-dhana). This form is manifested from Kṛṣṇa's eternal pastimes (prakaṭa kailā nitya-līlā haite)." – CC M 21.103.

"The gopīs worshiped Kātyāyanī, Yogamāyā, to attain Kṛṣṇa as their husband. If one tries to mingle the worship of Yogamāyā with that of Mahāmāyā, considering them one and the same Fools and rascals say that the worship of Yogamāyā and the worship of Mahāmāyā are the same." "In the spiritual world, the energy which is working, that is called yogamāyā. And in the material world, the energy which is working, that is called mahāmāyā." "Love is yogamāyā, and lust is mahāmāyā. That's all." "This daughter Yogamāyā and Kṛṣṇa were born simultaneously, and Vasudeva replaced Yogamāyā with Kṛṣṇa and took Yogamāyā away. When she was brought to Mathurā and Kaṁsa attempted to kill her, Yogamāyā slipped out of his hands." – ACBVSSP.

"All such lokas, or planets, being creations of Kṛṣṇa, are simultaneously Kṛṣṇa and not Kṛṣṇa. Such planets, being manifestations of Kṛṣṇa's energy, are also Kṛṣṇa." "An electrical engineer is producing electrical energy. In our homes we are experiencing this electrical energy as coldness in the refrigerator or heat in the electric stove, but at the power plant electrical energy is neither cold nor hot. The manifestations of this energy may be different for the living entities, but for Kṛṣṇa they are not different. Therefore Kṛṣṇa sometimes acts on what appears to be the principles of passion or ignorance, but for Kṛṣṇa there is nothing but Kṛṣṇa, just as for the electrical engineer electrical energy is simply electricity and nothing else. He makes no distinction that this is 'cold electricity' or that is 'hot electricity.'" – ACBVSSP.

"Kṛṣṇa's relatives: Thru Your Yoga-māyā potency You have assumed this beautiful form (ātta-yoga-māyākṛtiṁ) for protecting the Vedas, which had been threatened by time (kālopasṛṣṭa-nigamāvana)." – BH 10.83.4. "Draupadī: Acyuta, Bhagawan Svayam, [is] imitating the ways of this world, thru His mystic māya potency (bhagavān svayam, upayeme yathā lokam anukurvan, sva-māyayā)." – BH 10.83.7. "Namas Tasmai Bhagavate Kṛṣṇāyā, Akuṇṭha-Medhase, Sva-Yogamāyayā Acchanna-Mahimne, Paramātmane." – BH 10.84.22.

Ishwara-Ishwara Achintya-Bheda-Abheda

Q: Regarding Ch: Bheda in Govinda's forms, Shrutis never say that there is any bheda in two forms of Bhagawan, you're misguided. When it comes to difference between Jiva and Bhagavan, we are 100% dvaiti, but when it comes to difference between Bhagavan's forms, we are 100% advaiti.

A: That is a fault or limitation of the vedas, not of Govinda. Govinda is not limited to the description of him given in the vedas. The vedas are subordinate to the endless glories of Bhagawan, which they're striving so hard to hold and describe. Govinda has appealed so many times to go beyond vedas, and not do niyamagraha, when will you start listening to what Bhagawan himself is speaking about himself?

Your Acharyas have said there is bheda between jiva–jiva, in jiva–jada, and jada–Bhagawan, but we also have veda vakyas showing that Jiva is nondifferent to Brahman, and for maya/jada to be a transformation of Brahman itself. There are vakyas in Upanishads which say that there are two birds sitting in a tree, one is laghu and other is guru. There are unlimited laghu jivaatmas who have a individual association of guru Paramatma, where each individual Paramatma is rooted to a individual jiva and is displaying zero functionality outside the kshetra, jnana, ajnana, gunas, pramada, moha, etc of that jiva. Therefore they are both non-different in this sense of kshetra.

"He is eternal among the eternals, conscious among the conscious (nityo 'nityānāṃ cetanaś cetanānām). He, being one, becomes many, to provide desired objects to many (eko bahūnāṃ yo vidadhāti kāmān), the intelligent who see Him individually seated within their own selves [personally] (tamātmasthaṃ ye'nupaśyanti dhīrās), only to them, there is eternal peace, not to others (teṣāṃ śāntiḥ śāśvatīnetareṣām)." – Katha Upanishad 2.2.13. Therefore, only whose who see the Paramatma as many, as spread over in hearts of all jivas, and also individually present with himself – as distinct from others' Paramatma – to such intelligent only eternal peace accrues, not to those who do not see so.

"He is indivisible, but He becomes as if divided amongst living beings (avibhaktaṁ ca bhūteṣu vibhaktam iva ca sthitam), for the sake of [individually] maintaining those living beings (bhūta-bhartṛ ca), He is also the creator and destroyer of the living beings (grasiṣṇu prabhaviṣṇu ca). Therefore understand him to be divided (taj jñeyaṁ)." – BG 13.17. Because each Paramatma is individually devoted like this (BG 13.18: hṛdi sarvasya viṣṭhitam), and because there is bheda in each of his subject jivatmas, therefore there is bheda in each of the jiva's Paramatma.

Seeing bheda is higher intelligence. "yadā bhūta-pṛthag-bhāvam eka-stham anupaśyat, tata eva ca vistāraṁ, brahma sampadyate tadā" – BG 13.31. Govinda is acknowledging abheda but is mainly encouraging bheda, by speaking eka-stham first and vistāraṁ next. For example: Govinda supported Pandavas and Balarama supported Duryodhana. Both of their activities are entirely different, if you say they're entirely same that means their activities are also entirely same, and this makes no sense to the entire Mahabharata war that happened.

Q: We will only hear from shruti vakyas, we will not accept anything contradictory to or outside of shrutis, no matter what.

A: In Ch 57 I gave a shruti vakya praman from Gitopanishad for Gaurahari to be Krishna himself. Bhagavata Purana is a commentary on Vedanta, by the same author of Vedanta, which was written by him in his full devotional maturity, after he was done with all his asura vimohana deluding business. Once Gaurahari is proved on the basis on Gita and Bhagawata, then automatically all his activities and teachings and associates become authorised. Therefore the Gaudiya granthas are equal to Vyasadeva's shastras in authenticity. "The words of Śrī Gaurahari are a shower of nectar (śrī-kṛṣṇa-caitanya-vāṇī — amṛtera dhāra). Whatever He concludes to be the ultimate truth is indeed the summum bonum of all spiritual knowledge (tiṅho ye kahaye vastu, sei ‘tattva’ — sāra).” – CC M 25.58.

“The Vedic literatures give information about the living entity’s eternal relationship with Kṛṣṇa, which is called sambandha. The living entity’s understanding of this relationship and his acting accordingly is called abhidheya. Returning home, back to Godhead, is the ultimate goal of life and is called prayojana (veda-śāstra kahe — ‘sambandha’, ‘abhidheya’, ‘prayojana’, ‘kṛṣṇa’ — prāpya sambandha, ‘bhakti’ — prāptyera sādhana).” – CC M 20.124.

“Kṛṣṇa: What is the purpose of all Vedic literatures? On whom do they focus? Who is the object of all speculation? (kiṁ vidhatte kim ācaṣṭe kim anūdya). Outside of Me no one knows these things (nānyo mad veda kaścana). Now you should know that all these activities are aimed at ordaining and setting forth Me (māṁ vidhatte ’bhidhatte). The purpose of the Vedic literatures is to know Me by different speculations, either by indirect understanding or by dictionary understanding. Everyone is speculating about Me. The essence of all Vedic literatures is to distinguish Me from māyā. By considering the illusory energy, one comes to the platform of understanding Me (vikalpayet ity asyā hṛdayaṁ loke, māṁ vikalpyāpohyate hy aham etāvān sarva-vedārthaḥ śabda āsthāya māṁ bhidām māyā-mātram). In this way one becomes free from speculation about the Vedas and comes to Me as the conclusion. Thus one is satisfied (anūdyānte pratiṣidhya prasīdati).” – CC M 20.147-148, BH 11.21.42-43.

"O Kṛṣṇa, I totally accept as truth all that You have told me (sarvam etad ṛtaṁ manye yan māṁ vadasi keśava). Neither the demigods nor the demons, O Lord, can understand Your personality (na hi te bhagavan vyaktiṁ vidur devā na dānavāḥ)." "Indeed, You alone know Yourself by Your own internal potency, O Supreme Person (svayam evātmanātmānaṁ vettha tvaṁ puruṣottama), origin of all, Lord of all beings, God of gods, Lord of the universe! (bhūta-bhāvana bhūteśa deva-deva jagat-pate)." – BG 10.14-15.

So even great demigods or sages don’t know about Govinda properly – this explains all the limitations and absurdity of the speakers in the Vedas, about what they’ve understood or are speaking.

A real bhakta cares for nothing else other than Govinda’s vakyas among all the shastras. You can remain obedient to whoever’s vakyas in shastras you want to, but we will remain chaste only to our Govinda alone. "We have taken this vow that ‘Whatever Kṛṣṇa said, that is good, and everything bad. Bas.’ Our confusion is finished." – ACBVSSP.

Q: For us only the Vedas are apaurusheya words of God, despite them being apparently spoken and revealed by embodied sages. We don’t care even about the words of Bhagawan Hari found in the secondary shastras like Puranas or Chaitanya Charitamrita. Despite Puranas being written by the same author, if any purana contradicts the vedas, then we will reject that, we can not do anything about it.

A: Vedas don’t talk about Shaiva shastras or Tantras giving Vaishnava Moksha or Vaikuntha Prapti, therefore should they stop giving results?

Vedas falls short – (1) the entire population of today’s kaliyuga is anyways not entitled to read vedas. (2) Govinda himself is avyakta, beyond shabda, beyond the reach of vedas,

(1) “The women, shudras, and twice-born, are incapable, uninterested or don’t have time to learn the shruti shastras (strī-śūdra-dvijabandhūnāṁ trayī na śruti-gocarā). To enable these people, who are busy in their occupational duties and have low capacity of intelligence, in achieving supreme benefit (karma-śreyasi mūḍhānāṁ śreya evaṁ bhaved iha), thus out of compassion Vyasadeva compiled, the great historical narration called the Mahābhārata (iti bhāratam ākhyānaṁ kṛpayā muninā kṛtam).” – BH 1.4.25. "Krishna: Understand this, O Pārtha, that those who take complete shelter in Me, though they may be disqualified in the shruti shastras (māṁ hi pārtha vyapāśritya ye ’pi syuḥ pāpa-yonayaḥ), like – women [also men attached to women], vaiśyas [busy merchants] and śūdras [selfish workers] – even they can easily attain the parāṁ gati [supreme destination] (striyo vaiśyās tathā śūdrās te ’pi yānti parāṁ gatim).” – Mahabharata, BG 9.32.

The entire population of today’s world is this only, and everyone of this is eligible for our easy technique.

(2) Vedas mostly glorifies the Nirguna-Brahman, thats why so many purvacharyas had to write volumes of books to prove that Brahman is Saguna and He has qualities. This shows that vedas are not clear to understand, and vedas are hiding a lot of things from the unqualified audience, behind all its intellectual guesswork.

"brahmaṇy anirdeśye nirguṇe." – BH 10.87.1. "na ca kāla-javaḥ kim api na tatra śāstram." – BH 10.87.24.

"The eyes or intelligence cannot fully enter into the majesty of That Hari (na tatra cakṣurgacchati), nor speech, nor mind (na vāggacchati no mano). We can not know nor understand how He may be existing or controlling all this (na vidmo na vijānīmo yatha itad anuśiṣyād). He is indeed more wonderful than all that we can know and all that we don't know, or all that we can ever imagine (anyad eva tad viditād atho aviditād adhi). He is the Best. Thus have we heard from the ancient teachers of old who taught Him to us (iti śuśruma pūrveṣāṃ ye nastad vyācacakṣire)." – Kena-upaniṣad 1.3. "He is soundless, touchless, formless, undecaying (aśabdam asparśam arūpam avyayaṃ), tasteless, eternal and scentless (tathā'rasan nityam agandhavacca yat), beginningless, endless, beyond the Mahat, and constant (anādyanantaṃ mahataḥ paraṃ dhruvaṃ), knowing Him, man escapes from the mouth of Death (nicāyya tan mṛtyu mukhāt pramucyate)." – Katha Upanishad 1.3.15.

"Drumila: Anyone trying to enumerate or describe fully the unlimited qualities of the unlimited Supreme Lord has the intelligence of a foolish child (yo vā anantasya guṇān anantān anukramiṣyan sa tu bāla-buddhiḥ). Even if a great genius could somehow or other, after a time-consuming endeavor, count all the particles of dust on the surface of the earth (rajāṁsi bhūmer gaṇayet kathañcit kālena), such a genius could never count the attractive qualities of the Personality of Godhead, who is the reservoir of all potencies (naivākhila-śakti-dhāmnaḥ)." – BH 11.4.2.

Just as Hari behaves weak, incapable, and ignorant for fooling the asuras, while Him being totally transcendental. Just as Vyasadeva wrote false things to fool the asuras, despite himself knowing the unflawed truth. Similarly, Madhwacharya also written incomplete things in his dvaita philosophy, to fool the tattvavadi followers, despite him knowing the real truth for himself. The vedas itself have not revealed the complete truth, therefore it is common sense that all the various explanations on vedas are also dealing with incomplete knowledge only.

"Shrutis say: The devotees who worship You as the shelter of all beings (tava pari ye caranty akhila-sattva-niketatayā) disregard Death and place their feet on his head (ta uta padākramanty avigaṇayya śiro nirṛteḥ). But with the words of the Vedas You bind the niyamagrahis like animals (parivayase paśūn iva girā), even though they be highly mental jnanis (vibudhān api tāṁs). It is only Your hridaya-raga bhaktas who can purify themselves and others, not those who are inimical to You (tvayi kṛta-sauhṛdāḥ khalu punanti na ye vimukhāḥ).” – BH 10.87.27.

Easiest way to reach Govinda

Q: If the jivas are amshas of Krishna, shouldn’t they just exist in Vaikuntha with Krishna? then why does this Sadashiva dham exists at all? And why do you need to approach Shiva while Krishna is himself available to you? Also, won’t you get stuck into Brahmajyoti or Kailash or elsewhere, if your try going to Goloka thru that path?

A: Just as Gopa kumar who had only Govinda as his aspiration, was able to successfully reach Govinda, similarly we are having only Govinda and Goloka as our aspiration. Gopa kumar went to Kailash, Ayodhya, Dwaraka etc, only because Narada advised him to meet devotees like Hanuman over there. Otherwise Gopa kumar could have directly gone to Goloka. If you think that someone who desires/ aspires to go to Govinda’s Goloka will be stuck into some other loka, then that’s a fault of what you learnt from your teachers and not of our marga. Even Narayana of Vaikuntha can direct us to Govinda. [CCĀdi 17.288: namo nārāyaṇa, kṛṣṇa-saṅga dehi]

We are seeing Shiva just as our guru, not as the supreme Bhagawan. We are seeing Shiva not as a competitor to Govinda, but as a competitor to your guru whom you are daily worshiping and praying so hard to take you to Govinda, and to engage you in Govinda’s sewa. Yes, jivas are amshas of Govinda, but Shiva is a form of kala-shakti, which is divya prakriti, therefore jivas are not totally unrelated to Shiva. “The function of Śambhu in relation to jīvas is that this universe enshrining the mundane egotistic principle (ahaṅkāra ātmakam viśvam) has originated from Śambhu (tasmāt etat vyajāyata).” – Brahma saṁhitā 5.16.

Forcibly keeping Krishna in our consciousness, which is now entrapped in a painful and dirty surrounding, is actually not a good thing. Over here our consciousness will always keep burning, due to our world being situated on the burning head of angry Ananta. Why to unnecessarily harm or burn Krishna by pulling him in such a uncomfortable place?

We can get connected with Krishna properly once we get back to our swarupa. Now this is real love in separation, that we are living in sense of separation from Krishna we are not directly remembering or worshipping Krishna. We are tolerating the absence of Krishna, by not manifesting him fully in our hearts – but only until we don’t reach Krishna. Now till that time, while being in separation, we are continuously aspiring to reach Radha Krishna from within our hearts, via help of catalyst deities. Its better to not cause any trouble to Hari, even at the cost of our own remembrance or association with Hari. This is the real love in separation as it was intended by Gaurahari. Even the Gopis tolerated separation from Krishna when He was in Dwaraka, they didn't go to reside in Dwaraka because Krishna was living there, but they waited for Krishna to reunite back with them in the suitable atmosphere of Vrindavana.

First of all, get your grounds clear, regarding who is taking you to Goloka – is it your diksha guru? or your jagat guru? or Vishnu dutas? or Govinda himself? Regarding our tamasic marga – we are expecting catalyst deities like Mahakal Shiva to directly take us to Govinda. Guru takes us to Govinda, and we are approaching Maha-jagat-gurus like Shiva/ Nityananda/ Gaurahari/ Hanuman to take us to Govinda.

You people are saying that I'm prescribing navadha bhakti of my gurus, by taking the readers away from navadha bhakti of Krishna. Because I have just written a few pages of information about my non-material gurus who are actually non different from Govinda, who are of the equal tattva as Govinda, and who can actually take me to Govinda because of actually having a eternal connection with Govinda. But it turns out that, you people are the ones who are doing navadha bhakti of your gross gurus. Because, you people have written down and are distributing multi volume biographies of your them, you are daily worshiping them with costly paraphernalia despite they having blundered so many times in so many places, you are also singing sakshat hari tvena samast shastrey to your gurus and dancing in front of them daily. This is a very unhealthy double faced hypocrite behaviour. And our Gurus are much superior to your embodied gurus who are undergoing the six transformations of material body, and and struggling with the six senses of material body. Our Gurus are actually eternal parshads of Govinda, who really reside on the same planet of Govinda, eg: as Gopieshwari Mahadevi, Ananga Manjari, Paurnamasi Devi, etc.

The difference between your ordinary pathway and our tamasic pathway is that, you are using your guru as a launchpad and via-medium to reach Govinda, and we are using Shiva as a launchpad and via-medium to reach Govinda – you guru is introducing you to Govinda, and for us Shiva is introducing us to Govinda. So the answer to why we need Shiva/ Nityananda/ Gaurahari while Govinda himself is available, is same as the answer to why do you need your guru to go to Govinda while Govinda is himself available to you.

My meaning of Mukti is not just nirguna cessation of material troubles, my Mukti is actually synonymous to Bhagawat Prapti/ Bhagawat Dham Gamana/ Goloka-Prapti. When I'm speaking the words – kaivalya or moksha or mukti, read it as entering into the Vaikuntha realm.

Govinda says: "Know that, cessation of material activities [or departure from this material world], is as same as linking oneself with Bhagawan [or entering into the Nitya Dham], O Pandava (yaṁ sannyāsam iti prāhur yogaṁ taṁ viddhi pāṇḍava), because for entering into the Vaikuntha worlds, one should first walk out of the universal shell and then enter into Paramapada (na hy asannyasta-saṅkalpo yogī bhavati kaścana)." – BG 6.2. [While you're travel towards spiritual world you're moving out of the universal coverings simultaneously].

"For a immature sage, linking oneself with Bhagawan means to perform devotional activities while remaining in this world (ārurukṣor muner yogaṁ karma kāraṇam ucyate); but for the advanced sage, for whom Bhagawan is already attained, it's only a matter of dissolving his bodily elements back into universal elements, [and proceeding towards the Vaikuntha Planets] (yogārūḍhasya tasyaiva śamaḥ kāraṇam ucyate)." – BG 6.3.

Govinda: "One must deliver himself by conceiving correct knowledge in his mind, and not degrade himself, (eg: by thinking that you need to become perfect here itself before entering Vaikuntha.) [The doors of Vaikuntha, the mystic perfections, all the arrangement by Bhagawan are not just for show decoration.] (uddharet ātmanā ātmānam, na ātmānam avasādayet). The mind can work favourably for your eternal benefit, provided that you don't program it as your enemy by inputting incorrect aspirations (ātmā eva hi ātmanaḥ bandhuḥ, ātmā eva ripuḥ ātmanaḥ)." – BG 6.5.

Govinda: "For him who has rightly aspired in his mind, the mind is the best of friends (bandhuḥ ātmā ātmanaḥ, tasya yena ātmā eva ātmanā jitaḥ); but for one who has failed to do so, his mind will remain the greatest enemy (anātmanaḥ tu śatrutve, varteta ātmā eva śatru-vat)." – BG 6.6. "For one who has conquered his mind and intelligence, [by making attaining Paramātmā his only goal], he has already approached Paramātmā completely, [and it's just a matter of leaving the world and entering Paramapada.] (jitātmanaḥ praśāntasya, paramātmā samāhitaḥ). For such a Yogi, all good and bad things of this unnecessary world – happiness and distress, heat and cold, honor and dishonor – are all of zero relevance (śītoṣṇa-sukha-duḥkheṣu tathā mānāpamānayoḥ).” – BG 6.7.

Shastra praman for mukti or Govinda prapti:

Bhagawan Rama says: "Liberation is of four kinds: Salokya etc. Anybody even though leading a wicked life, attains Salokya, not other worlds, by worshipping my name. Dying in the sacred Brahmanala in Kashi, he will get the Taraka-mantra and also liberation, without rebirth. On dying anywhere (else) in Kashi, Maheshvara will utter the Taraka-mantra in his right ear. He gets Sarupya with me as his sins are washed away." – Muktika upanishad I.i.18-23, Sukla-Yajur-Veda.

“We worship the Three-eyed Lord (Śiva) who is fragrant and who nourishes and nurtures all beings. As is the ripened cucumber freed from its bondage (to the creeper), may I be liberated from death for the sake of immortality. (tryambakaṃ yajāmahe sugandhim puṣṭivardhanam | urvārukam iva bandhanān **mṛtyor mukṣīya māmṛtāt** ||).” – Rig Veda 7.59.12, Yajur Veda Taittiriya Sanhita i.8.6.i.

“Salutations to Him who ferries men over the sins and evils of Samsara (the Illusions of the world), and who by the grant of knowledge ferries them over Samsara altogether (Namah prataranaya chottaranaya cha).” – Yajurveda, Sri Rudram Anuvaka 8.

“Cast away and separate us from all bondages/sicknesses from us and our families, O Rudra accompanied by Uma, drive away afar our pain/ suffering and death/destruction liberate us from those even if they are committed sins (somārudrā vi vṛhataṃ viṣūcīm amīvā yā no gayam āviveśa, bādhethāṃ dūraṃ nirṛtim parācaiḫ kṛtaṃ cid enaḥ pra mumuktam asmat).” – Atharva Veda Kanda 7 Sukta 42 verse 1.

“He is the creator of everything as well as the knower of everything. He is His own source, He is all-knowing, and He is the destroyer of time. He is the repository of all good qualities, and the master of all sciences. He is the controller of Matter and Spirit, and the lord of the Gunas. He is the cause of liberation from the cycle of birth and death, and of bondage which results in its continuance.” – Svetasvatara Upaniṣhad 6.17.

Sadāśiva uvāca: Everything would be purified by my words. Due to my words poison becomes nectar. All Vedas are due to my words. Deities are due to my words (madvākyādakhilaṃ śuddhyenmadvākyādamṛtaṃ viṣam | madvākyādakhilā vedā madvākyāddevatādayaḥ || 227 ||). Knowledge of religion is due to my words. Salvation is said to be due to my words. Purāṇas, sacred texts and the codes of law are due to my words (madvākyāddharmavijñānaṃ madvākyānmokṣa ucyate | purāṇānyāgamāścaiva smṛtayo mama vākyataḥ || 228 ||)." – Padma Purana Patala-Khanda Chapter 114.

"'What is the destination of those who desire liberation and those who desire sense gratification?' Śrī Gaurahari asked ('mukti, bhukti vāñche yei, kāhāṅ duṅhāra gati?'). '[Nirguna] mukti desirers gets situated in the body of a tree; bhukti desirers gets situated in the body of a demigod' Rāmānanda Rāya replied ('sthāvara-deha, deva-deha yaiche avasthiti')." – CC M 8.257. Rāmānanda Rāya: "Those [Nirguna mukti desirers] who are unaware of existence of transcendental mellows are like the crows that suck the juice from the bitter fruits of the nimba tree of knowledge (arasa-jña kāka cūṣe jñāna-nimba-phale), whereas those [saguna mukti desirers] who have awareness of existence of devotional mellows are like the cuckoos who eat the buds of the mango tree of love of Godhead (rasa-jña kokila khāya premāmra-mukule)." – CC M 8.258. Rāmānanda Rāya: "The unfortunate empiric philosophers taste the dry process of philosophical knowledge (abhāgiyā jñānī āsvādaye śuṣka jñāna), whereas the devotees regularly drink the nectar of love of Kṛṣṇa. Therefore they are the most fortunate of all (kṛṣṇa-premāmṛta pāna kare bhāgyavān)." – CC M 8.259. [This was last recorded discussion of Gaurahari of that day.]

"So some devotee inquired from Caitanya Mahāprabhu that 'Mukunda is very sorry. You asked not to come. But he's asking whether there will be any day in future when he'll be allowed to come again.' So Caitanya Mahāprabhu said, 'After three thousands of births. After three thousands of births, he'll be allowed to come in.' So when Mukunda inquired, 'Did you inquire from Caitanya Mahāprabhu this question?' he said, 'Yes, but He has said after your three thousands of repeated births, you'll be allowed.' So he began to dance. He began to dance 'Oh, then I'll be allowed some day. Never mind, three thousand births. Never mind three thousand births.' So when this was informed to Caitanya Mahāprabhu that 'He's dancing now because You'll allow him to come in after three thousands of births,' so Caitanya Mahāprabhu became very pleased and asked him to bring him immediately." – ACBVSSP.

[Because we are seeing perverted daitya-danava species in this reflection world, if there exists a variety of bhakta-danava species in spiritual world, then all the asuras getting moksha from the material world needn't be stuck in Brahmajyoti forever, and its not impossible for them to get normal residence in Vaikuntha.]

Sadashiva Loka is to entire Vaikuntha Loka what Nabadwip Dham is to Goloka Dham:

For example, "On the eastern shore of the Alakānandā, beside the Gaṇḍaka River, is Harihara Kṣetra (alakānandāra pūrava pare harihara-kṣetra gaṇḍaka dhāre)." "This place is superior to Vārāṇasī because here Lord Śiva, holding his trident (vārāṇasī hate e dhāma para hethāya dhūrjaṭī pināka-dhara), constantly dances while chanting "Gaura! Gaura!", and offers his followers devotion to Gaura ('gaura gaura' bali' sadāi nāhe nija-jane gaura-bhakati yāce)." "Here, devotees chant Gaurāṅga's Name, dance, and kick away the liberation (tāhā ta hethāya caraṇe ṭheli' nācena bhakata 'gaurāṅga' bali') that sannyāsīs attain by residing in Kāśī and practising jñāna-yoga for a thousand years (sahasra varaṣa kāśīte vasi' labhe ye mukati jñānete nyāsī)." "Here, when souls pass away, **Śiva chants the Name of Gaura into their ears and delivers them (niryāṇa samaye ekhāne jīva kāṇe 'gaura' bali' tārena śiva)**." "This place is thus Mahā-Vārāṇasī (mahā-vārāṇasī e dhāma haya). Souls have no fear of death here (jīvera maraṇe nāhika bhaya)." "Saying this, Nitāi danced (eta bali' tathā nitāi nāce) and offered Jīva divine love for Gaurahari (gaurahari-prema jīvere yāce)." – Śrī Navadvīpa-dhāma Māhātmya 8.13-22, by Bhaktivinoda Thakur.

"Prauḍhā Māyā, a servant of Gaurahari is the presiding goddess here (prauḍhā-māyā gaura-dāsī adhiṣṭhātrī devī). In every age, she stays here and serves Gaurāṅga (sarva-yuge ei sthāne thāke gaura-sevī)." "Those who are very sinful and inimical to Vaiṣṇavas (ati karma-doṣa yāra vaiṣṇavete dveṣa), Māyā blinds and subjects them to various miseries (tāre māyā andha kari' deya nānā kleśa)." "All sin and karma are annihilated here (sarva-pāpa sarva-karma hethā haya kṣaya). In the form of knowledge, Prauḍhā Māyā destroys karma (prauḍhā-māyā vidyā-rūpe kare karma laya)." – Śrī Navadvīpa-dhāma Māhātmya 13.52-54. "All souls who give up their life in the water, on the earth, or in the air here [in Navadvīpa-dhāma] **attain Śrī**

Goloka Vṛndāvana (jale-sthale-antarīkṣe tyajiyā jīvana, sarva-jīva **pāya śrī-goloka-vṛndāvana**)." – Śrī Navadvīpa-dhāma Māhātmya 11.9.

"When Jīva Gosvāmī wanted to go to Mathurā from Bengal (jīva-gosāñi gauḍa haite mathurā calilā), he requested permission from Śrīla Nityānanda Prabhu (nityānanda-prabhu-ṭhāñi ājñā māgilā)." – CC Antya 4.232.

Nityananda Prabhu explains to Jiva Goswami: "The Pastimes of Rādhā and Kṛṣṇa are the highest of all rasas (rādhā-kṛṣṇa-līlā haya sarva-rasa-sāra), and qualification for them does not come immediately (sahasā tāhāte nāhi haya adhikāra)." "There are many obstacles involved, in each and every moment (tāhāte vyāghāta bahu āchhe sarva-kṣaṇa), therefore the supreme wealth of rasa is very difficult to attain (ataeva sudurlabha rasa mahādhana)." "Not everyone who goes to Vraja attains rasa (yei sei vraje giyā nāhi pāya rasa), and as a result of offences, rasa becomes tasteless (aparādha-vaśe rasa haya ta virasa)." "During the darkness of Kali-yuga, offences are constant (ghora kali-kāle aparādha sarva-kāla), and the life of a soul is short and extremely troublesome (jīvera jīvana svalpa baḍa-i jañjāla)." "Even if souls desire it, the rasa of Vraja is not attainable (icchā karileo vraja-rasa labhya naya). The mercy of Kṛṣṇa is therefore the only cause of attaining rasa (ataeva kṛṣṇa-kṛpā rasa-hetu haya)." "Gaurahari gives souls qualification for rasa (rasa-adhikāra jīve karena pradāna). Offences are never an obstacle in Navadvīpa. (aparādha bādhā kabhu nāhi pāya sthāna)." "O Jīva, the duty of the soul is always to take shelter [of Gauranga] (jīvera kartavya sadā vallabha-tanaya) in Navadvīpa to become qualified for the rasa of Vraja (vraja-rasa adhikāre navadvīpāśraya)." "When sādhus attain the grace of Navadvīpa (navadvīpa-kṛpā yabe labhe sādhu-jana), they easily **attain Vṛndāvana Dhāma** (tabe anāyāse **labhe dhāma vṛndāvana**)." – Sri Navadvipa Dhama Mahatmya, Ch 17.

Jīva Gosvāmī to Nityānanda Prabhu: "Those whom you bless easily attain (tumi yāre kara dayā sei anāyāse) the feet of Śrī Caitanya and float in the waters of divine love (śrī-caitanya-pada pāya prema-jale bhāse)." "Without Your grace, souls do not attain Śrī Gaura (tomāra karuṇā vinā gaura nāhi pāya), even if they serve Him within their heart for one hundred births (śata janma bhaje yadi gaurāṅga hiyāya)." "If Gaura punishes someone, You protect them (gaura daṇḍa kare yadi tumi rakṣā kara), and whomever You punish, Gaura rejects them (tumi yāre daṇḍa kara gaura tāra para)." "Therefore, O Lord, by my good fortune, I have taken shelter at Your lotus feet (ataeva prabhu tava caraṇa-kamale la-inu śaraṇa āmi sukṛtira bale)." – Śrī Navadvīpa-dhāma Māhātmya 4.33-36.

Nityananda Prabhu is the same Balarama, who is a masculine form of the internal potency of Govinda, who has now appeared by assuming the mood of his own eternal feminine form – Ananga Manjari. Vasudha Mataji and Jhanavi Mataji originally are Varuni and Revati, and both of them are also having avesha of Srimati Ananga Manjari present in them. Nityananda Prabhu is Shrimati Ananga Manjari in Govinda Lila, attaining Goloka under their shelter will be Manjari Bhava only, which is inline with the mood of Gaudiya Parampara. Therefore our easiest pathway to attain Vaikuntha/ Goloka is fully assured of success, under all times places circumstances.

Only way to reach Govinda

Q: Why is tamasic marga faster?

A: Vishwanath Chakravarti writes in Rāga vartmā candrikā, in the second part: "There are two types of devotees — the sādhaka, who is preparing for perfection, and the siddha, who is already perfect. When a devotee becomes perfect, he is transferred to a universe where Kṛṣṇa's pastimes are taking place. Kṛṣṇa's eternal associates go wherever Kṛṣṇa manifests His pastimes. As stated before, first the father and mother of Kṛṣṇa appear, then the other associates. Quitting his material body, the perfect devotee also goes to associate with Kṛṣṇa and His other associates. Then they become qualified to go to the main Goloka Vrindavan in the spiritual world."

You don't know which Govinda lila you will be entering into in your next life. At a broader level, they consider even the Guru parampara as equal to Hari lila, and even the Gaur lila as equal to Hari lila. You don't know how many rebirths it will take to become perfect to enter into direct Govinda's pastimes in another universe, and even after entering in Govinda's pastimes you don't know how long it will take to finally become qualified to be sent to the eternal Goloka Vrindavan of Vaikuntha. Because, we see jivas like Nalakuvera, Manigriva, Mucukunda, and the gopis who couldn't go to meet Govinda for rasa pastimes, they all did not attain original Nitya-Vaikuntha within their same lifetime.

Prabhupada says, while explaining the description of spiritual world: "The human form of life because it is specifically meant for the living entity who can attain transcendental knowledge and religious perfection." "It is not possible to go back to Godhead in one life, but in the human form one should at least understand the goal of life and begin Kṛṣṇa consciousness." "It is said that the human form is a great boon because it is the most suitable boat for crossing over the nescience ocean." "The spiritual master is considered to be the most able captain in that boat, and the information from the scriptures is the favorable wind for floating over the ocean of nescience." – BH 3.15.24 Tatparya by ACBVSSP. Prabhupada: "This incident proves that the śikṣā or dīkṣā-guru who has a disciple who strongly executes devotional service like Dhruva Mahārāja can be carried by the disciple even though the instructor is not as advanced." "The Kṛṣṇa consciousness movement is spreading now all over the world, and sometimes I think that even though I am crippled in many ways, if one of my disciples becomes as strong as Dhruva Mahārāja, then he will be able to carry me with him to Vaikuṇṭhaloka." – BH 4.12.33 Tatparya by ACBVSSP.

Other sampraday Vaishnavas, if they are completely perfected and ready, they either go to Karya Vaikuntha where Kshirodaksyayi Vishnu is personally residing or to the Maha Vaikuntha above the Satya Loka. There they serve Bhagavān Vishnu till the end of the current kalpa. Then after end of Kalpa, when pralay occurs, the Vaikuntha disappears from there, and Bhagavān Vishnu takes along with him all the devotees who are serving him to the eternal Vaikuntha in the spiritual world.

All the asuras, who got sayujya/ sarupya/ salokya mukti within their same lifetime, they were having blessings of universal gurus: Brahma, Shiva, Durga, therefore Govinda immediately gave them sayujya. And they didn't have to wait until the end of kalpa or manvantara, or even until their entire duration of life, they were killed and immediately sent to eternal abode.

Govinda did give protection to sadhu bhaktas like Pandavas, Prahlad, Ambarish, Parikshit. But, the people who suffered the most were also Pandavas, Prahlad, Vibhishan, etc, only. On the other side, Duryodhana Hiranyakshipu Ravan, they got death while Govinda was present right in their eyesight and consciousness. They enjoyed a problem-free existence throughout their life and also got moksha at hands of Govinda.

What Bhagawan Vishnu intended to mean by the 3 births of asuri pravritti vs 7 births of daivi pravritti is that, there is no scope of attaining Him via the daivi pravritti therefore they better take to the rebellion pathway. The number 7 is just for the sake of intending that – somehow amid painful rebirths, the jiva may come to understand that unconventional pathway is the only pathway, and the conventional pathway is totally inefficient and useless. Then he takes up to that real marga after wasting lots of time in the ineffective marga. I will say one thing: just keep following the usual path until you get bored and frustrated from finding no results. Then, at that time, do remember that this working marga is still available for you, to take you back to Govinda's Dham.

Sadhu-kripa khandana

Q: Even Krishna himself surrendered to a guru. You should too.

A: Krishna is param satya "Aum Tat Sat". Sandipani by all his strength, was unable to revive his own son from the abode of Yamaraja, since a long time. He had to take help of Govinda and Balarama to bring his son back to his household life. So if the guru is the one who delivers, why was he unable to deliver his own son, unto whom he was so much affectionate, before he met Govinda?

You cannot say - that guru delivers the disciple on the strength of Bhagawan, not by his own strength, and indeed Sandipani took help of Govinda and delivered his child. Because, Govinda delivered not that soul alone, but also all of the jivas who were in Yama's abode, who were not necessarily having a guru. If they all had a guru then why were they in hell first of all? The entire abode of Yama was emptied just by Govinda's presence, not by guru's blessings, therefore we should simply stay under shelter of Govinda alone.

Madhwacharya says in MBTN 2.82-85, 2.133-134, that Govinda's acceptance of guru was one of his asura vimohana pastimes, which was meant to delude the rascal people like you into more and more rascaldom.

Q: Sages would come to Rukmini's father's palace and sing glories of Krishna there, and due to overhearing them, Rukmini devi got information about glories Krishna, and that caused her to be able to meditate upon Krishna and absorb into thoughts of Krishna. Only because Rukmini devi sent a brahmana as a duta to Krishna, therefore Krishna accepted her letter and came to kidnap her. Narada muni (guru) is the one by whose blessings Dhruva and Prahlada got darshan of Bhagawan.

A: I don't know what sort of misinterpretations of shastras are you reading, but you thoroughly need to fix all your misconceptions. Rukmini devi is the moola prakriti, of whom even the ignorance-causing material energy is just a maidservant. There was never a time in history, nor will there ever be such a time when Krishna is not present in the consciousness of Rukmini devi.

BH 10.52.23-24 and BH 10.53.2-3 shows that both Shri Rukmini and Shri Krishna were simultaneously being absorbed into thoughts of each other, and were longing to meet each other, long before any letter was sent to Krishna thru anyone, due to eternal oneness of their atman.

Regarding the misconception of Govinda to be the well wisher of brahmanas, "Mahā-Viṣṇu said: I brought the brāhmaṇa's sons here because I wanted to see the two of you, My expansions, who have descended to the earth to save the principles of religion. As soon as you finish killing the demons who burden the earth, quickly come back here to Me." – BH 10.89.58. Here we see that Bhagawan Mahavishnu is troubling the brahmana by kidnapping his sons. Torturing brahmanas is a asuri or tamasic behaviour, its not a sewa bhava. Mahavishnu did not give donation, or render service, or took initiation from brahmana, to be able to see Govinda, Mahavishnu troubled that brahmana to get darshan of Govinda, just as all the asuras who got moksha at hands of Govinda would trouble the sadhu brahmanas, as a part of their usual asuri business. [This also confirms that tamasic path is best path to attain Govinda]

Bhagawan Govinda accepted guru only for the sake of creating confusion and bewilderment to unqualified class of people like you, not to teach us by his example. You people are cunningly cherry picking up only those events which goes with your narrow-minded philosophy. You're falsely boasting that's it is all a part of Bhagawan teaching us by example, but you are blind to the fact that Krishna was a kshatriya, who was putting efforts for maintaining dharma in his kingdom, by destroying all the adharmi and abhakta elements. Why are you so much cunningly biased? Did Govinda instruct to become a disciple of guru, or did he instruct to stand up for dharma and fight asper how what he wants us to do, like – Arjuna, Bheema, Ghatotkacha, Hanuman, Parashurama, Rama, Bhairava, Veerbhadra, Anantasesha, and His own personal example?

Regarding Dhruva and Prahlada, it was their own sukriti and tapasya, which gave them darshan of Govinda. Narada's same instructions and suggestions which he gave to Vyasadeva and others – to focus on para dharma and not apara dharma – was useless against Dhruva, who was firmly fixed and fully determined upon his own goal, and who forced Narada to change his instructions and instead speak what he wanted to hear.

Narada muni is just like a newspaper wala, who is simply giving this news to that person and that news to this person. Asuras like Kamsa, Ravana, Hiranyakashipu also received news updates from Narada and that doesn't mean Narada became their guru just because he gave them news. Newsgivers are just our servants who are updating us with current affairs. To see the real worthlessness of Narada, see the shlokas BH 1,6.21-23, for what Bhagawan Vishnu is instructing to Narada, and BH 7.4.14 for getting a idea of how Asurarajs like Hiranyakashipu forced him to bow down at their feets and played the damru out of him.

In earlier days the ministers and counsellors were just subservients to the king, that's where they should be kept, they shouldn't be kept on top of our head. Their purpose was only to serve ideas and suggestions to the king, and it was upto the king to decide what to do. The priests and pujaris were just the performers of sacrifice, and nothing more, who would perform rituals for ensuring peace and prosperity in the kingdom. The dutas or messengers are just servants, who's purpose is to transfer messages, which even birds did in the past, and which technology does much efficiently in the present. Infact all the acharyas and gurujanas were overthrown by Arjuna on the battlefield, asper the instructions of Govinda.

Therefore just accept knowledge and training from the gurus in the childhood, and then go beyond them, and perform your own Tapasya by yourself like the many devotee kings did it all by themselves – Arjuna, Bhima, Bhishma, Ambarisha, Dhruva, Chitraketu, Ravana, Meghnada, Hiranyakashipu etc – they all got darshan of Govinda at their endtime.

Yamala-arjuna trees got a curse from Narada, but still they got darshan of Govinda. Narada gave them shrap and not vardan - prakopa and not kripa. That event is not a glorification of the sadhu's curse, it's a glorification of Govinda's kripa, that even a person cursed by a respect-demanding madass guru is being easily delivered by Govinda.

Regarding Vamana deva kicking out Ravana while protecting King Bali: Ravana was a Brahmana who was acting like a kshatriya, when he came to attack Bali. Ravana was kicked out by Vamana deva, who also was a Brahmana acting like a kshatriya or protector. Both were brahmanas who neglected their svadharma and behaved like kshatriyas. Therefore this battle pastime doesn't prove brahmins being stronger or superior. King Bali was a asura-bhakta not a devata or brahmins. This pastime can better be seen as a lesson for householders, to similarly kick out all brahmins from their house who come to beg for money, while staying under direct protection of Bhagawan.

Parshurama was the guru of Bhishma, but Bhishma not just disagreed and disobeyed his guru's agya instruction, but he even defeated him in a fight and drove him away. And at the end of his life Bhishma merged his consciousness into Govinda, and reached Govinda.

Q: Only by the mercy of guru one receives the benediction of Kṛṣṇa, without the grace of guru there is no question of making any spiritual advancement, and without making spiritual advancement you can never reach the spiritual world. Taking shelter of Kṛṣṇa means taking shelter of Kṛṣṇa thru guru within parampara. Guru is the boat thru which Kṛṣṇa delivers you.

A: You're believe that for you guru is equal to Govinda, isn't this mayavada? Doesn't Govinda say sarva dharman parityajya in 18.66 to Arjun's empathy for guru in 2.5? You believe that a guru is like a swami/ husband for his shishya. So how many husbands does the disciple needs have like this? There is diksha guru » 1, shiksha guru » 2, local ashram seva guru » 3, path pradarshak guru » 4, jagat guru » 5, guru's godbrothers who are equal to guru » 1x, travelling visitor gurus » 2x, local guest speaker gurus » 3x, then the donors who are funding/ maintaining like a provider » 4x; ==> 5+4x!! OMG!! Isn't it better to remain a Avadhuta and have just one Swami – our own hriday-sthith Shri Govinda?

A personal guru is not necessary at all. Hanuman, Shiva, Nityananda, Shankarshana, Balarama, Govindanaam, Govinda – any of these non-personal gurus are more than enough.

"Whenever an experienced person develops real knowledge of Kṛṣṇa and His transcendental qualities (vijña-janera haya yadi kṛṣṇa-guṇa-jñāna), he naturally gives up all other engagements and renders service to the Bhagawan (anya tyaji', bhaje). Uddhava gives evidence concerning this (tāte uddhava — pramāṇa)." – CC Madhya 22.97.

Have a look at what Srila Bhaktisiddhanta speaks on kaliyuga's gurus: "It is these worldly expectants who become the patrons of the mischievous race of the pseudo-teachers of religion, the Pūtanās, whose congenial function is to stifle the theistic disposition at the very moment of its suspected appearance. But the real theistic disposition can never be stifled by the efforts of those Pūtanās. The Pūtanās have power only over the atheist. It is a thankless but salutary task which they perform for the benefit of their unwilling victims." "The effective silencing of the whole race of pseudo-teachers of religion is the first clear indication of the appearance of the Absolute on the mundane plane. The bona-fide teacher of the Absolute heralds the Advent of Kṛṣṇa by his uncompromising campaign against the pseudo-teachers of religion." – Pūtanā Article. In easy words: An institution is also a means by which materialistic, atheistic people get attracted to religiosity. Due to their inherent atheism and tendencies for exploiting religion for their own selfish purposes, these materialistic newcomers end up falling prey to pseudo-teachers of religion (represented by Pūtanā). Both (the materialistic newborn disciple and the Pūtanā like guru) are fit for each other. Our ācāryas (Śrī Jīva Gosvāmī) have commented that Pūtanā managed to poison and eat up only and only the children of the followers of Kaṁsa. She could not harm any child of any follower of Nanda Mahārāja or Krishna. Those who survive Pūtanā due to their previous devotional, theistic inclinations and due to favorability towards Krishna will find protection in Krishna. For such individuals, Pūtanā will do no harm.

Gaurahari started the yuga dharma of Harinaam Sankirtan, and Harinaam is being vibrated in every village and town. Just by hearing this Harinaam one gets purified, peaceful and attracted towards it. Simply Chanting and Hearing Harinaam alone, even for recreational purposes, gives moksha as a side-effect, and Govinda prema as its main effect. "When someone heard the chanting of the Harinaam from the mouth of Śrī Gaurahari (keha yadi tāṅra mukhe śune kṛṣṇa-nāma), and someone else heard this chanting from that second person (tāṅra mukhe āna śune), and someone again heard this chanting from the third person (tāṅra mukhe āna), everyone in all countries became a Vaiṣṇava through such disciplic succession (paramparāya 'vaiṣṇava' ha-ila sarva deśe). Thus everyone chanted the holy name of Kṛṣṇa and Hari, and they danced, cried and smiled (sabe 'kṛṣṇa' 'hari' bali' nāce, kānde, hāse)." – CC Madhya 17.48-49.

"Simply by chanting the name of Kṛṣṇa one can obtain liberation from material world (kṛṣṇa-mantra haite habe saṁsāra-mocana). Simply by chanting the name of Kṛṣṇa one will be able to attain the lotus feet of Kṛṣṇa (kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa)." – CC Ādi 7.73. "Śrī Gaurahari was going to Vṛndāvana, through the forest of Jhārikhaṇḍa, and by Gaurahari's chanting of Hare Kṛṣṇa mahā-mantra, all the animals in the forest like tigers, elephants, deer and birds became maddened by ecstatic love, and started dancing.” – CC Madhya 17.1.

“Śrī Gaurahari then recited the following verse: My dear Lord, one who always keeps Your holy name on his tongue becomes greater than an initiated brāhmaṇa. Although he may be born in a family of dog-eaters and therefore by material calculation may be the lowest among men, he is still glorious. This is the wonderful effect of chanting the holy name of the Lord. (aho bata śva-paco ’to garīyān yaj-jihvāgre vartate nāma tubhyam). It is therefore concluded that one who chants the holy name of the Lord should be understood to have performed all kinds of austerities and great sacrifices mentioned in the Vedas. He has already taken his bath in all the holy places of pilgrimage. He has studied all the Vedas, and he is actually an Āryan. (tepus tapas te juhuvuḥ sasnur āryā brahmānūcur nāma gṛṇanti ye te).” – CC Madhya 11.192.

A parampara is extremely important, but the purpose of parampara is only to facilitate genuine knowledge. ACBVSSP writes in BG intro that, "Śrīpāda Rāmānujācārya has explained the word sanātana as ’that which has neither beginning nor end,‘ so when we speak of sanātana-dharma, we must take it for granted on the authority of Śrīpāda Rāmānujācārya that it has neither beginning nor end." Here taking for granted means that Prabhupada is taking knowledge from Rāmānujā without him directly connecting to his sampradaya. Similarly we all can take Prabhupada’s BBT books and teachings for granted. Avadhuta devotees, Ragatmika devotees, jivana mukta devotees – they are anyways not obligated to anything of this world, due to being committed to Govinda exclusively.

ACBVS Prabhupada himself was not aware of what he was writing, and was amazed at what all knowledge was coming out on its own by the mercy of his indwelling Caitya-guru: "Sometimes I become surprised how I have written this. Although I am the writer, still sometimes I am surprised how these things have come. Such vivid description. Where is such literature throughout the whole world? It is all Kṛṣṇa’s mercy. Every line is perfect.” – ACBVSSP, June 28, 1977. "Everything was arranged by the Lord, but the credit of victory was given to Arjuna. Similarly, in the Kṛṣṇa consciousness movement, everything is happening according to the predictions of Lord

Caitanya, but the credit goes to Lord Caitanya's sincere servants." – BH 4.24.46 pp.

Although Govinda has himself written all the books through ACBVSSP, but Govinda has also written much better content through our Purvacharyas. Therefore take to the books that have a better content, which was not meant for atheistic western audience but for the traditional Bharatadesha audience.

"A person advanced in devotional service (eṣa bhāgavatottamaḥ), sees within everything the soul of souls, the Supreme Personality of Godhead, Śrī Kṛṣṇa (sarva-bhūteṣu yaḥ paśyed bhagavad-bhāvam ātmanaḥ). Consequently he always sees the form of the Supreme Personality of Godhead as the cause of all causes and understands that all things are situated in Him (bhūtāni bhagavaty ātmany)." – CC Madhya 22.72, BH 11.2.45. Also see: BG 3.27, 18.14-16.

Dhruva and Prahlada didn't do full surrender, or menial sewa, agya palan, praṇipātena, paripraśnena, sevayā, upadekṣyanti, from Narada, but they got darshan of Govinda – one simply by chanting mantra, other simply by overhearing the Bhagawata katha within the womb.

Books like Gita and Hanuman chalisa are widely read in all big and small temples of India, all the original granthas are available for free download on the official websites of the respective sampradayas.

Hanuman chalisa (34 & 38) says just by reading Hanuman chalisa regularly you can either get reborn in Hari-puri as Hari-bhakta, or in advanced stages you can even get Moksha directly.

In Jagannath Puri, the devatas see all the residents are having chaturbhuj Vaikuntha forms. Even small kids, uninitiated men and pashu men, are seen as having Chaturbhuj. So doesn't that mean they all will unfailingly get moksha, just because of being born in Jagannath Puri?

Gaurahari would read compositions of Chandidas, Vidyapati, Jayadeva, etc. Were those authors belonging to our Gaurahari's sampradaya? Or were those authors belonging to any of the four sampradayas at all? Or had those authors even accepted a mortal guru, who taught them all that they wrote? Or was it all was a self inspired work by the strength of their non-personal chaitya guru alone?

If Gaurahari had accepted and read books of those authors, who were not a part of Brahma sampradaya or Madhavendra sampradaya, - while Himself not belonging to their Parampara, then waking in the footsteps of our moola acharya Gaurahari, we can also similarly read Vyasadeva books, Gaudiya books, BBT books, etc, without connecting with its parampara, simply on the basis of our connection with our indwelling chaitya guru.

Govinda says the destination of those who do Shravan from mouth of others is inferior: "They who just listens to our conversation from mouth of others, while having faith and without having envy (śraddhāvān anasūyaś ca śṛṇuyād api yo naraḥ), they will just become free from sinful reactions and attain to the auspicious planets where the pious dwell (so 'pi muktaḥ śubhāl̲ lokān prāpnuyāt puṇya-karmaṇām)." – BG 18.71.

Govinda says that doing personal adhyan is the best thing, and the actual working thing: "He who individually reads and studies this conversation of ours which deals with Dharma of the jiva [directly from the personal book] (adhyeṣyate ca ya imaṁ dharmyaṁ saṁvādam āvayoḥ), according to Me – I am being worshipped by him via his intelligence, via jñāna yajña (jñāna-yajñena tenāham iṣṭaḥ syām iti me matiḥ)." – BG 18.70. Just by reading Gita directly from the book we are worshiping Gita with our intelligence, we are receiving Govinda upadesha. Just by doing this nitya chintan of Govinda upadesha we get moksha unfailingly (BG 8.28).

Govinda: "A Bhakti-yogi should always remain connected with Me [Govinda] (yogī yuñjīta satatam ātmānaṁ); remaining alone in a secluded place (rahasi sthitaḥ ekākī), he should always associate with Me [Govinda] alone in his chitta (yata-cittātmā). He should not be attracted by anyone else, and not belong to anybody else (nirāśīr, aparigrahaḥ)." – BG 6.10. "One who has a exclusive loving connection with his antaratma [Myself], and thus always remains self-illuminated and self-satisfied therein (yas tv ātma-ratir eva syād, ātma-tṛptaś ca mānavaḥ), for such a man who is fully satisfied within the antaratma only (ātmany eva ca santuṣṭas) – there is no material obligation or duty (tasya kāryaṁ na vidyate)." – BG 3.17.

Gaurahari: "Kṛṣṇa is situated in everyone's heart as the caittya-guru, the spiritual master within. When He is kind to some fortunate conditioned soul, He personally gives him lessons so he can progress in devotional service (kṛṣṇa yadi kṛpā kare kona bhāgyavāne, guru-antaryāmi-rūpe śikhāya āpane)." – CC Madhya 22.47. Gaurahari: "When a devotee thus fully surrenders unto Kṛṣṇa's lotus feet (śaraṇa lañā kare kṛṣṇe ātma-samarpaṇa), Kṛṣṇa accepts him as one of His confidential associates (kṛṣṇa tāre kare tat-kāle ātma-sama)." – CC Madhya 22.102. "A fully surrendered devotee always hopes that Lord Kṛṣṇa will be kind to him. This hope is very firm in him ('kṛṣṇa kṛpā karibena' — dṛḍha kari' jāne)." – CC Madhya 23.28.

Gaurahari: "Hari, who destroys everything inauspicious for His devotees, does not leave the hearts of His devotees even if they remember Him and chant about Him inattentively (visṛjati hṛdayam na yasya sākṣāt hariḥ avaśa-abhihitaḥ api agha-ogha-nāśaḥ). This is because the rope of love always binds the Bhagawan within the devotees' hearts (praṇaya-rasanayā dhṛtāṅghri-padmaḥ sa bhavati). Such devotees should be accepted as most elevated (bhāgavata-pradhāna uktaḥ)." – CC Madhya 25.128, BH 11.2.55.

Gaurahari: "When one follows in the footsteps of the inhabitants of Vṛndāvana out of such transcendental greed (lobhe vraja-vāsīra bhāve kare anugati), he does not care for the injunctions or reasonings of śāstra (śāstra-yukti nāhi māne). That is the way of spontaneous love (rāgānugāra prakṛti)." – CC Madhya 22.153. "When an advanced, realized devotee hears about the pastimes of the devotees of Vṛndāvana — in the bhāvā of śānta, dāsya, sakhya, vātsalya and mādhurya — he becomes inclined in one of these ways, and his intelligence becomes attracted (tat-tad-bhāvādi-mādhurye śrute dhīr). When he begins to greed for that particular type of devotion his intelligence no longer depends on the instructions of śāstra [revealed scripture] or on logic and argument (yad apekṣate nātra śāstraṁ na yuktiṁ ca). That is the symptom of awakening of lobha or transcendental greed (tal lobhotpatti-lakṣaṇam)." – CC Madhya 22.155.

Individual practice of bhakti is more important than collective social bhakti: (1) Govinda gave individual palace to each of His queens in Dwaraka to reside, He didn't give all of them a common residence in one single palace to teach mutual harmony. (2) Govinda has also given a individual residence for each of his Gopis, in a individual lotus petal, in the unlimited thousand petaled lotus of Goloka Vrindavan. (3) Jivas entering into Brahmajyoti maintain individuality, they don't become one with the whole and lose our personal existence. Therefore we can see ekānta-bhakti is most important.

PP: While doing your occupation, if you are already meeting and interacting with people, and also behaving humbly before seniors, then what is the problem in giving respect to the gurus and sadhus who can give you precious spiritual knowledge?

UP: The people who are bowing down to sadhus do not become immune to interaction with other people. Even they have to respect their seniors at workplace. If they are already behaving humble for sake of earning money, why should they unnecessarily increase giving respect to more and more people? The more independent we become the better it is. Behaving humble can only be done in childhood, and precious spiritual knowledge is also supposed to be learnt in childhood itself. We can self learn spiritual knowledge from books.

While working, actually we are not bowing to anybody except the money that we're receiving. We are maintaining our full pride. We are just superficially respecting others, that too not for giving respect, but just for showing morality, and they also give us equal respect back in return.

While we perform work, our skills are getting us paid, we are not serving our boss but our boss is serving us the facility for giving our contribution to the world, where we are just investing karma for ourselves by contributing to others, and whatever we get in return for our karma is meant to be offered to our Govinda. Brahma karma samadhina.

Example of how the brahmanas would discriminate between their children and their disciples: they would spend all their money upon the welfare of their children, while they send their disciples to beg, collect and bring money from outside. Drona gave knowledge of Brahmastra to Ashwatthama without seeing his qualification, but the same Drona discriminated with Eklavya just for the sake of his selfish interest, of not letting people think that Arjuna or his coaching was inferior. Now in today's world all people are much more harmful and extremely biased.

Fully materially-independent & fully Govinda-dependent

Q: How to become self-sufficient and independent?

A: Yagnya: Yagnya can be done by chanting Harinaam as sankirtan yagnya. We can remain in our house, and become guru for our own children & grandchildren. We can do shravan kirtan directly from the shastras along with Paramatma within our heart.

Daan: We can give in charity to our own children, who are dependent on us and who are Govinda's jivamshas, by providing them all material facilities and spiritual facilities.

Tapa: We can do austerity of working hard and earning money to maintain our family, as a part of our seva to Brahma deva, who is the first guru of the parampara, and who wants to increase and maintain all of his descendants.

The renunciates are also dependent on women. All the money a grihastha man earns is only possible because of the prayers and mystic blessings from his wife. So women is already the main and unseen cause of the money that man is earning, we can practically observe those who don't have wife, have no motivation to work hard or to work at all. Thus, the celibates, despite arrogantly running away from, even insulting the grihastha life, are indirectly depending on the blessings of women only, via the money which is coming from householders, and their 'old age support' disciples which are also born from women. Gaurahari says in CC Madhya 6.58 that grihasthas are sannyāsīra upakartā, it means renunciates survive on the favours of householders.

Without having a wife men are incompetent or powerless, and for women also vice versa. Its not regarding emotional loneliness, its about the material instability which arises without a partner. Practicing bhakti can give us spiritual fulfilment, but that is not an alternative to material stability, which is a big priority. Bhakti is transcendental to our material life therefore it doesn't interfere with our material stability, and it's not possible that by chanting Harinaam magically pre-cooked food starts appearing for us to simply eat it, or money to start growing on tree branches instead of its leaves, or immediately we start getting all the material requirements fulfilled or material limitations broken. This material stability comes from doing cooperation with our partner.

We have a gross body and subtle mind, withoutwhich we can't practice spiritual things. So our body, mind, atman has to be taken care of. We need to be materially stable if not fulfilled before we step onto higher spiritual things.

Krishna says the food one eats, and how long one can sit still in one position and place, and how much one sleeps, all of these material factors have a direct influence on the spiritual practitioner. So only by the help of our stable material body we can work on our spiritual success, so without this the spiritual progress will become unnecessarily difficult, if not impossible. Spirituality is transcendental to material things but is not a replacement for material things. Spiritual activities are superior, slow and transcendental, so our sadhana won't look into our immediate or inferior material needs.

Even for transcending material world you need the support of material world.

"A [dharmik] wife is the source of prosperity in a household, and dishonoring her brings misfortune (Kalyāṇam narakad dveṣam akirtim papa-sañcayam, Śrīr bhāryā gṛhamedhīnāṁ śrīnāso gṛhamedhinām)." – Mahabharata, Shanti Parva 144.28. "Where [dharmik] women are honored, divinity blossoms there; where they are dishonored, all actions remain fruitless (Yatra nāryastu pūjyante ramante tatra devatāḥ)." – Manusmriti 3.56.

"Women are strength, women are dharma, women are the foundation of everything (Striyah śaktih striyah dharma striyah sarvasya bhājanam). Women are life, women are supreme, women sustain the world (Striyāh prānāh striyah śreşthāh striyah dhāranakārakam)." – Mahabharata, Anushasana Parva 78.17. [This is spoken about bhakta women, not adharmi women. Adharmi women are not women at all, they're asuras embodied in female body. The defining qualities of a actual women are described in Gita, that's our criteria for identifying who's real women.]

"A [dharmik] woman should always be honored and adorned with ornaments (Samam nayyāṁ sadā pūjyā bhūṣaṇādiṣu sajjitā) by her father, brothers, husband, and sons, if they desire their own welfare (Pitrbhir bhrātṛbhir putrair bhartṛbhiśca vivekatah)." – Skanda Purana, Book 5, Section 3, Chapter 5, Verse 15.

"A [dharmik] mother is superior to a thousand fathers in terms of respect and reverence (Sahasram tu pitṛn, mātā gauraveṇātiricyate)." – Garuda Purana 1.109.11. "Revere your [dharmik] mother as God (Mātru dėvo bhava)." – Taittiriya Upanishad 1.11.2. "All [dharmik] women in the universe are the embodiments of the Goddess (Striyaḥ samastāḥ sakalā jagatsu)." – Devi Mahatmyam 11.6. [The adharmi ones are obviously the embodiments of daridrata.]

"A [dharmik] woman should never be punished harshly, not even in words (Na strīṇām daṇḍam arhanti mrduvad yadi vā bhavet). He who seeks to harm a [dharmik] woman is the vilest of men (Striyam yo manyate hantum sa pāpiṣṭho narādhamah)." – Mahabharata, Vana Parva 29.45.

“Dhruva was seated in the transcendental airplane, which was just about to ascend to the celestial planet (sa ca svarlokam ārokṣyan), when he remembered his mother, Sunīti (sunītiṁ jananīṁ dhruvaḥ anvasmarad). He thought to himself, “How shall I go alone to the Vaikuṇṭha planet leaving behind my helpless mother? (agaṁ hitvā dīnāṁ yāsye tri-viṣṭapam).” “The great associates of Vaikuṇṭhaloka, Nanda and Sunanda, could understand the mind of Dhruva Mahārāja (iti vyavasitaṁ tasya vyavasāya surottamau), and thus they showed him that his mother, Sunīti (darśayām āsatur devīṁ), was also going forward in another plane (puro yānena gacchatīm).” – BH 4.12.32-33.

Dhruva didn’t give up attachment towards and concerns for his kind mother, he desired to take his mother along with him to the spiritual world. Pandavas also carried their Draupadi along with them while leaving this world, they didn’t leave her back at home in care of children (1.15.50). Dhirtarashtra also carried Gandhari along with him in his endtime (1.13.58). Kardama first handed his wife Devahuti in care of svayam Bhagawan, and after he first sent his wife to Bhagawan, then he proceeded towards the forest for himself attaining Bhagawan (3.24.40).

“Devahūti: Association for sense gratification is certainly the path of bondage (saṅgo yaḥ saṁsṛter hetur asatsu). But the same type of association, performed with a saintly person, leads to the path of liberation (sa eva sādhuṣu kṛto niḥsaṅgatvāya kalpate), even if performed without knowledge (vihito ’dhiyā).” – BH 3.23.55. “Sometimes it is found among exalted personalities like Brahmā that the wife and children are not a cause of bondage. On the contrary, the wife actually helps further spiritual life and liberation.” [brahmādyā yājñavalkādyā mucyante strī-sahāyinaḥ bodhyante kecanaiteṣāṁ viśeṣam ca vido viduḥ] – Madhvācārya, Satya-saṁhitā.

Association of advanced saintly persons can be done in non-direct means by reading their books. Purvacharyas are the only real saintly persons, rest all contemporary saints are just useless greedy money monger materialists. “[In kaliyuga] The brahmacārīs will be prone to excessive begging, will fail to execute their vows, will become unclean (avratā baṭavo ’śaucā bhikṣavaś ca). The householders will not accept the tapasvi vanaprastha life in forest, they will remain within village due to attachment for children (kuṭumbinaḥ tapasvino grāma-vāsā). The sannyāsīs will become excessively greedy for wealth (nyāsino ’tyartha-lolupāḥ).” – BH 12.3.33.

"Sri Gaurahari requested them all to return home and begin chanting the holy name congregationally (ghare yāñā kara sadā kṛṣṇa-saṅkīrtana). He also requested them to worship Kṛṣṇa, chant His holy name and discuss His holy pastimes (kṛṣṇa-nāma, kṛṣṇa-kathā, kṛṣṇa ārādhana)." – CC M 3.190.

"Vibhu Bhagawan Hari, guru of all the worlds (vibhur, loka-gurur hariḥ), behaved like a conventional householder in the palaces of His queens (tathānyāsām api, gṛhesu gṛhavān iva), performing the religious duties of a family man (āsthito gṛha-medhīyān dharmān). For the sake of setting example (loka-gurur hariḥ)." – BH 10.60.59.

Q: Why did Gaurahari stayed near his mother and not lived in Vrindavan? Should we move to Vrindavan, or stay in our local place?

A: We should be like Gaurahari, outside Vrindavan but always in Vrindavan at heart. Become a Vrajavasi on the mental platform, not on the gross platform. Don't go to the physical place of Vrindavan, just bring the subtle Vrindavan consciousness into your hearts inside your home.

Money and survival is the reason. Gaurahari stayed near his mother, and told us to remain at our home and to take responsibility for delivering our family. Because that's the place where we have our ancestral property, sources of income, business networks, community support, without all these things we can't live. Just by shifting to Vrindavan we won't be able to earn money, or afford the comfortable lifestyle we have in our native place. We have natural survival instincts, which we cannot endure against it.

By staying in Vrindavan we will be just taking the dham for granted, we can't serve the dham. We can't earn money in Vrindavan, because we are supposed to go there with a sewa-bhava, not with the intention of earning money. If we stay outside, we can earn money and serve Vrindavan by donating money for its maintenance.

Just by forcefully entering Vraja, and being lost in material anxiety and worrying for money, this will interefere with our bhajan bhakti. And people who are residing in Vrindavan since birth might not be Vrajavasis or pure devotees at heart, they might be highly greedy materialists, being exploited for money by them can make us unappreciative of Vrindavan, due to being victimized due to their degraded consciousness we might increase our anarthas.

Anyways, our service to Vrindavana is not dependent on our residence in Vrindavan. We can occasionally keep visiting the physical place of Vrindavan, not for purifying ourselves from it, but to purify that place by the vibrations of Harinaam, because the dham becomes covered by ignorance and becomes inaccessible to common people, we see today lots of contaminated materialists have taken birth in that sacred place and are polluting it, spreading dirt over there.

Eg: Ganga, which itself originated from the feets of Govinda, gets purified by vibrating Harinaam in that place. “Bhagīratha said: Saintly householders, renunciates, and devotees (sādhavo nyāsinaḥ śāntā), who are firmly situated in Brahman, are always glorious and pure in behavior and are able to deliver all fallen souls (brahmiṣṭhā loka-pāvanāḥ). When they bathe in your water, the sinful reactions accumulated from other people will certainly be counteracted (haranty aghaṁ te ’ṅga-saṅgāt), for such devotees always keep in Bhagawan the core of their hearts, who can vanquish all sinful reactions (teṣv āste hy agha-bhid dhariḥ).” – BH 9.9.6.

Punishing the non-spiritual degraded crowd of sacred dham is the duty of the government of those regions, we should remind those administrative officials to maintain sanctity of those divine places. If the administrative rulers maintain peace and sanctity of those places then that’s very good, if the government itself is corrupt then we all individual devotees should collectively pray to Govinda for changing their heart or for changing the government itself. So that Bhagawad Bhakti is nicely facilitated for the upcoming generations. Eg: The atheistic king Vena was destroyed by the anger of angry vedic sages. Eg: In Ujjain, only Shiva is the real king, any other government official who stays there beyond daytime loses all of his authoritative powers and falls down.

We should request Govinda to similarly look after his own sacred birthplace and abode, and do not tolerate any corruption over there. Just as He would kill all demons entering into Vrindavan, similarly He should destroy all sorts of unqualified people staying in Vrindavan, or staying in administrative position in Vrindavan. Apart from protecting the pastime places of Govinda, we should next try to purify the entire Bharat desha and entire Bharata Varsha, as a part of our existential duty, as long as we are alive on this planet. We should have a zero tolerance against any discrepancies. We should reverse the entire flow of kaliyuga in this era of Gaurahari’s Suvarna Yuga.

Everything is being taken care by Govinda already. Govinda is already the maintainer of the entire universe, and he is maintaining - all the four Vaishnava Sampradayas and its sub branches, all the temples of Bharatadesha, all the intelligence of Brahmanas, all the strength of Kshatriyas, all the business of Vaishyas, all the endeavours of shudra, all the animal species, all the movements of the planet etc. At the end of the day, we should give up all our anxieties of all kinds, and get detached from everything else, and focus on our eternal Govinda alone.

Q: What is the difference between Bhauma Vrindavan of Brahmanda and Goloka Vrindavan of Vaikuntha?

A: There is a lot of difference between the material world Vrindavan, and Vaikuntha's Vrindavan. In material world abode the people need to eat food to survive, and nobody is immune to hunger, there is also a huge avaran of material ignorance. The material world Vrindavan keeps manifesting and unmanifesting, but the Vaikuntha Vrindavan is eternal, nitya. In nitya dham there is no dependency on food, people eat only for recreational purposes, there is no avaran or material influence like the six transformations of human body, the living beings are eternally of the same age over there. There bodies are made of sat chit ananda, over here in this Vrindavan place, people are coming from heavenly planets or subterranean planets, and are having a material body. There jivas are situated in their swarupa, here jivas are functioning with material mind for remembering Krishna, which is full of faults and can be mystically hijacked or subtly influenced or grossly polluted by anyone around you. Therefore don't stay attached even to the Vrindavan of this material world, stay fully attached and focused upon the eternal Vaikuntha Goloka Vrindavan, and aspire for attaining only that Paramapada.

If you can directly go to original Vaikuntha Goloka Vrindavan then why to aspire to go to Bhauma Vrindavan? If highest precious thing is directly available for you, then why settle down for anything lesser lower taste? like aspiring for practicing devotional service here itself in material world, having a degraded association everywhere?

On sthyayi bhava, swarupa siddhi, smarana

Q: Vishwananth Chakravarti explains in BRS 1.2.2 commentary, that: those with a mixture of Vaidhi & Raga attain Mathura; those with Pure Vaidhi attain upto Dvarka as Queens; & those with Pure Raga attain Vraja Gokula. With Vaidhi for Radha Krsna in Aishvarya mood one attains Goloka, a portion of Gokula, though not as sweet as the Vraja attained by Raganugas. Therefore it is important that the sadhakas brings themselves completely on the path of rāga. Else it will lead to the attainment of a particular section of Goloka and that cannot be changed later. Usually after attaining a sthāyi-bhāva (permanent devotional bhāva), there is no change, that is the reason why it is known as sthāyī (fixed).

A: Those jivas who attain moksha without activating their Swarupa, they get to revive their swarupa in Sadashiva Dham or Navadwipa Dham. After they get aware, they immediately enter into their respective planet in Vaikuntha, asper the desire of Bhagawan. That's the purpose of Sadashiv dham. This makes spiritual world totally independent of this material world for activating our eternal Swarupa.

Asper Gita 15.1 and Ishopanishad invocation – Spiritual arena is original and purna in all respects and is not lacking in anything. Therefore we don't need to manifest our devotion right here in this life compulsorily, there will be a efficient arrangement over there to situate us in our eternal swarupa directly.

The worshippers of Ramanuja sampradaya are consciously worshiping Hari in Vaikuntha bhava, therefore they might attain Vaikuntha. The Ramanandi sampradaya intentionally worship Hari in Ayodhya bhava, therefore they might attain Ayodhya. The Vaishnava sampradayas which deliberately worships Krishna in svakiya bhava they might go to that portion in Mathura where Krishna is worshipped in that bhava. The Madhwa sampradaya purposely worships Krishna in Dwaraka mood, therefore they are the ones to go to Dwaraka.

We Gaudiyas are knowingly following Gaurahari and Nityananda's instructions who are both particularly situated in Manjari bhava only, there is no doubt that the followers of Gaurahari/ Nityananda will unfailingly attain their place, which is moola Goloka Vrindavan only and nothing else.

The thing is that, other sampradaya people don't accept the existence of Radharani, therefore they don't have sharnagati, and therefore don't have qualification or any reason to enter into Goloka Vrindavana. They think that, all forms of Bhagawan are one so the moods of Bhagawan in all these forms are also one, and they could go to Rama-loka by worshipping Narasimha Deva, or go to Varaha-loka by worshipping Matsya Deva, by intervention of Bhagawan. To give mercy to them, VCT spoke that to get Govinda your will need to worship Govinda in Vraja bhava.

If anybody from the other sampradayas might be interested in Govinda's pastimes, to inform them that they will need to take full shelter of Govinda in madhurya bhava for attaining him, this thing was spoken by VCT. Otherwise they were imagining that they can get Krishna prema by worshipping Kalki avtara, thinking all forms of Bhagawan are one and equal.

Srila VCT has spoken this passage only to pull the Vaishnavas of other sampradayas, who are interested in Govinda's vraja bhava bhakti, into Gaudiya sampradaya. VCT didn't speak this to create fear in our minds, but to impell others to proceed from dasya bhava to madhurya bhava, or sakhya bhava to madhurya bhava. This idea is based on Govinda's words in Gita 7.21, 8.6, 9.25, that one attains whatever bhava he meditates at the time of his death/ throughout his life.

"Everything in reality is Brahman (sarvaṃ khalvidaṃ brahma). Everything comes from Brahman, everything goes back to Brahman, and everything is sustained by Brahman (tajjalān). One should therefore quietly meditate on Brahman (iti śāntaḥ upāsīta). Because each person has a mind of his own (atha khalu kratumayaḥ puruṣo), whatever a person wills in his present life (yathākratur asmiml̐loke puruṣo bhavati), he becomes when he leaves this world (tathetaḥ pretya bhavati). One should bear this in mind and meditate accordingly (sa kratuṃ kurvīta)." – Chandogya-upanishad 3.14.1.

Each Vaikuntha loka has it's own Bhagawan's form. Each sampradaya is worshipping Hari in their unique moods, with full awareness that they want to attain Him in that form, therefore they might attain Him in that form only. It doesn't even require common sense to understand that, we are situated under shelter of Ananga Manjari Devi therefore we will be attaining the same mood.

Nityananda Prabhu is present in each of the Vaikuntha planets, in all of the five rasas, and all of the sthyayi bhavas. Nityananda Prabhu is also directly the source of the jivas, therefore the right guru for us to approach, to be taken to Govinda under their protection.

Jaya Vijaya are also seen to be simultaneously present in Narayana Lila, Rama Lila, Krishna Lila, Gaura Lila, etc. So even they can help us in recovering our sthyayi bhava of our swarupa, right at the doorsteps of Vaikuntha planets, before entering Vaikuntha. Therefore don't fear anything, and don't remain in this world, just go towards Vaikuntha first of all.

"Mahā-Viṣṇu said: I brought the brāhmaṇa's sons here (mayā upanītāḥ, dvija ātma-jāḥ) because I wanted to see the two of you (me yuvayoḥ didṛkṣuṇā), My expansions, who have descended (kalā, avatīrṇau) to the earth to save the principles of religion (bhuvi dharma guptaye). As soon as you finish killing (hatvā iha) the demons who burden the earth (avaneḥ bhara asurān), quickly come back here to Me (bhūyaḥ tvarayā itam anti me)." – BH 10.89.58.

"The secret import of Mahavishnu's words: You two, who have descended along with your kalās, your personal energies, should kindly return to Me after killing the demons who burden the earth. Please quickly send these demons here to Me for the sake of their liberation." – BH 10.89.58 Tatparya by Viśvanātha Cakravartī.

Mahavishnu told Krishna to quickly send those asuras here to me for their quick liberation. This shows asuras which are killed by Bhagawan also get immediately liberated, without them requiring to undergo the time-consuming conventional sadhana process. This also shows that, the route to go to Vaikuntha is thru the pathway of Mahavishnu's abode, so Mahavishnu's place lies on the way only, and even from there one can revive his eternal nitya Swarupa back again.

After reaching Vaikuntha planets, by the fragrance of the tulasi leaves from the lotus feets of Hari, or simply by touching the lotus feets of Hari, all our anarthas and misconceptions will disappear, and Govinda prema will emerge in our hearts. "Simply by smelling the fragrance of Kṛṣṇa's lotus feet, Trivakrā cleansed away the burning lust Cupid had aroused in her (sānaṅga-tapta-kucayor urasas tathākṣṇor jighranty ananta-caraṇena rujo mṛjantī)." – BH 10.48.7.

"While the Lord was bathing and murmuring the Gāyatrī mantra, the elephants came before Him (prabhu jala-kṛtya kare, āge hastī āilā). The Lord immediately splashed some water on the elephants and asked them to chant the name of Kṛṣṇa ('kṛṣṇa kaha' bali' prabhu jala pheli' mārilā)." "The elephants whose bodies were touched by the water splashed by the

Lord began to chant “Kṛṣṇa! Kṛṣṇa!” and dance and sing in ecstasy (sei jala-bindu-kaṇā lāge yāra gāya, sei ‘kṛṣṇa’ ‘kṛṣṇa’ kahe, preme nāce, gāya).” “Some of the elephants fell to the ground, and some screamed in ecstasy (keha bhūme paḍe, keha karaye citkāra). Seeing this, Balabhadra Bhaṭṭācārya was completely astonished (dekhi’ bhaṭṭācāryera mane haya camatkāra).” – CC M 17.31-33.

Example of Govinda transferring bhaktas from one dham to another dham:

“After transporting all His subjects to the new city by the power of His mystic Yoga-māyā, Lord Kṛṣṇa consulted with Lord Balarāma, who had remained in Mathurā to protect it (tatra yoga-prabhāvena nītvā sarva-janaṁ hariḥ prajā-pālena rāmeṇa). Then, wearing a garland of lotuses but bearing no weapons, Lord Kṛṣṇa went out of Mathurā by its main gate (kṛṣṇaḥ samanumantritaḥ nirjagāma pura-dvārāt padma-mālī nirāyudhaḥ).” – BH 10.50.57.

Śrīla Viśvanātha Cakravartī quotes the following verse from Padma Purāṇa, Uttara-khaṇḍa, to describe how Kṛṣṇa transferred the devotees from Mathurā to Dvārakā: “In the middle of the night, as the citizens of Mathurā slept, Lord Janārdana suddenly removed them from that city and placed them in Dvārakā (suṣuptān mathurāyān tu paurāṁs tatra janārdanaḥ uddhṛtya sahasā rātrau dvārakāyāṁ nyaveśayat). When the men awoke, they were all amazed to find themselves, their children and their wives sitting inside palaces made of gold (prabuddhās te janāḥ sarve putra-dāra-samanvitāḥ haima-harmya-tale viṣṭā vismayaṁ paramaṁ yayuḥ).”

Example of Govinda transferring bhaktas from one rasa/ bhava to another rasa:

“Queens of Dwarakadhish expressed to Draupadi: We desire the same contact with Govinda’s feet (pada-sparśaṁ mahātmanaḥ) like the young women of Vraja desire to have (vraja-striyo yad vāñchanti), and also like how the aborigine Pulinda women, even as the plants and grass (pulindyas tṛṇa-vīrudhaḥ), who desire the touch of Govinda’s feet as He tends His cows being a cowherd (gāvaś cārayato gopāḥ).” – BH 10.83.43.

Here the queens were in svakiya bhava, they are desiring the parakiya bhava of gopis, and also the shanta rasa of plants and grass. Viśvanātha Cakravartī indicates that this is the reason why, after the mauṣala-līlā, these sixteen thousand queens were stolen from Arjuna on the road by Kṛṣṇa

Himself in the disguise of sixteen thousand cowherds, who then took them away to Gokula. Govinda: ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham.

There is also the example of Uddhava, who desired to become a creeper grass in Vrindavana, and he got transferred to a another planet in a another (shanta) rasa.

All associates of Govinda are already eternally present along with all the different forms of Govinda in all the Vaikuntha planets in different forms. Its common sense that, if each of the associates are present in multiple forms, then the numerous secondary queens were already present as secondary Gopis in the vraja lila.

The different acharyas of the different sampradayas are representing the different planets of the Vaikuntha world, where there are different bhavas and its rasas. Buddha gave the Shunya void space. Shankara gave the Brahmajyoti planet, Ramanuja gave the Vaikuntha planet, Madhwa gave the Dwaraka planet, Gaurahari gave the Goloka planet where there also is Yashoda Maiyya of vatsalya rasa. In Mathura also there is Devaki Mata, but Vrindavan is exclusively for madhurya lila oriented where Yashoda Maiyya also delights in Govinda's meeting with his Gopis, eg: on the pretext of cooking and eating food.

In Goloka all the other rasas are madhurya bhava oriented, in Mathura all the other rasas are vatsalya bhava oriented, and in Dwaraka all the other rasas are sakhya bhava oriented. In Vaikuntha, even the madhurya wives of Hari are in dasya bhava. Ayodhya is partial dasya and partial sakhya, Mathura is partial sakhya and partial vatsalya oriented.

Each and every planet is purna in itself, therefore we see all the five rasas present in all the planets, but those rasas are under influence of the predominating bhava of the particular planet. There is shringar bhava fully present only in Goloka Vrindavan planet of Vaikuntha.

Even the brahmavadis have their own conviction, they think:

Krishna murty is too much overrated, there are endless murtis of Brahman, who come yuga after yuga, and every yuga is as rare as the current chaturyuga, and every yuga avatar is as rare and valuable and purna in all aspects overall.

Only Brahman is the place or platform where there are no problems of any kind, and there is real factual unadulterated pleasure. Even Vaikuntha is adulterated or polluted by the duality of pain, there is pain even in Vaikuntha and Goloka.

Krishna sharnagati is only for those people who are shameless & have loose character & who are not perfectionist but are flawed. Rama is much better alternative – because Krishna is inefficient in distributing rasa, he needs to depend on imperfections and mistakes to transmit his rasa/ anada/ whatever garbage. Whereas forms like Rama are much more advanced in their ability to transmit high intensity of rasa / ananda without depending on flaws n anarthas n dirt.

Brahman is best of all and most competent in transmitting unadulterated indescribable bliss. When Krishna says that brahma ananda is inferior, he's simply speaking a lie.

When, by cessation of external influence of material world, the source of pain is removed, then naturally ones innate pleasure surfaces. Because the purna Jiva has its own pleasure potency. Nobody else has access to ones experience, and the experience is inaccessible from within the material covering, and one can't speak anything about it unless one has experienced it.

In both – Goloka & Jagat, only pain exists. Krishna murty & lila is another glitter in which the pleasure is superficial & shallow & highly polluted by pain. The pain is not overpowered by pleasure, but actually the pleasure is overpowered by pain, and the experiencer is unable to realize this due to foolishness. Just a drunkard is unable to realize what is shadowing what, he tries to feel illusory happiness to forget his pain but ends up thinking more about the pain and sharing the pain with others. So Goloka is not superior to anything else in rasa – its just inefficient in transmission, and not at all better than Brahmajyoti.

The secondary queens of Govinda in Dwaraka stayed in association of the main queens of Govinda, despite staying with them and reciprocating with Govinda like them, they wanted to experience reciprocating with Govinda like the Gopis of Govinda do. This means that shringar rasa of Vrindavan is different to shringar rasa of Dwaraka.

The secondary queens were practicing bhakti in the footsteps of the primary queens, in the same mood. It can be said that they practiced mahishi raga anugat bhakti throughout their life, and had totally immersed themselves in same relationship with Govinda. But when they heard about the relationship between the Gopis and Govinda, they desired to attain the same bhakti for themselves. And Govinda fulfilled this desire of theirs, by taking them to his Goloka Vrindavan planet in Vaikuntha.

In BH 10.83.43, the queens expressed to Draupadi Devi, who is Govinda himself, that they don't wany any royal opulences or luxurious life, etc. But the question is that are these things something different from Govinda? Is the bhaga or opulence of wealth different from Bhagawan? If no, then what do these queens intend to mean while speaking such things? It just means that, they do want these things but not for themselves alone, but they want Govinda to also partake in these things along with them.

Otherwise ask yourself, if not comfort and happiness, then do the bhaktas want to offer pain and misery to their beloved Bhagawan? Hari is happiness or ananda personified. How can anyone separate Hari from his own intrinsic quality of ananda. Actually the inner thought is that, I want these things, not for myself but to offer it back to Hari, I don't wish to have anything for me.

PP: The secondary queens of Govinda had head heard about Govinda's lilas in Vrindavan, therefore they got attracted to it, and desired to attain it. Uddhava had already met gopis, and had taken their shelter, and was a raganuga bhakta under their shelter. So it can be seen as, by hearing a raganuga bhakta's glorification of Govinda they became attracted to vraja bhava bhakti of Govinda.

UP: Rohini devi also stayed in Vrindavan, and she was also speaking about Krishna's pastimes to the queens, at that time when Subhadra Devi was guarding the door from outside. The queens heard about Govinda's pastimes, but they never practiced raganuga bhakti following the footsteps of the Vraja Gopis. They were just living their lavish opulent Dwaraka life, and didn't gave up that lifestyle, neither did they stay for twenty four hours in Vrindavan within their minds imagining Govinda in Vrindavan. They only expressed their desire to approach Govinda like the way the Gopis approach him, in front of Draupadi who is a shakti form of Govinda, and Govinda fulfilled their desire at the very end of their same life.

PP: Gopa kumar has sthayi bhava of being vraja sakha of Govinda, therefore he didn't settle down in any other planet other than Vraja goloka.

UP: But one thing to observe here is that, we can also travel to reach Goloka planet through the other Vaikuntha planets, while maintaining a deep desire to attain Govinda alone.

UP: The thing is that Govinda not just pulls the materialists and atmaramas towards himself, but he also pulls the devotees of Narayana and Rama towards himself, eg: Gopal Bhatta and Murari gupta. The reason why Murari didn't become Govinda bhakta is because he is Hanuman who the internal potency of Ramachandra, but even Hanuman was present in Govinda's Mahabharata lila and in Gaur lila, where Hari transforms into Ramachandra for him to keep him with himself. Therefore, Govinda can pull everybody unto himself.

PP: We need to develop full madhurya prema in raganuga bhakti, then only we can attain Goloka. Otherwise we will attain Gokula in Mathura.

UP: There is not only madhurya rasa in Golokam, there is also sakhya, dasya, vatsalya rasa present, and in all the other planets. People who are desiring to attain sakhya rasa bhajan of Goloka will not be sent to a separate planet of sakhya rasa, like eg: Dwaraka where there are many sakhas. One need not perform raganuga sadhana to attain goloka, just by desiring to become a sakha, or by praying to Nityananda prabhu to facilitate that, one can attain that destination. Govinda says same thing in Gita, that whatever desire one retains throughout his life, he attains the same thing in his afterlife.

PP: Due to misplaced expectations from Harinaam we are getting no results while uttering it. "Smarana of nama expects purity of consciousness (nama-smaraṇaṁ tu śuddhantaḥ-karaṇatām apekṣate)." – Bhakti-sandarbha 276. "Initially, one should utter the names-kṛṣṇa krsna (purvaṁ kṛṣṇa-krsneti tan-nāmoccaraṇam eva). Then after having attained purification, one should specifically perform kirtana of the form, pastimes etc. by reciting important verses from the Srimad-bhāgavatam (adhunā tu suddhyanantaram śri-bhāgavatadi-slokādi-päthena rupa-liladi-viseṣena kirtanam iti viśeṣaḥ). Reciting these names, forms, qualities, pastimes etc. itself is kirtana as well as smarana (tad-udiranam eva tat-kirtana-smaraṇātmakam ity arthaḥ).” – Dig-darśini Commentary to Hari-bhakti-viläsa 3.22.

UP: But all those expectations from Harinaam were planted in us by the shastras itself. Why to give such blank promises to readers, despite knowing that it will become a obstacle to the main goal of the Harimaan itself. Isn’t it a defective arrangement, to create the problem and then giving no results because of it. Are the shastras incapable of attracting jivas to chant Harinaam without such deceptive promises?

PP: Secondary results coming from chanting Harinaam are just spoken just to attract others to start chanting, and those secondary results may come or may not come, but the main result of Harinaam will definitely come. “Vedic injunctions indirectly lead one to the path of ultimate liberation by first prescribing fruitive religious activities, just as a father promises his child candy so that the child will take his medicine.” – BH 11.3.44. “Whatever minor, secondary results are seen in Sastra about certain limbs of bhakti (viz. Ekadasi etc.) are there for making non-devotees favorable towards bhakti (kesäṁcit kvacid angānāṁ yat kṣudram śrüyate phalaṁ bahir-mukha-pravṛttyaitat). However, the main result of all these limbs of bhakti is rati (love of Krishna) (kintu mukhyamṁ phalaṁ ratiḥ).” – Bhakti-rasämṛta-sindhuḥ 1.2.245.

UP: Sastra itself promised us happiness or at least cessation of material miseries from our life, if we start chanting harināma, isn’t it?. If the sadhakas are not getting any of this, then why to cheat others unnecessarily? If there are other factors involved, then why to not disclose it in the very beginning, why plotting a fish-bait trap by flowery words? Today sadhakas are seeing that, they’re getting neither primary nor secondary results. So we have pratyaksa praman for getting no results due to influence of degraded surrounding upon us, (which can never be escaped without escaping the entire material world itself!)

PP: You don’t have the proper mood in uttering hari-nāma, since you am riddled with misconceptions. These misconceptions are ultimately rooted in aparādhas. These misconceptions and aparādhas are your misfortunes. Its a nama aparadha to expect material results from Harinaam. there are other vedic karmas available for attaining material results. those material results was promised just to attract the newcomers to Harinaam.

PP: By expecting harināma to fulfill worldly expectations, you are equating harināma with those ritualistic Vedic activities which give worldly result. This is actually one of the ten nämäparādhas. The main result of uttering harinama is unconditional, non-transactional prema. The incidental results are attained sometimes only by the free-will of harinama.

UP: First the shastras or the compilers of shastras itself made us promise of those things. This means shastras are itself shaping/ polluting our mind to do aparadha. So shastras are infusing nama aparadha into us, and then they are giving us a procedure which won't work because of the condition/ aparadha which the shastras itself put you in.

UP: If Harinaam has all potency, can it not attract the people on its own without depending on secondary promises? Writers of shastras are giving secondary promises to attract newcomers, doesn't this mean those writers of shastas had doubts regarding all attractiveness of Hari Naam? isn't this lack of faith in Harinaam in the authors themself? So how can we expect to go beyond all doubts and aparadhas, by associating with those shastras, which itself are contaminated with dosha of planting doubt and aparadhas?

PP: We are accepting that one doesn't fall down once he reaches Vaikuntha, so we will never fall from Vaikuntha once we reach there. You are accepting that jivas can fall down from Vaikuntha, therefore you will surely keep falling down from Vaikuntha.

UP: We accept that we belonged to the Vaikuntha world therefore we will be unfailingly going back there only. You believe that you were originally belonging to this material world and you were never in the Vaikuntha ever before throughout eternity, so asper your idea, is there no way for you to return back to your original native place, after you once reach the foreign Vaikuntha?

UP: We are not talking about the future, nobody knows the future until the future itself arrives. The trikaal darshis are also doing just a guesswork analysis, they also get surprised when real events unfold. Only thing we are saying that we belonged to Vaikuntha therefore we will ultimately go back to Vaikuntha and remain there eternally – nothing can force us come out from there, unlike the svarga, except our own desire to travel outside.

UP: Mahavishnu's abode is unattainable in the sense that we can't go there by our own strength, but a vimana of Vishnu dutas can come down to take us. Similarly nobody can fall from the spiritual world, that just means that we are not thrown out, but our free will is always there. Our free will is always there, and our knowledge is also of full cognizance, and we will always be aware of the material world and Brahmajyoti from there.

On falldown of the jiva

If we accept the errored philosophy, that we were always present in this material world, and we were never ever present in the spiritual world. Then this sambandha is based on greed, it's not in selflessness. It is based in desire for attaining the highest thing for oneself, and to derive as much happiness and satisfaction one could.

Krishna is not in need of anything, you're going to serve Krishna out of your greed or need to attain perfection. Srila Jiva confirms this by saying that we are doing Krishna bhakti because of the rasa resulting from it.

This aspiration is clearly not based on seva bhava, otherwise one could also go to performed seva bhakti of Narayana, or Ramachandra, who are also declared in vedas to be the supreme. As far as Krishna is concerned, he is fully self satisfied within himself, he already has lots of best ever devotees to take care of him and render service, Krishna doesn't need to waste his time by accepting your service.

They say that Krishna wants them to come to him, while they were eternally present in the material nature itself, and they never had any reciprocation or relation with Krishna, before this point of time. So they accept they're not going to Bhagawan because they were actually belonging to Bhagawan, they're going to Bhagawan just because their misinterpretation of shastras.

Their basis of connecting with is adherence to the errored philosophy, not the voice of Bhagawan who is speaking from within who was waiting for us since such a long time. So they're giving more weightage to their pseudo shastras, than to the expectations of Bhagawan that one day they'll come back unfailingly.

Their main agenda is because their greed to attain Krishna while knowing/thinking that they were never related to Krishna ever but now want to relate just so that they feel happy. This is clearly not a symptom of pure love. Actually prema is the innate by-default dharma of the jiva atma, it is never inherited from somebody else just like hunger or bowel movement pressure is not borrowed from or taught by anybody else.

PP: My conscience simply refuses to accept that I might have anytime walked out of the spiritual world, and have walked into this material world.

UP: But wait, there is an another way possible, to walk out of the spiritual world and be present in this material world without actually walking out of the spiritual world – by diverting our mind elsewhere. Just as the Gopis diverted their mind to other directions of the forest while looking here and there in BH 10.29.29, which was as good as turning away from Krishna, and simultaneously it was not going away from Krishna.

Spiritual world is said to be like reality and material world to be like an illusion or a meaningless dream in sleep. Bhagawan Vishnu is lying in yoganidra and is thinking or dreaming about this universe, which is situated within his womb and also in the womb of his mind, and that's how this dream world is working. This entire universe is nothing but the dream of Sri Vishnu, and we might be similarly be sleeping in Goloka Vaikuntha in our eternal swarupa, and this material identity of ours might just be a dream in deep sleep under the influence of maya devi.

There might be two types of dreams – Krishna antarmukha dreams, where even in dream state we think only about Krishna, and bahirmukha dreams which results due to offending Krishna or making him upset, thus causing him to apparently distance himself from us. Currently our swarupa is inactive or frozen, so it just means that we are sleeping in our swarupa, and what we are here is just our play role in temporary dream.

Atma is said to be imperceivable in Gita, for this reason only, nobody can perceive atma over here because atma is not actually present over here. Atma is present in spiritual world and we are just identifying deeply with this natural machine. Gita confirms that the soul is just pervading the body, and not physically present within the body, BG 2.18: nityasya uktāḥ śarīriṇaḥ: the embodied soul is actually situated in the nitya dham, BG 2.17: yena sarvam idaṁ tatam: and that soul is just pervading this entire body from over there. The soul can never be cut by weapons, nor burned by fire, nor moistened by water, nor withered by wind, because he is not present here personally and is operating his body from out of range distance.

Sleeping is a part of reality. Krishna sleeps for taking rest, Mahavishnu and Garbhodakshyayi also sleeps. We are also sleeping/ inactive in Goloka, and then in the womb of Garbhodakshyayi while being unmanifest/ inactive, and also over here for half of our lifetime we are resting/ inactive. We just have to wake up, by remembering Krishna and our constitutional position, and by constantly requesting Krishna to connect us back to him, it's been enough of bad dreams now.

Because despite all of this inactivity, simultaneously we are so much active within our dreams, and are so much attached to the activities and belongings, also so much deeply entangled into it for no reason, despite everything being ultimately meaningless. This is certainly ashcharya vat, as Krishna says, "Some look on the soul as amazing (āścarya-vat paśyati kaścid enam), some describe him as amazing (āścarya-vad vadati tathaiva cānyaḥ), and some hear of him as amazing (āścarya-vac cainam anyaḥ śṛṇoti), while others, even after hearing about him, cannot understand him at all (śrutvāpy enaṁ veda na caiva kaścit)." – BG 2.29.

So the saying that nobody falls into this material world is somehow true, because nobody is here in this material world, there are no jivas here at all, everyone is already in Vaikuntha and its just a matter of realising it and waking up. So the upanishads also are not incorrect when they're saying that everything here is unreal.

All those things that acharyas are telling like: we were existing in this world since a beginningless time, we had no connection ever with Bhagawan before this, we didn't fall from spiritual world, we have to go to the spiritual world – all these things are spoken just to not let the readers collapse into regret or self pity, and not take any extreme measures to punish oneself, after understanding the severity of ones fault. Only to help one accept ones condition, and do something positively, such misleading things were spoken by purvacharyas. Krishna himself had instructed in Gita that "not to disturb or agitate the minds of neophytes, let them take their time and understand things gradually on their own, just try to elevate them expertly or tactfully and bring them into Me."

Krishna can enter into the womb and talk with the un manifest jiva in there, can enter into the dream of jivas and give them swapna adesha, can also enter into his own dream and control this entire cosmic manifestation in his yoganidra. The same thing is happening at an abstract level, we are sleeping in the spiritual world in deep sleep in forgetfulness of Krishna under effect of maya, and Krishna is entering into our dreams and is reminding us of himself and waking us back to reality. That implies that at the time of liberation we don't have to travel out of the material world physically, we just have to travel mentally at the speed of mind, and just wake up to reality of Krishna, by the help of vidya or knowledge about Krishna.

PP: Jivas in material world are not sat chit ananda. They are sat chit ananda only in relationship with Krishna after they enter into the spiritual world. The so called ananda of this material world is always mixed with nirananda so it is not real ananda.

UP: This notion is totally unscriptural, it goes against the upanishads. Jiva is sat chit ananda, and it is always unchanged. While in the material world, the jiva's sat chit ananda characteristic is hidden, not absent. Just like how you explain the various avtaras of Bhagawan, that despite Bhagawan being always in his position unchanged, yet his avtara forms behave conditioned during the lila, similarly apply the same concept to the jiva when he seems to display asat achit nirananda characteristics while being continuously reborn in material world. The jiva is neither forced, everything happens to him asper his own deliberately placed karma-iccha, and he has free will act thoughtfully.

UP: Even in this material world there are yogis, who are trikaal darshis, who perceive Brahmananda at every moment, and have a huge lifespan as long as the universe. The devatas are very much happy, even the residents of lower planets are in immense enjoyment. If the criteria of happiness means - happiness alone without unhappiness – then that means love in seperation is also not happiness, because there is pratyaksh: tears, crying, suffering, pain, agony, madness, misery, dull pale skin, diseases, etc. By your definition of happiness even spiritual world seems to be devoid of real happiness then.

UP: Even in the spiritual world the jivas are not aware of each and every thing going on, because when Krishna appears in front of them or in their minds, they tend to forget everything else, and focus only on Krishna itself. When Krishna appears in ones consciousness one forgets everything else. By your logic you might even go on and say that, even in spiritual world jivas are not sat chit ananda, because there is recurring forgetfulness of all others things except Krishna, and there is also pain of separation from Krishna when Krishna is spending time with some other bhakta, and devotees are not in a same body forever over there because they're constantly changing forms to complement with Krishna's mood, there Krishna keeps on assuming different different forms of his different avataras.

UP: This material world is a reflection of the upward rooted tree, here we have mechanism of reincarnation over here, therefore the upward rooted tree should also have something similar for body transformation there. This means the eternal bodies are not constant or not sat, as compared to the unchanging Nirguna Brahman which is real sat. So the jivas in material world are more or less as much sat chit ananda as the jivas in spiritual world, asper the criteria, the only difference is of Krishna’s presence and their reciprocation.

PP: Our acharyas say that (1) Bhagawan only has internal potency within himself, never the external potency. (2) Jiva is tathastha, it has neither internal potency nor external potency within itself. (3) At a certain point of time, either Bhagawan or the raganuga guru within parampara, infuses the blessings of internal potency within the practitioner bhakta, for the sake of facilitating him experience the bhakti rasa and its resulting happiness, which was never present in the bhakta ever before. (4) One meaning of Sanatana is without beginning but with a end, and another meaning of sanatana is with a beginning yet without a end. Therefore we interpret that: the jiva’s existence in material world is beginningless but it does has a end, while the jiva’s existence in spiritual world has a beginning because we were never present in the spiritual world before and it has no end because nobody falls down from there.

UP: If external potency is not present along with Bhagawan as a nondifferent shadow, then doesn’t this make maya a independent entity? If Maya is not in Bhagawan, then inside whom is it, who is so influential to even delude Bhagawan? Who’s body did it emanate from during the appearance of mahat tattva? Why does Bhagawan say everything is resting upon him, if maya is not resting on Bhagawan? If maya is also resting on Bhagawan then it has its existence within Bhagawan. “Krishna: Know that (tān viddhi) all states of material nature – goodness, passion or ignorance (ye caiva sāttvikā bhāvā rājasās tāmasāś ca ye) – are manifested from me only (matta eveti). And I am not limited within the modes of material nature, but on the contrary, they are within Me (na tv ahaṁ teṣu, te mayi).” – BG 7.12.

UP: Brahmavaadis do experience Brahmananda, so is this ananda of Brahmananda not caused by the Hladini shakti, then who is the cause of their ananda? If it is caused by Hladini shakti, then how can someone experience this happiness without being blessed by a ’vaishnava raganuga bhakta‘? by just sitting in silence alone, while practicing his yoga, without even touching the Bhakti marga? Mayavadis go beyond the shastras, beyond their guru, beyond other forms of Brahman, and even beyond Bhagawan, but they still perceive ananda. This shown that the pleasure potency is present in individual quantity within the jiva. "Krishna: One whose happiness is within (yo 'ntaḥ-sukho), who is active and rejoices within ('ntar-ārāmas), and whose success is inward (tathāntar-jyotir eva yaḥ) is actually the perfect mystic (sa yogī), who is already living within the Supreme, and unfailingly he attains that ultimate Supreme (brahma-nirvāṇaṁ brahma-bhūto 'dhigacchati)." – BG 5.24.

UP: Anyways, at what point of time does bhagwan infuse the hladini/ pleasure potency in the jiva – who is already sanatana and a abheda amsha? Is it at the time when he takes diksha and starts practicing his bhakti sadhana, and not since the untraceable anadi kaal itself? Then does this pleasure potency gets deactivated when the jiva falls down from his bhakti practice due to aparadhas and gets reactivated when he gets purified again, and then again deactivated with another aparadha? or does it stay constantly within the jiva once the jiva receives it from guru, despite the jiva commiting new aparadhas?

UP: If time has no control or fixed structure in spiritual world, how can there be such a point of time where a fresh jiva gets entry for the first time ever in the inconceivable world with having inconceivable time?

UP: Krishna says in BG 2.16, that the tattva-darśibhiḥ have concluded there is never any change in the eternal jiva, nābhāvo vidyate sataḥ. And in BG 2.20 says that, the jiva atma was not produced in this material world, it was eternally unchanged and will continue being unchanging, both in the past or in the future, ajo nityaḥ śāśvato 'yaṁ purāṇo. Because atma is changeless then, something additional can't be added to it, so the blessings of pleasure potency has to be already present in minute quantity within the jiva, in an unmanifest or inaccessible or dormant form at least.

UP: Regarding the anadi avidya, it means that the jiva's avidya is anadi, but it does not prove that jiva was not present in the spiritual world before, because in previous chapter we saw how the avidya is causing forgetfulness to devotes in direct spiritual Krishna lila itself, right in the direct presence and association of Krishna. So anadi avidya and anadi vidya, both of them are simultaneously influencing the jiva. This is a duality.

UP: If you say jiva has avidya (alone) within itself, then that goes against your own acharya's statement that "there is no external potency present in the tathasta jiva", because shastras say the avidya and its effects are constantly present in jiva since sanatana kaal.

UP: Nowhere in the entire Gita does Krishna intend these stupid meanings of the term "Sanatana" which you mentioned for the jiva atma. Gita constantly says that jiva is – nityaḥ: everlasting, sarva-gataḥ: all-pervading (even in time), sthāṇuḥ: unchangeable, acalaḥ: immovable, sanātanaḥ: eternally the same, avyaktaḥ: indescribable, acintyaḥ: inconceivable (to idiots like you), avikāryaḥ: unchangeable (therefore no difference in past state and future state).

UP: BG 2.30: dehī (is) nityam: the owner of the temporary body is not temporary, therefore the jiva atma has more commonalities with the spiritual nature than with the material nature. Krishna always says my amshas only, and of nobody else. Actually even the material nature is not material, it is also divine, its just that it is acting as inert to delude the asuras. "Krishna: Material energy which consists of the three modes, and which is difficult to overcome, is My energy and is divine (daivī hy eṣā guṇa-mayī mama māyā duratyayā)." – BG 7.14.

UP: In BG 7.10: bījaṁ māṁ sarva-bhūtānāṁ, Krishna is intending to say jivas are not belonging to anybody else, so this directly refutes the argument that we are only related indirectly and not directly. Mamaiva amsho jiva loke, 'mine alone' says that jivas are not indirect amshas of Krishna.

PP: There is no presence of the Hladini aspect in jiva before his beginning bhakti under guru sharnagati. The mercy of Hladini potency is coming from Krishna originally, and we can only receive it either directly from Krishna or thru the disciplic succession within the parampara. Its extremely unlikely that Krishna will directly come down and bestow his blessings to you. So its better to accept your smallness and go take shelter of the guru within sampradaya which was started from Krishna himself.

UP: Ishopanishad says purnam adah purnam idam. We are from Brahman, so we should have the minute qualities of the original Brahman, not zero qualities. If what you're saying is true then, Jiva should be said to be different in both quantity and quality from Brahman. But in reality both Bhagawan and jivas are displaying their material and spiritual activities. The material activities of Bhagawan are shown in the virat rupa darshan, so one cannot say that Bhagawan is totally unrelated to the material world.

UP: So the hladini potency's blessing is already present in all the sparks of Brahman. The person speaking from shastras is only reminding his forgetful audience about Krishna, which he also needs to be constantly reminded in turn for himself. When material covering is removed automatically our natural Krishna consciousness comes up as a result. The guru is not doing something magically, he's only reminding from shastras, and this narration can be done by ones intelligence to ones mind, or by . ones vijnanamaya Kosha to ones manomaya Kosha. It is the knowledge about Krishna alone which does all the main work.

PP: There was never a time when we were present in spiritual world. Jivas are amshas of Krishna no doubt, but were born and were forever existing in this material world itself, thats why they're called vibhinna amshas and not sva amshas, which means they were not directly born to Krishna within Krishna's abode itself.

UP: Upanishads clearly say there's a direct relationship between Brahman and brahman, just like an object and its immediate reflection. Nowhere in the shastras it is denied that jivas were directly related to Krishna. Krishna says in chatur shloki Bhagawatam whatever seems to go against our direct relationship with Krishna is to be understood as maya, or fake. Therefore this understanding that we were unrelated to Krishna earlier is just an stupid understanding. We need to go beyond such faulty understanding and realise our pre-existing relationship with Krishna and revive it. We don't have to create any new sambandh with Krishna, we just have to recover it back.

UP: Actually no jiva can create anything at any point of time, we can't create anything, whatever is being created is because of all the five factors involved. Even this false idea that we are freshly creating a new relationship is being projected by the Paramatma from within, who is already with us in a direct sambandh of the maintainer and the maintained. Even without our awareness of it, we have least these many sambandhas with Krishna right in the present: Pitra-putra, Rakshaka-Rakshya, Shesha-sheshi, Bhartru-Bharya, Jnatru-jneya, Sva-Svami, Sharira-Shariri, Adhara-Adheya, Bhoktru-Bhogya.

PP: It can well be that material world is not the manufacturer of jivas, but it is Krishna only who is creating the jivas indirectly, thru his functional expansion of kaal and maya. That’s why jivas are called vibhinna amsha and not as sva amshas.

UP: Shiva is the cause of the ego of the jiva, and maya is the cause of the body of jiva, but still the atma is beyond his ego and body. Our ego is not our self, our self is beyond the ego. Giving birth to the jivas itself and giving birth to the ego or material bodies of the jivas, these two are not the same things. Shiva is (playing role of) an material deity, he is the personification of material ego and is its predominating deity. So Krishna is not creating but just giving them a material birth thru the agency of Shiva.

UP: BG 7.3: "Nobody hardly knows Krishna in truth." The jiva was already present before this material world, in the body of Garbhodakshyayi Vishnu, and before that inside of Mahavishnu, and before that within the chaturvyuh forms of Bhagawan, and before that within Balarama, and Krishna’s counterform Balaram is already a resident of spiritual world. Krishna says that he knows everybody but currently nobody knows him, for a reason.

UP: Upanishads are very much clear that the Nirguna Brahman is the source of the jivas. This Nirguna is nothing but the effulgence of the Vaikuntha world, that means there is Vaikuntha world present beneath the layer of Brahmajyoti, this confirms that jiva already belonged to the eternal Vaikuntha worlds.

UP: All of Krishna’s activities are ever successful. We can see that Krishna’s purpose of avtara is taking back his jivas to his place. The jivas are no longer active in material world after they depart for spiritual world. Krishna is a atmarama person, so why world Krishna come here to take us with himself if we were not existing within himself already since eternity? Why would Krishna do something outside of himself, or accept things which didn’t belong within himself, or not present within his internal potency? Krishna is clearly displaying concern for the jivas, why would Krishna have so much concern for something which didn’t belong to his inner self?

PP: Don’t offer your dirt to Krishna. Just imagine someone with dirty anarthas of this world enters into Krishna’s abode.

UP: dharmaṁ tu sākṣād bhagavat-praṇītaṁ – BH 6.3.19. dharmāviruddho bhūteṣu kāmo ’smi bharatarṣabha – BG 7.11. pratyakṣāvagamaṁ dharmyaṁ su-sukhaṁ kartum avyayam – BG 9.2.

UP: Its not upto you to decide to give entry to people in the spiritual world, based on your likes or dislikes. Its the decision of Krishna alone. All anathas of this world is rooted in the ego, mind, intelligence of this world. When we leave this world, we leave all the entire package belonging to this world. It means nothing of this world remains with us when we leave this world. The atma is always untouched by matter, and this shudha atma is who enters into Krishna's association. So there's no question of material anarthas remaining in jiva after him leaving this world.

PP: If you build your strong determination in Krishna consciousness within yourself then nothing from outside world - lust, anger, greed - can affect or harm you.

UP: Is lust present outside of us or inside of us? Lust is already inside of us, and our outside circumstances are just churning it upwards. Lust works from inside, just like our chaitya guru Paramatma works from outside and inside. If lust is outside of us and not inside, then how is it still dragging down the minds of advanced bhaktas also, eg: like Chota Haridasa, Brahma, Rudra, etc? Mechanism of uddipan parallel: while Krishna prema is already in our hearts, external reminders or remembrance thru shravan are just doing the pulling/churning work.

PP: The real devotee doesn't wish to go to spiritual world, the real devotee just wants to execute his bhajan, and he will simply wait until Krishna calls him.

UP: Why does Bhagawan take avtara? The real bhakta has no interest separate from the desire of Bhagawan. Bhagawan clearly wants the jivas to come to him, and not remain in this material world away from him. Having a desire which is different from the interest of Bhagawan is the cause of unnecessary misery to the jiva. Because your desire of staying here and keep practicing bhakti here itself is not inline with Bhagawan's desire, therefore this mood is itself the cause of all misfortune.

PP: In one place you're saying that Harinaam is included in your tamasic marga, in another place you're saying that Harinaam doesn't work so you are giving another technique. So what are you up to? Gauranga has clearly ordered everyone to chant Harinaam, and has even established it as yuga dharma. You are misguided.

UP: No doubt Harinaam is a part of our process, but we have to also not entirely stick to Hari's naam itself, we have to actually reciprocate with the original naami Hari. We are taking the shelter of Harinaam not to remain connected with Harinaam, but to go beyond naam and to actually get connected with the original Hari via naam. It is true that Gaurahari gave Harinaam, but Gaurahari also gave the siddhanth of achintya bheda abheda.

Kama vs Prema

PP: Even in the deepest separation, the Gopis never blamed Krishna. Their love was not for comfort, it was for Krishna Himself. No demands. No conditions. Just pure remembrance. In the scorching fire of viraha, they remained unshaken. That is bhakti, where longing purifies the soul and love becomes unwavering. If we can even develop one drop of such intent devotion, life becomes successful.

UP: The Gopis in their previous life were sages of dandakaranya forest, where they approached Ramachandra with the desire to associate with him in shringar bhava. They approached not for Ramachandra's benefit entirely, but also for their own spiritual perfection.

UP: The Gopis don't like to burn in separation, they're helplessly tolerating it due to having no alternative. They're actually desiring for uniting back with Krishna, and to serve and reciprocate with Krishna in remain in union.

PP: Gopis love was not for their own enjoyment or happiness, it was totally meant for Krishna's service alone. We have to follow in their footsteps to be able to get perfection.

UP: Krishna doesn't need us to be fully perfected before we go to Him, Krishna himself is the perfection personified who can award all the necessary devotional perfection. Krishna says just come to me & I will take care of the needful, in Gita.

PP: Gopis prema for Krishna was not for experiencing raga to become happy, it was for serving Krishna and making Krishna happy.

UP: Krishna's happiness is in our happiness. To see us happy only He is providing all things as the paramatma. Krishna doesn't want to keep us in poverty, and abstinence, poor family, retardedness etc – Krishna says he gives his upasakas a birth in a rich family, where all the family members are spiritually intelligent, and where all things are in abundance. If Krishna himself wants to provide, then who are you to deny it? Why to foolishly reject the blessings of Krishna? A devotee is supposed to shape his inclinations in accordance with what Krishna wants, and not in accordance with something different to what Krishna wants to give.

UP: You should know that there is a gulf of difference between you and the Gopis who were direct associates of Krishna. You cannot follow in their footsteps by any amount of artificial endeavours. Infact, the Gopis had appeared in Gaura-lila as associates of Gaurahari, and they didn't behave as Gopis (who were themselves), they all adjusted to the yuga dharma and their practical functionality. They all were bhajananandis, means they all were relishing the ananda.

UP: Gopis knew that Krishna was being served more opulently and in abundance in Dwaraka. If Gopis wanted to really make Krishna happy then they should have accepted that Krishna was being served in a better way than themself by the queens, and shouldn't have desired to attain Krishna for serving Him in a less opulent or less luxurious or unsafe from thorns or less comfortable or way than what krishna was already experiencing in Dwaraka.

UP: Krishna says he is satisfied just by patram pushpam patram toyam. Bhagawatam says Krishna is atmarama, and purna-kama. So obviously Krishna was already satisfied by the worship of his queens, but still Gopis were desiring to serve Krishna by bringing him to their own place, who is already ever satisfied and always sat chit ananda. The queens were already serving Krishna in the best way possible, and Krishna was very much satisfied with their service, but still Gopis wanted to serve Krishna in their own way so that they could be benefited from seeing Krishna's happiness from their eyes, during their reciprocation. This is a selfish desire, to want to do something by oneself while someone else is already doing it better. That's why in Bhagawatam it is said that Gopis were selfish or having kama. Because they wanted to serve Krishna themselves, and not simply be satisfied in seeing Krishna's pleasure while someone other was serving Him. Selfish because, they didn't just want Krishna be happy, but they wanted Krishna be happy along with them. They didn't want Krishna be served, they wanted Krishna to be served particularly by themself.

UP: So becoming selfish, and wanting to get pleasure in our own service to Krishna, is also Gopi anugata. Krishna himself wants all of us to be similarly selfish, in context of our relationship with him. That's why the Gopis force their manjaris also to meet Krishna. If one is willing to stay happy amid Krishna delighting with some other bhakta, then that is manjari bhava not Gopi bhava. Gopis are clearly selfish, having kama, of wanting to serve Krishna themselves, and having intolerance for seeing Krishna with someone else – neither their own associates, nor the queens from Dwaraka, but they themselves with Krishna.

PP: Don't foolishly approach Govinda while thinking your material kama to be prema!!

UP: Kubja Devi approached Govinda with kama or material lust, but Govinda expertly transformed her heart within a moment. Kubja was immersed in transcendental prema of Govinda just by having sparsha of Govinda's charana. Just approach Govinda first of all, and Govinda will expertly manage the rest.

UP: King Nrga also didn't perform any sadhana bhakti, he just had the desire to see Govinda, and Govinda gave him His darshan. Your sadhana is not as important as your iccha to attain Govinda.

UP: Some people say only those asuras killed by Krishna got sarupa, while asuras killed by other avtaras only get sayujya in Brahmajyoti. So then how was Hiranyakshipu restored as a dwarapal or in his original swarupa back again? Why did some asuras killed by Krishna got sarupa mukti in Vaikuntha and not in Brahmajyoti?

PP: Material rasa is no comparison for bhakti rasa. Material rasa is insignificant and worthless, even the thought of material rasa causes us to spit at that thought.

UP: The only difference between bhakti rasa and material rasa is that, Krishna is present in first one and not in second. We are adding Krishna to it, we are approaching it for our reciprocation with Krishna. Where Krishna is present that thing is no longer material, it is already opulent and victorious. Krishna says in chaturshloki that what is not in connection with him is just irrelevant illusion and should be rejected. We are not aiming to keep engaging with this rasa throughout eternity, this is only until we reach Krishna in Goloka of Vaikuntha. We are just using this method to get out of this world and attain Krishna as soon as possible.

UP: Even Srila Jiva Goswami spoke about atidesha regarding how Krishna can agree to manifest himself thru material things also - that despite material objects having no scope of containing or describing Krishna, and despite our material mind having no capacity of imagining Krishna - but still Krishna can agree to manifest himself in our mind, asper the conception of Him which we have imagined, asper the approximate descriptions given by various acharyas who tried to explain Krishna using material words, while in the time being until we leave this world and get settled in our nitya swarupa and finally become able perceive the original Krishna as he is.

UP: If we reach Goloka faster, then we can perform the original nitya bhakti of our swarupa directly in presence of Krishna, unlike you who is struggling so much to perform bhakti in this unfavorable atmosphere. For attaining the original bhakti rasa, this is a small sacrifice from our part, of neglecting the usual sattvik marga, and following unconventional tamasic marga, so that we can quickly attain Krishna and get back to nitya bhakti of our swarupa. On the other hand, the sattvik sadhakas are are actually wasting their time, by delaying their attainment of Krishna, by performing the ineffective ordinary activities, which is very slow and has zero guarantee of success even in their next lives. They're delaying their practice of nitya bhakti eternally, while being attached to their sadhana process more than their attachment to Krishna. We want to reach Krishna as soon as possible, because Krishna had personally come few years ago to call us back into his abode, and we don't want to delay even a single moment to fulfill Krishna's desire. Unlike you, who want to forcefully pull the Krishna prema of your swarupa in this unfavorable atmosphere to cause problems to Krishna which you are continuously suffering here.

PP: You're a sahajiya, because you're taking everything as easy or sahaja, and are promoting cinema songs and attachment of women, etc. My guru maharaja says regarding this that the sahajiyas get reborn as a animal in Vrindavan, only then after that punishment birth they get to go to Vaikuntha.

UP: No, you idiot, we are not a sahajiya. We have our own divine arrangements, beyond what your shallow intelligence can conceive.

UP: Even if a transitory phase birth might be there for me, it will be for the sake of reorientation to go back to Govinda, not for getting any punishment or for fulfilling material desires or to enjoy worldly pleasures, as you've misunderstood. We could be requiring a transitory birth in some place, before we can go to Krishna in Goloka Vaikuntha. But that birth need not be anywhere within this karma bhumi or any of the three planetary systems. We would be getting that opportunity in the area of universal shell, or at lotus feets of Ananta, or the Mahavishnu's abode, or Sadashiva Dham, or even Navadwipa Dham. Where we can do full revival and recollection of our eternal svarupa in Krishna lila. By visiting that place, and getting blessings of our adi guru – Ananta or Shiva or Hanuman etc – we would immediately proceed for direct association of Krishna. And even this transitory phase of taking our guru's blessings is much efficient than your reaching goloka via your guru parampara.

UP: You people claim to be very selfless and beneficial to the world. Meanwhile you are not even addressing the 50% of the population: "women". If you claim, thinking about the welfare of others is greater than thinking only about oneself, then why do you spread hate regarding women, while all the fault or shortcomings are inside you also, being born from them only. It is harmful greed to only think about oneself selfishly. Your fear of falldown is bigger than your willingness to do jiva daya.

UP: While in our marga we only have Krishna in our consciousness and there is no space left for misdirected attraction or fear, for anyone or anything. Gaurahari says even if Nityananda Prabhu is seen going into brothels or materialistic places, He is not to be misunderstood. Nityanand prabhu will not fall down but will liberate others. Haridas didn't reject or kick out the vaishya, he accepted her and gave her full training and transformed her life. Women are also nitya jivas, they have Krishna's expectations, they also deserve Krishna prapti, so who will give them Krishna prema if everyone keeps selfishly running away from them? In our marga, even women can get eternal success of attaining Krishna. Krishna wants stri vaishya shudra to also be sheltered under him, so this Krishna's marga is clearly larger than the brahmanas and sannyasis.

UP: Don't be a klaibya, at least not in this kaliyuga, which has a highly degraded surrounding. Arjuna was Arjunia Gopi in Krishna Leela, but Krishna told him not to become a klaibya. Arjuna who defeated many soldiers on the battlefield was not a purusha, He was a shakti tattva, and to a shakti tattva Krishna is said to not become a klaibya but fight for his welfare asper His desire. After Krishna's departure, when Arjuna was defeated by those cowherds, he recognised and declared that they were his own master Krishna in a different garb. Arjuna says he was conquered just like a abala naari by her husband. This revealed that he is a consort of Krishna. And Krishna is instructing his consort to behave in a strong manner, and not tolerate any harm done by harmful asuras, in the ground of kurukshetra, when Arjuna was ready to give up all his comforts and take sannyasa. Gaurahari says, listen to Krishna if you have any respect for me, in CB M 28.26-29. So we should give preference to this, instead of becoming a renunciate, or humbler than a blade of grass, or closing ones ears and running away from asuras.

UP: Krishna is saying that stri vaishya sudra can also attain him, not just brahmanas or kshatriyas. Krishna speaks in BG 18 that vaishyas and shudras can't change their qualities, they will have to work along with their qualities only. Krishna also says he is intelligence, memory, fine speech in women, in BG 10.34. Now this intelligence is not shastric intelligence, it is emotional intelligence, because women are not sruti gocara, but they are emotionally attached beings. Their speech and memory are only emotional, and Krishna says he is that among them. So Krishna is saying he is the emotional content. Our marga of offering emotions wirelessly to Krishna can be easily practiced by women also.

UP: When Balarama was performing his rasa pastimes with his own Gopis, and Krishna's Gopis were observing those pastimes from a distance, they were offering all their bhava to Krishna from within their hearts. Gopis of Krishna offered their prema and longing to Krishna wirelessly, so we are doing a similar thing.

UP: Become like a cow, just accept the grass inside your mind, chew it later - just accept that Krishna is the most lovingly reciprocating form of Brahman, and confirm that all the other forms of Brahman like Dwarkadhish, Narayana, Rama, Shiva, etc are pointing us towards this most madhurya Brahman. Just accept this much vigyana in your head and heart, that's enough for you to reach Goloka Vaikuntha Dham. Chew it later, or try to understand it fully later, after you enter the Spiritual world. If you behave like a cow like this, then Govinda is the Gopal who will himself do the remaining part – of taking you into Goloka thru the doors of Vaikuntha and reviving your prema.

UP: We don't have any desire other than attaining Govinda within Vaikuntha. Why do you want to remain within this world and keep trying to relishing bhakti rasa in this material world itself?

UP: Gaurahari spoke asper time place circumstances and the context. Gaurahari said na dhanaṁ na janaṁ na sundarīṁ kavitāṁ vā jagad-īśa kāmaye, but Gaurahari would regularly produce gold and give it to his mother, Gaurahari would aspire to bring and offer sundaris to his beloved Govinda, Gaurahari composed and sung the beautiful Shikshastakam for his beloved Govinda. Gaurahari sent his own expansion Nityananda to go speak Krishna's message everywhere and make all them his followers. So the thing is, we don't want anything for ourselves, but do want things to offer to Krishna. Why are you even thinking about yourself, regarding what you want or don't want? Why not think about Hari instead, about what he wants, about what he like to have. How self centred can you be? Think about Hari, not yourself.

UP: Regarding na-sundarim: Gaurahari kept distance from sundaris, and also expects his followers for similarly staying away from them, but then how will the sundaris get to attain Vaikuntha and Govinda? the sundaris aren't disqualified from going to Vaikuntha, and isn't her husband is responsible for facilitating her go there? Krishna says even women who don't read shastras can get ultimate destination, but Krishna doesn't say that they will get rid of their material conditioning, infact Krishna says one can't get rid of the modes of nature one has acquired in Gita 18, and one needs to transcend the modes while remaining in that particular mode itself.

UP: Women are not interested in reading shastras, therefore Vyasadeva compiled the Gita and Bhagawatam's Krishna lila for them, which they discuss along with their husband or their family, for some dedicated time regularly, where the husband narrates she just hears from him. At the other times, the women and people attached to women can practice our easy marga, to continuously keep offering their bhava to Krishna from within.

UP: Krishna says, even sundaris are allowed to excel in his bhajan bhakti. If all people become na dhanam na sundarim, then who will take care of these sundaris, and take responsibility for their Bhagawad prapti? Devahuti says that, women gets devotional success in association of her devotee husband, therefore husbands definitely have to associate with their wife, and most of the direct associates of Gaurahari were grihasthas only. Gaurahari was himself a grihastha, and in Navadwipa of Vaikuntha Gaurahari has long hairs. Therefore we see that, the Shikshashtakam is externally meant to delude the unqualified class of people, and only few qualified bhaktas understand its real meaning.

UP: Its a very selfish and self-serving crooked behaviour of thinking only about oneself, and not about the half of the entire population – women. If you say, that you are keeping distance for your own precautions – then that means you are vulnerable in front of them, so therefore inferior to them. So you should keep distance from them not out of superiority complex of your fragile showbottle spiritualty, but out of honest inferiority and weakness and in a sense of defeat in front of them, accepting that you are incapable of conquering or defeating or tolerating or even standing in front of them. Its selfishness, of thinking that I don't want my falldown therefore I won't help them to get liberated. Real strong selfless men take responsibility for both themselves and their consort also.

PP: One is supposed to be freed of all material desires before starting his spiritual life. Unless one loses all his appetite or appreciation for material life, one cannot enter into spiritual life. And if you're sincere in your spiritual life, then material life will never attract you.

UP: One thing is to feel attracted to things of material world, another thing is to indulge in those things after being attracted to them. In CH vairagya is a mithya, I've shown that nobody is immune to getting attracted by this material world, and in CH Bhava grahi Govinda, I've shown that Gaurahari himself practiced this ragatmika-abhasa technique, this technique belongs to Gaurahari himself.

UP: If it is in relation with Govinda, no desire is material, and no activity is material. Everyone has experience of collecting and offering non-spiritual objects to Govinda, and of getting benefitted by it – archa vigraha made of material elements, earthly grains, worldly water, material flowers dhoop batti etc. We offer those things to Bhagawan, and Bhagawan also accepts and reciprocates. So tell me don't you eat the prasadam which is still composed of panchabhutas? are you not attracted to drink water?

UP: Material just means selfishness, spiritual means selfless servitude. Material world is not material but spiritual, and we can practically see that the universe is facilitating everything to us without accepting anything in return. This material world is even facilitating you to perform spiritual practices, of offering worship of Govinda, to fulfil your desire of attaining spiritual world.

UP: Your ordinary pathway is full of faults and limitations. Whereas our tamasic pathway is immune to all faults and has no shortcomings. This gives assurance that nothing can obstruct us from attaining spiritual success, like – not even vaishnava aparadha, not even sadhu aparadha, not even meat eating, none of the things which the ordinary klaibya sadhakas fear and avoid doing. It literally makes one indestructible.

UP: We cannot survive while being extremely humble, foolishly tolerant, being a madhukari beggar, and running away from the sight of women species, also fearing the anaryan miscreants, having a phobia for death, cautious of not harming the unavoidable tiny insects or invisible germs, succumbing to victim mentality, always thinking oneself to be a ignorant fool in front of sadhus and then foolishly donating away all money to their unending greed. Govinda rejects such a klaibya lifestyle and mentality right at the beginning of Gita. Govinda expects His bhaktas to be fully fearless under his protection. The ordinary pathway or the klaibya pathway is very slow, inefficient, problematic, impractical, and should be rejected.

UP: Troubles are unavoidable. It is not appropriate or practical to do sati and attain Govinda, due to being harassed by evils of this world. Its also not good to give Govinda unnecessary anxieties from your problems, due to always succumbing into agony and trouble. In the material world, all the shakti tattva devotees appeared as undefeatable warriors who were always carrying weapons in their hands. Hanuman, Shiva, Balarama are always carrying gada, trishula, hala. Because this is the only way to survive in this world, while being away living in separation from Govinda. Don't cause any kind of trouble to Hari. Make your survival arrangements yourself.

UP: Don't try to bring Govinda in your heart, don't try to see Govinda over here, don't stay in this world and keep fetching bhakti rasa, you go to Vaikuntha and serve Govinda over there. The focus of material world is not on facilitating people in practicing bhakti here, life after life, in a atmosphere of bahirmukha. Its focus is on sending people to the Vaikuntha worlds. Govinda is coming here to call you, and you're saying that you just want to remain here life after life, its so much foolish.

UP: When Gaurahari is keeping ten feet distance from the women species, and is showing fear of coming across a women, actually Gaurahari is indirectly mocking the renunciates by exposing the hypocrisy/vulnerability of the renounced life. Gaurahari is also indirectly giving approval of our ragatmika-abhasa marga, where we are utilising the material raga. Gaurahari also mocked the ordinary dvaita path by saying mayavada bhashya sunile hoi sarvanasha, intending that you cannot stand against the counterarguments against all the arguments you could possibly give. Dvaita alone is not the thing, it is Achintya-bheda-abheda.

PP: We don't need to associate or even look at the face of material people at all, we can simply stay in the association of devotees, and remain like that for the entire life, and Krishna will take care of everything, we just have to serve the cause of Krishna within the Krishna's harinaam movement.

UP: But unto whom are you serving the cause of Krishna. to the materialists only, isn't it. You are doing the preaching work, to whom? to the materialists only. You might say that you're only influencing them and not getting influenced by them, but (1) you are accepting money from them, (2) they are keeping you in their thoughts, and (3) you are giving your Krishna to them. You're still dependent on the materialists, just try to depend on your guru alone by removing the entire role of materialists from your activities, and you'll find out.

UP: There is always some smoke surrounding the fire, even in the association of devotees like you. You might say that you're doing all this because Krishna wants you to do this, but same Krishna has also prescribed ajgar-vritti and Nityananda marga for advanced bhaktas like us. Where we don't give our Krishna to anybody, we depend only on our work for our sustenance, and we remain protected by chanting kavacha stotras.

UP: Materialists are nothing but the woman and womanisers. So, in short, you are hating nobody but women species, in this pursuit. You are demanding respect for brahmanas, and are spreading hate and disrespect for women species. Whereas we see the brahmanas in their real worth as beggars, fit to be kept outside the doors, and the women as the queen of her entire house and family. That's the difference.

UP: All the efforts that you people are doing, like sannyasa, tapasya, ashtanga yoga, etc, – that is just for getting darshan of Krishna. Whereas on our path, just by proximity with women, we're getting Krishna extremely easily in this way. Therefore, have some intelligence, and clarity, regarding what you actually want ultimately – the connection and reciprocation with Krishna. By the help of women, by her presence, catalyst, blessings, association – we can attain Krishna much faster.

UP: Aiming for prema without desiring association of Krishna is just a stupid philosophical disturbance. Krishna instructed the Gopis to go back and meditate upon him from their home by applying their full prema, and said that's the way to attain him. But the Gopis disagreed, spoke slapping words, and forced Krishna to do what they wanted him to do, while already knowing the mind of Krishna. Kubja Devi desired association of Krishna, while not having any prema for Krishna. But Krishna is such a merciful husband, that he expertly managed everything. Krishna expertly transformed Kubja with her kama, into a beautiful women filled with prema. Therefore simply aspire to go to Krishna first of all, Krishna will handle everything and do the needful.

UP: There is tamasic-ness even on your conventional devotional path: Krishna says, to a person of self respect, disrespect is worse than death. When you ignore the materialists, for avoiding asat sanga, you offend their ego, and they feel disrespected and shattered from their inside. Then they try to take revenge. Devotees go about killing the ego and expectations of everyone around them, and people identify their ego and expectations to be non-different from themselves. Devotees are destroying such people, so they're already on the tamasic path upto a certain extent. We're just acknowledging or doing this honstly, not denying it.

PP: Your attachment for maya is just a result of your past aparadha fructifying.

UP: If you still say that I can't escape my karma, then ask yourself what was the previous karma of Rupa & Sanatan, for them to be forced to stay in association of yauvanas, and identify like yauvanas?

UP: Krishna always says about his maya, mama maya. Thru her only Krishna is executing his material and spiritual tasks. So when anybody in the shastras is saying, that maya is our enemy or is delusional and inexistent, they're just showing the degree of ignorance into which maya can throw one into. All those renunciates are just deluded fools & rascals, don't listen to such idiots.

UP: Krishna is himself Durga, taking shelter of Devi gives us Krishna and Krishna prema, not just bhukti and mukti. Here are some names of Lalita Devi from sahastranama, which shows Krishna himself is Maya: Vaishnavi, Vishnu rupani, Vishwaroopini, Brahmarūpā, Aneka koti bramanda janani, Klim karee, Mukthida, Mukthi roopini, Kaivalya Padha dhayini, Abala gopa vidhitha, Kaṭākṣa-kiṅkarī-bhūta-kamalā-koṭi-sevitā (For getting Her mere glance She is attended by millions of Lakṣmīs, the Goddess of wealth).

PP: I do have prema, and indeed I'm able to experience some bhakti rasa by my sadhana.

UP: That's not prema, that's prema abhasa. If you're able to experience some rasa, then that's very good, now try experiencing that while being in real world scenarios like – amid heavy traffic, after a exhaustive day at workplace, after seeing the same of atheist or a materialist, a crowded cinema song party, a smashana, a unfavourable family circumstance, a envious workplace, a unfriendly neighbourhood having aggressive enemies, etc. There are so many criteria which makes the sattvik path impractical and inefficient like sattvika ahara, trinad api sunichena and so on. Whereas, I can prove that my method works in all of these aforementioned places – while not just managing to persist in bhakti but thriving in it, regardless of wherever you are.

PP: You will have to come to sattva guna. If you don't, then you won't get param gati. Govinda has said to come to sattva guna first, and give up tamo guna.

UP: The thing is that, Govinda is not a straight forward person. Blue is the colour of ignorance, therefore to attain Govinda you will need to take up my tamasic marga.

UP: Govinda says to go beyond all gunas, and can go beyond all gunas via any of the three gunas, simply by adding Govinda into those gunas.

UP: It's a misinformation that Govinda doesn't allow arrogant, evil, antisocial people to take his shelter in madhurya rasa. Govinda accepted Shiva as his Gopi in the form of Gopieshwar, despite Shiva being the personification of time, anger, ahankara, death, who is the destroyer of everyone and everything, including all the brahmanas, vaishnavas, and cows, etc. There should be no doubt that in any circumstances, you will never be disqualified from the conjugal relationship with Govinda.

UP: Gaurahari didn't change the flow of kaliyuga, Gaurahari just changed the destination of the people in kaliyuga. Without Gaurahari's prasada, the jivas were falling into lowest of hell, due to performing activities under influence of kaliyuga, now due to shelter of Gaurahari's Harinaam, they're attaining the highest of the Vaikuntha planets effortlessly. The jivas who were under clutches of adhogati, Gaurahari provided them the option of paramgati, but that doesn't mean that the path of adhogati is not available to punish the athiests and rascals. So Gaurahari both did and did not destroy kaliyuga, achintya bheda abheda, we can still see the effects of kaliyuga, like short temperedness, laziness, low intelligence, short lifespan, is still there in all people including Vaishnavas.

PP: Will we not get bored of doing this same activity forever?

UP: Does anyone get bored of drinking water? Govinda says he's the rasa within water, raso 'ham apsu. We drink water every few minutes, and never get bored by that, infact if we don't drink water we die. We can't permanently replace water with any other drink - neither milk nor svarga's nectar. Some acharyas say that bond between the hydrogen atoms and oxygen atoms in water molecules is nothing but the bond of prema between atma and paramatma. We have various limbs of bhakti as alternatives to each other, but we don't have any alternative for bhakti. Performing bhakti is the eternal dharma of the jiva. If the jiva doesn't do Bhagawad bhakti he is forced to do maya bhakti, but nothing else than Bhakti. We never get bored from our existence, because there is fresh relishment coming from this same thing constantly forever.

UP: They yogis meditate upon the form of Hari within their hearts, constantly throughout their life. They never get bored ever of doing this same activity forever. We are also meditating upon the form of Hari within ourselves, while constantly offering him the raga which we are catching from the outside world. This is the pathway hinted by Gaurahari himself, in the end of talks with Ramananda. Apart from this we are chanting Harinaam with the intention of attaining Goloka Vaikuntha, we are chanting kavacha stotras for the protection of Govinda, we are regularly reading from Gita and Bhagawatam, we are doing work within our sva-dharma, we are offering foods and consuming prasada, we are drinking rasa aham apsu, and this much of happiness is prescribed by Govinda for us.

PP: Too much union destroys the relationship, we need a blend of both union and separation.

UP: That's a very silly misunderstanding. In times of boredom, we just need variety, not the absence of the partner itself. Having a variety of activities to do together within our relationship destroys all boredom and keeps fueling the excitement every moment, which causes newer and newer relishment. You don't need a break to recharge, you just need to plan a efficient arrangement in your schedule.

UP: Separation is just a painful illusion, its purpose is only for making us afraid of absence of Krishna so that we can hold on to Krishna as tightly as possible. Krishna says, one who is constantly remembering him, He is never lost to him nor is he ever lost to Him. In chaturshloki BH Krishna says that whatever is being perceived if that's not in relationship with Krishna then that is just a irrelevant illusion, separation from Krishna is painful for our relationship with Krishna so that's also a unhelpful illusion.

UP: Krishna had never left Vrindavan, only a expansion of Krishna had left Vrindavan and gone to Mathura and Dwaraka ahead. Actually Krishna was always present in the direct association of all his Gopis, and these all were just illusions to bewilder the rascal asuras into more and more confusion and foolishness, like: replica Gopis always crying in seperation, replica Gopis staying back in their home itself, replica Krishna going out Vrindavan, etc etc.

UP: Just because something is imperceivable doesn't mean it is inexistent, similarly just because some purvacharyas couldn't see Krishna being always perpetually present in Vrindavan doesn't mean Krishna had left Vrindavan and gone somewhere. They will need some more devotional maturity to see Vasudevam Sarvam. Those who try to separate Krishna from his beloved bhaktas, even in their imagination, are the greatest of rascals, and those who always try to unite Krishna with his beloved bhaktas are the greatest of Krishna's favorites.

UP: The material world is a part of reality, but we always neglect it and stay in Vaikuntha world. Maya is a real part of reality, but we reject it and remain in platform of Brahman. Similarly, separation is also a unnecessary, irrelevant, illusory part of reality, which should be always rejected, we should always stay in Krishna of Krishna directly in nondifferent union. So separation is just a illusion, its purpose is to instill fear so that we always appreciate the union.

UP: The Paramatma within our heart never desires separation from us, and due to intolerance of even the thought of separation the Paramatma is accompanying us in all times.

PP: Purvacharyas have already given a working path, so then why are you trying to manufacture such a unnecessary path?

UP: My marga is for the condition when Krishna has stopped paying attention upon you, seems to have rejected you, nothing is working favourably, and despite all of this you badly want to attain Krishna.

UP: Regarding sita-krishna kesha: When we tell people that Vishnu never gets old and can't have a white hair on his head, people laugh and reply that stop speaking from comic books. They tell that Narasimha deva has white hairs, so does that mean Narasimha deva is of jara age? Narasimha deva has a combination of both dark and fair golden hair, pratapta-cāmīkara, nṛsiṁha-rūpas. Govinda also once assumed a multicolour form of Navagunjara, having different colour hairs, this form of carved on the chakra atop Jagannath Puri Temple. Narasimha deva was also both golden and dark coloured at the same time. Angry people become dark colored: "The face of anger is the same whether exhibited due to ignorance or knowledge. Although Brahmā tried to curb his anger, he could not do so, even though he is the supreme being. Such anger in its true color came from between the eyebrows of Brahmā as Rudra, in a mixed color of blue (ignorance) and red (passion), because anger is the product of passion and ignorance." – 3.12.7 purport.

UP: Shastras speaks of four metals: Tāmā, kāṅsā, rūpā, sonā: Gold, Silver, Kasa, Tamba. The metals also correspond with the four yugas. We can see satya yuga was like gold, and there were demons who had golden houses, eg Hiranyakshipu. Opulence decreases in each yuga. In dvapara yuga we have demon Kamsa, as corresponding to metal Kansa. Below Kasa are things like tamba and loha, which we see being widely used for making electronic chips in fourth age. The time of purvacharyas, until 19th century, was a transitory phase or yuga sandhya phase, where kaliyuga was far from being manifest. But today things have escalated a lot, everything is changing, and the effects of kaliyuga started increasing, alongwith the rapid technological developments. All actions are covered by faults, like smoke covers the fire. All the work a person is doing for earning his livelihood is tainted with papa, and in surrounding of papi materialists. Having such a sinful worklife, and frustrating life circumstances, one can't have the strength, enthusiasm or peace which is required to perform bhakti like the purvacharyas did. We can't replicate the activities that the purvacharyas performed, and what they achieved by doing their activities. There has to be some practical devotional activity which everyone of this yuga can perform. A activity completely immune to all the pitfalls of todays circumstances, which even a common person can actually perform and derive perceivable experience, or say, the highest experience.

UP: Gaurahari exposed the mentality of kaliyuga's people in Sri Shiksha Ashtakam, that despite Govinda having invested all potency in his Name, the unfortunate people are not attracted to chanting Nama. The human instincts always chooses the easiest pathway to attain the goal. When people are aware of the easiest way to achieve something, they will give up all the other burdensome activities. Going back to Govinda is the only relevant thing to work upon over here, and our method is the easiest tool to accomplish this. In my pre-devotional days, I would request Bhagawan to give me a wife, and take me towards a comfortable material life. Now after knowing this easy technique, instead of taking advantage of Bhagawan, I am taking the perceivable world around me for granted, and using it for my remembrance of Bhagawan. Even after one gets liberated and enters Vaikuntha, there are the same activities.

UP: It might be true that doing normal chanting is a very simple thing and my pathway is very manipulative and invasive thing, of doing so much kavacha mantras, and going in the association of women for getting raag arising within our hearts, and then offering that to Krishna. But actually this part is more easier to us, because we ourselves are not simple, we are similarly crooked and complex beings. Neither are we nor is Krishna straight forward. Simple and straight forward things cannot take us to Krishna. We need something like this only, this is the most easiest thing as per our own compatibility or suitability.

UP: The thing is that, Govinda is not a straight forward person. If Govinda was a simple person, then we could have had attained Govinda by becoming simple and straight forward. But Govinda is highly perverse, crooked, complex person, and in his talks, behaviour, activities, posture, he is always tedha. So if we want to reach Govinda we will have to take to the similar – tamasic pathway, not the sattvik marga.

UP: Those who are under trouble due to Hari, this tamasic marga is for them only. Usually, when we are new in bhakti marga, we think Krishna is the protector of the universe, and all problems are arising from maya, therefore Krishna is our friend and Maya our enemy. As in the Gita 9.22 Krishna says I carry what they lack, and I preserve what they have. But when we advance more in Bhakti we understand that Krishna is same person who gives his special mercy of financial distress and relationship problems. By chanting Harinam, all our past good and bad karma is burnt away, so there is no scope of any Karma reacting on us, then why are there still problems in our life? While chanting Harinaam, simultaneously we are also suffering problems. At that time we understand that, it is Krishna only who is creating problems. But why? To fasten our speed to attain him. We have references that Anantasesha is angry, and pratyaksh praman that anger of our elders destroys all of our happiness, eg: pitru dosha. We have example of Shiva burning everything by his angry third eye. Because Krishna is feeling that much problem out of separation of us, and to make us feel and realise his distress, Krishna is simply making us feel what he is undergoing because of us. In such circumstances, when Hari himself is standing against you, and is not favourably disposed towards you, what can we do? How can we expect Hari to be kind to us while he himself has fully inclined to destroy us completely. Where Hari is trying to test you by troubling you, to see how badly you want to attain him, while himself displaying lack of interest, behaving contrarily, and even destroying all your attempts in performing bhakti which was for attaining him only, just like Krishna broke the butter pots which was meant for his benefit only, during Damodar lila. What to do under such conditions?

UP: For normal sadhakas the simple and satvik straight forward pathway, might be working. but for special sadhakas upon whom Hari is personally giving his special attention as an enemy, for them the straight forward marga won't work, they will helplessly have to take to this unconventional marga, if they are willing to do whatever it takes to reach Hari the soonest. Hari is full of dualities, Hari himself calls us and then keeps slapping us until we come back to him. Eg: Krishna invited the gopis by playing his flute, and then himself disappeared from there. Similarly Krishna invites us by giving his message thru shastras but then himself behaves like our enemy and creates obstacles while coming to him, not just he remains indifferent or uninterested in our pain but he intentionally causes us pain. So just as the Gopis verbally slapped Krishna by their angry words, when Krishna reappeared, similarly we are expected to take to this tamasic marga while being in separation of Krishna, until we finally reach Krishna. Just as Gopis were sheltered under Katyayani Devi and Paurnamasi Devi, who both are Krishna himself, we can remain under shelter of Bhagavati Krishnakali Devi, who is also present in Vrindavan as the Kuladevi of all Gopis.

UP: Rupa Goswami had direct association with Gaurahari, had blessings of Bhakti Devi, had taken shelter of Harinaam, was fully engaged in Krishna seva, but it took just one angry grudgeful person to drag ang make Rupa

Goswami falldown from his platform of bhajana. Just one person. That's the situation of the satvika marga. Harinaam might decide to protect you from that karma or not, but if you repeatedly keep taking advantage of nama apradha to safeguard yourself, then prema won't manifest.

UP: In our tamasic marga, we are also aspiring for the blessings of Bhakti Devi, and the shelter of Harinaam, but what if the kripa doesn't arrive before the end of this lifetime? Therefore our marga is more efficient, here we are taking the principle of karma-iccha for granted, Krishna himself says whatever one constantly desires he gets in the next life, we are desiring to attain Krishna therefore we will attain. You people are not desiring to attain Krishna, you just want prema, and attaining prema is not in our hands. You can keep waiting until prema appears, but it will take a very long time, satvika bhajan will also cause disturbance in your financial life which will hamper you spiritual life back in return.

UP: Krishna doesn't give his kripa immediately, Harinaam is non different from Krishna and similarly slow to give kripa, but Krishna says the devatas give immediate results, Shiva and Bhadrakali are counted as devatas and they give immediate results, and even the Gopis had worshipped Gopieshwar and also Katyayani Devi for the sake of attaining Krishna. Ask yourself if you really have the greed to attain Krishna or not, if yes then why to delay even a single moment of time?

UP: Actually attaining the prema is not a very big thing, retaining the prema is the main thing. We anyways cannot access the original prema of our swarupa which we eternally have in the Vaikuntha world, what we are utmost having is just a bhasa or reflection of it, that too when Krishna or Bhakti devi agrees to give kripa. But even after getting the kripa, maintaining it is not possible in this impractical world. Forget about his anugas, even Rupa himself had lost his access to prema, and your devotee associates are nowhere as advanced as Sanatana Goswami to help you overcome the devotional setbacks. Here is a better marga available for you, if you don't want to get benefitted then its totally you own stupidity.

UP: Its alrighty that by doing Harinaam japa your consciousness will be protected, the buta preta vyadhi etc will remain away from you, but what if someone is using Harinaam itself to harm you? What if the abuser is more experienced in chanting Harinaam than you? Yes its possible for people chanting since years to still be contaminated, I have seen that. Long time ago, I world visit a Krishna temple regularly, and the guide who was with me was such a degraded person despite him being chanting Harinaam since 20+ years and despite him being a full time member throughout his life – he would spend lots of time in talking with women, was attached to one of his women disciple, was transferred from one Krishna temple to another Krishna temple because one women gave a complaint about him taking advantage of her, was using his Harinaam japa for increasing his followers count and retaining his followers, and to impel the followers to give him big big donations so that he could eat junk food alone snacks at night hiding from others by that money, who wanted the followers to remain connected under him alone and not go towards any other guide who might be more psychophysically likeminded like us, despite Krishna saying that we should function asper our svadharma, who is not interested in helping you in your bhajan or your individual connection with Krishna and instead simply wants you to sell something on the streets to earn money for his own mundane gross interests? – there was so much selfishness, greed, abuse of japa for worldly motives, and causing stagnation of spiritual life of others for sake of his own interest. What will you do at such times when your Harinaam japa is very immature and is not giving shelter, and someone more experienced is misusing his japa to manipulate you at the cost of your both material and spiritual life? It is obvious that, in attempt to give his special mercy, when Krishna wants to trouble you, your adhibhautika kleshas will be coming from the devotees only, if that's your only association. At such times, Shiva protects, even at the cost of himself, just like he protected even asuras like Banasura.

UP: That rascal sadhu who is misusing Harinaam might also justify his action, by thinking that he's just trying to connect you with himself, so that you can get connected to the Parampara, via his medium. But he is blind to see that, actually you already have a established a personal connection with Krishna, and you're already into directly reciprocating with Krishna. That rascal is trying to destroy your direct connection with Krishna, by coming in between while trying to connect you with his Krishna. Everyone's Krishna is different and complementarily individual, and is personally residing in hearts of everyone. There is no difference between the forms of Brahman, Paramatama, Bhagawan at a paramarthik level, and Krishna can pervade anywhere and manifest himself thru anything, even thru his paramatma form. How will you protect your relationship with Krishna in this situation, when the miscreant is claiming to be right in his action, and while you are going into loss due to his intervention. Oftentimes, Krishna doesn't intervene and expects you to sort out things yourself, eg: when the temples in India were being attacked by foreign invaders, the vigraha forms didn't protect itself, the pujaris had to protect vigraha by carrying them out of sacred dham. So Krishna might similarly just wait and watch your relationship being attacked, and you have to do something to protect your relationship with Krishna. You can protect it yourself by help of kavacha stotras.

Misc QAs

PP: Why are you disagreeing with the purvacharyas while going against the no-fall theory.

UP: Some purvacharyas say that the jiva was never present with Bhagawan ever before, so I was thinking about why did they write like that, maybe it was to pamper us into thinking that we didn't commit the grave mistake of becoming bahirmukha, for the sake of making us feel good and innocent by speaking such kind flowery words.

UP: Having said that, we can't imagine that we were never related to Bhagawan directly, such a philosophy tends to separate us from our Bhagawan from the past or in the reverse direction of time, whereas all the three directions of time are simultaneously present at one single instance in the absolute world. Accepting this worldview also makes us feel greedy about ourselves, that because we want our own self perfection that's why we're approaching Bhagawan, and not because we were eternally connected with Bhagawan earlier and we need to go back and continue our sewa with eagerness. We were never vibhinna or separate from Hari: Hari who never looks outside of himself, not even towards his material energy, is eagerly waiting for us to reunite back to him, so why would Hari have immense attachment for something which was not something within of himself or was not a part of his inner reality?

UP: Bhagawan is kindly inviting us into his seva due to his udarata, so we should do that immediately for doing agya palan, without any selfish greed, and we not remain stubborn saying that we don't want to go to spiritual world or we want to remain here only and keep practicing bhakti or indicating that relishing happiness derived from doing bhakti here itself is your selling point and not obeying the command of Hari to going there. This faulty philosophy makes us disobey Bhagawan by keeping our own condition, it makes us think that we were never related with Bhagawan, and it gives us dosha of greed while approaching Bhagawan, whereas if we accept that we were already present inside Vaikuntha before and even this universe is nondifferent from Bhagawan, then these faults don't apply.

PP: Why are you being so much unnecessarily cruel in your words? Why are you speaking against the sadhus who have given up their entire worldly life just for the sake of contributing to the society?

UP: Please don't take any refutation personally or sensitivity, just take it rationally and digest it up. When someone is criticizing the wrong ideas that means he's already dealing on the abstract platform – beyond any personalistic consideration. We are not our body, similarly we are not our ideas or philosophy also. So when the idea is criticised or attacked or destroyed, it has nothing to do with us – we can instead see that criticiser as an helper who is taking the risk of negative karma only to help you reconsider your ideas. From a iron ore we should extract out the precious metal (gold) and leave aside the dust/ dirt. The criticiser might not even thinking about your person or visualising you in front of him while speaking, he might be just dealing with the idea being spoken – which can apply to anybody else under those circumstances. ACBVS Prabhupada, when he first went to USA and was living at an Advaiti's place, they both would criticise the ideas of each other so much, but simultaneously at the personal level they had mutual respect and harmony.

UP: The world makes us hard hearted: Once upon a time I was a very kind person, who was being taken for granted and exploited for no reason. One unqualified person was acting as a guru, he was belonging to a particular community, his guru wrote in one of his books that, "one fellow refused to donate money to their community and as a result that fellow lost all his life's savigsin financial losses or hospital bills etc". I don't know whether his guru's purpose of writing this was to cause fear in their donors, or for giving an idea to their community members of to do same to others. Later after spending some time in that community, I discovered that, despite my honesty and dedication in rendering so much volunteer services to this person, behind my back he was using the strength of his mantra jaap to induce problems in my life. This person even gave me indirect warning hints that he will keep causing such pain as long as I don't surrender to him and become his disciple for lifetime. I couldn't even imagine that a sadhu who is teaching shastras externally might have such a dirty face internally. He was expecting that I might become very much afraid, or helpless, or disgusted, or fully decapacitated out of facing heavy problems due to his sorcery. When I understood that all this was happening behind my back, I had lost a huge amount of money I got grom my ancestral inheritance, and I was also heavily troubled by relatives and neighbours. I don't know whether this loss was destined by my karma or not, but sitting idle in the face of adversity is definitely not recommended in Gita. Even Srila Rupa and Sanatan Goswami performed karma kanda rituals, to get rid of all their past baggage, before going to Gaurahari and doing something constructive in their devotional life. Even to do something constructive for ourselves in some other direction, we need to first disentangle ourselves from the choke/ grip of the trouble makers, or else if will simply keep expecting that one day this person's heart might melt and then later I will get to do something constructive in material/ spiritual life – that's never going to happen, nothing will happen on its own, even for the five factors of action to work together first we have to start performing the action.

PP: Harinaam never gives its blessings to someone who criticises the sadhus, but at the same time criticism of women and material world is not prohibited, infact all the great acharyas from the past have openly criticised them. There is a huge sin in criticising the sadhus, but there is no sin in criticising the women. Because the shastras itself criticises the women and material world as fit to be rejected.

PP: When you are critiquing a vaishnava you're indirectly criticising the Paramatma who is present within him and who is supporting/ sustaining him from within.

UP: Regarding critisism: Similarly, sometimes shortcomings in some philosophy is criticised to show its limitations, and to provide a more efficient solution. If the shortcomings are not addressed, then that's a waste of time for all the people who are blindly following that path, and also injustice to all of them. If something is worthy of getting criticised, and if that person is blaming you that you will become faulty if you criticise me for my wrongs, then this is hypocrisy.

UP: Why are only the men the manifestations of Brahman, and not the women? So much criticism for women and the material world, without whose assistance you can't even perform your limbs of spiritual bhakti. Because of this faulty discrimination, or aparadha against those jivas, Krishna prema won't manifest within your own heart.

UP: Why this double standard of giving full respects and never criticising the saffron clad beggars, and doing full respects and giving no respect to the women who might be vaishnavais or non vaishnavais? How will Harinaam give its blessings to such malicious people, who are having bad image of the people who are amshas and vibhutis of Hari? BG 10.34: kīrtiḥ śrīr vāk ca nārīṇāṁ smṛtir medhā dhṛtiḥ kṣamā.

UP: When we criticise something, we absorb the fault of that thing within ourselves, and a portion of our piety is lost to that thing. So when those acharyas are criticising women, they're foolishly giving away their good credits, and are unknowingly taking their doshas within themselves. And this makes them no better than those being criticised.

UP: These people might criticise the material world or women, but in reality the world is within Krishna's womb and is nondifferent from the universal form. All women are motherly creatures, and the criticism applies to criticiser's own mother also. So we can see that, what those fools are speaking is false and only their intelligence is lost to delusion, while the universe and women are both sacred.

UP: Actually, not just is Bhagwan supporting that another person – who is being criticized by me – but at the same time, Bhagawan himself is also impelling me from within to criticize him. Bhagwan is full of dualities, we can't know what Bhagwan wants from others, nor can others know what Bhagwan wants from us.

UP: Duryodhana speaks that He was not in control of himself, and all the decisions are actions he was performing was being carried out by something from within of him – it all was more of a involuntarily kind of thing. So from one side Bhagwan himself approaches Duryodhana as a peace messenger, but from the other side Bhagwan himself is influencing the intelligence of Duryodhan to behave in that contrary way. Its not inconceivable that Bhagwan acts in inconceivable ways, like eg: making his own Narayani sena stand against him. So it's better to stay within our limits, and let the individual and his indwelling Bhagawan decide what to do and what not to.

PP: Jealousy or irsha will automatically manifest whenever we see someone better than us in any aspect. We can't restrain that by physical force. But this jealousy is one of the main reasons why Harinaam won't manifest in your heart. The only way to give up this jealousy against other jivas is by not having any desire or possessions at all, become totally rid of it by becoming a renunciate. All the great devotees in the past took to renunciation, you should also walk in their footsteps.

PP: Remember the only ways to overcome comparison and jealousy is to attain that thing for yourself or to get rid of that entire aspirations. And if you try attaining everything that glitters to you then you will become same as the materialists. Whatever little thing is required for survival is recommended in shastras. That much you can accept. But you should know how much is enough and what is too much, by taking guidance from a well learned guru.

PP: Harinaam might not give you its kripa, you will compulsarily have to take shelter of a raganuga bhakta who is having the Krishna prema in himself. Directly reading of shastra will also give you no effect, you will have to take shelter of someone who is within the Parampara and learn shastra from him.

UP: Even reading material novels and dramas causes churning of bhavana and evokes various rasas within the audience, small small children also can experience this. While Harinaam is directly Krishna himself, it has the all attractiveness to bind the chanters within itself. If Krishna can himself give his prema to his bhaktas, why can't his nondifferent Harinaam not give Krishna prema to the sadhakas if it wants to? Harinaam requires no niyama nor kala. Harinaam just has one criteria of chanting, that the sadhaka should be open for the Harinaam to have its effect upon himself. Harinaam will respect our free will just like Krishna respects, and will give its kripa only if we are willing to accept it. If we are willing to accept the kripa of Harinaam, and displaying eagerness for Harinaam's kripa more than anything else, then Harinaam will not hesitate to give kripa.

UP: There are no rules or regulations for approaching Harinaam, but you do have to approach Harinaam by putting efforts, although without any niyama etc, isn't it? If you are approaching something else or someone else, along with approaching Harinaam, then that's not approaching Harinaam, that's just a display of internal confusion regarding whether to approach Harinaam or something else, and until you are fully convinced to go to Harinaam alone how will Harinaam know that you are eager to receive its shelter?

UP The activity of taking shelter of a guru is different from chanting Harinaam, at one point of time you can either hear or render service to guru or you can sit in one place and close all of your action performing senses and just focus on chanting and hearing Harinaam. If you try to do two things together, you won't be able to perform any of them properly. Doing anything else than chanting, including the activity of approaching a guru, is a disturbance in ones one pointed chanting. Harinaam wants to and has manifested individually on the tongue of all individuals, and we should let it be that way only. Devotional service is ultimately individual spontaneous and ecstatic.

UP: Approaching a guru and learning all things from him can be and is supposed to be done in childhood only, after that we have to go beyond the guru and everything else, and perform our own bhajan sadhana ourself. Our yuga dharma is Harinaam sankirtan and not sadhu sanga or sadhu sankirtan or diksha grahan. Sankirtan means doing kirtan alone together with our Harinaam which is a person, and our Paramatma who is also a person. This group of three people is enough for doing individual Harinaam Sankirtan.

PP: Govinda says that those who steal a brahmana's property go to hell. Govinda says that one should study king Nrga's example to see the consequences of causing discomfort to a brahmana.

UP: This king Nrga takes one brahmana's property and donates it to someone else, but then which hell does he go to? He goes to Dwaraka being born as a lizard, and Govinda's family members express desire to keep the lizard for themselves. Now ask yourself, is Govinda's kingdom of Dwaraka hell? Is joining the family of Govinda an experience of hell? No, you idiot, what Govinda is speaking to his children is also a asura vimohana, you can check whether they later went and respected the brahmanas or agitated the brahmanas to get cursed.

UP: King Nrga is one of the examples, which shows that a person troubled by the brahmanas or anybody can also be delivered by taking shelter of Govinda.

UP: Govinda at him home is always in a casual joking mood, at outside while doing work Govinda is serious and grave. So we should not pay attention to what Govinda is speaking while He's at home speaking with his family, eg: Govinda saying karma is supreme to his father, we should only take seriously what Govinda speaks while He's working on something important, eg: what Govinda speaks in Kurukshetra while he was doing his dharma sthapana work. Jokes are supposed to be taken as jokes, and only serious talks seriously. Govinda is a very cunning person, and home He only speaks lies.

UP: Eg: In the king Nrga episode, Govinda says to his children that you should not trouble to brahmanas, and what did His children do after hearing that is, they went on making fun of the brahmanas and got a curse in return which was totally nullifiable. And by offending the brahmanas, Govinda's kids didn't go to hell, but Govinda himself came and took them to the eternal world, while Govinda never appears in front of the sadhus as easily as the asuras. Mahavishnu also troubled the brahmanas and got immediate darshan of Govinda. Jaya Vijaya also, after doing so much atrocities, they're in Vaikuntha and not in hell, and following in their footsteps will also lead us to our original swarupa.

PP: Krishna is unlimited. your access to Krishna won't be affected if you give Krishna to others.

UP: But still, the mindset changes from keeping our Krishna to ourselves, vs giving our Krishna to others. Even in thoughts we can't entertain the idea of giving our Krishna to others.

PP: But staying in association with devotees we can inspire each other for doing better seva and japa.

UP: Its actually a waste of time to inspire each other. If they were seriously interested in attaining Krishna they should have their own determination or inclination, they should not depend on others. Depending on others and making others depend on is a unnecessary waste of time.

PP: Sense gratifiers can never reach Krishna.

UP: Krishna's abode is not meant only for or filled only by poor beggars or and dry renunciates. Money and opulence are also Krishna's opulence only, not just renunciation. Krishna destroyed the pride and miserliness of Sudama and gave him a opulent lifestyle, and Sudama was still a great devotee. Even prostitutes were present in Krishna's kingdom, and not just sages, and Krishna didn't instruct the prostitutes to give up their profession nor did He change or purify their mind, rather Krishna would spend time with them and accept their service to give them kripa also. There are so many great devotees of Krishna who were living a opulent life filled with pure devotion.

PP: Doing sense enjoyment is a waste of time. your time is actually supposed to be used for Krishna seva and our (sadhu) seva instead.

UP: Krishna has prescribed enjoyment for us, in 7.11 and 9.27. What kind of Krishna seva can we really do right now in this world, while Krishna is not present here personally? All that is is going on here behind the scenes under the pretext of Krishna seva, is the extraction of big big donations and using the money for material motives of sadhus or godmen. Why is the sense gratification of godmen not a waste of time, wrt puja labh prathistha?

UP: What is the criteria of your Krishna seva? Seva of sadhus? Yes that's the real intention. That's why there are so much seminars conducted everywhere by professional speakers, to brainwash people the that they need to keep paying them monthly subscription fees to be able to remain connected with Bhagawan who is already present within everyone's heart.

UP: Service to our parents, and our ancestors like Brahma deva, by increasing their progeny and maintaining their descendants, is a enough sadhu seva for us. Brahma deva is a representative of Bhu shakti, who is nondifferent to Radharani itself. So service to Brahma deva is higher than service to sadhus in today's ashram. We can learn from the pastime of Vitthala standing on the brick, that service to our parents by seeing them as representatives of Brahma deva and pure devotees of Bhagawan, is much better than serving the sadhus.

UP: Serving our own vigraha in our house is far superior than serving the vigraha established by someone else in their place. Taking care of ourselves and our ancestral inheritance is also a part of service to our parents, because the only concern of our parents is our own welfare, and even Krishna instructed Pandavas to stand against everyone for the sake of ones welfare while Pandavas were exploited by everyone.

PP: Having a wife, children, family, job, responsibility to take care of slows us down. We are left out with less time for doing our activities.

UP: Doing which activities? activity of begging from others for collecting donations? or activities of secretly falling into grips of kaliyuga via mediums of mana ahara jivha udara upastha vegams? Or do you mean doing the activities of bhakti, whose credits you are freely giving out to people you're taking donations from?

UP: You seem to be not very intelligent. A wife also does bhakti together with her husband, they chant and read Bhagawatam together. The parents are giving in charity to their children without any expect of return from them. There are examples of wife going back to Vaikuntha with the help of association with her husband: Gandhari, Draupadi, Krpi, Devahuti, etc.

UP: Krishna doesn't like ugly gopis: "I don't know who has given you this idea of shaving your head and wearing white garments. In India only the widows are allowed to shave their head. I have never suggested to your husband to take sannyasa. We can discuss this matter further when we shall meet again in London for Ratha-yatra. You remain the beautiful maidservant of Krishna. That is your business, and you should dress yourself always very nicely so that by seeing you Krishna will be pleased. Don't try to be ugly before Krishna. Krishna does not like ugly gopis. We are transcendental artists, musicians, writers, so everything should be beautiful for Krishna. After all we are members of Krishna's family, just like Krishna had 16,000 wives and each wife had thousands of servants and maidservants, and all of them were very beautiful for serving Krishna and his queens. So the servants of the gopis and queens cannot be ugly; they are as beautiful as the queens. In the Vaikuntha world there is no need of serving anything because everything is already clean and beautiful. It is so clean that just like a mirror when the maidservants would sweep the floor they could see the reflections of their bodies. So remain always in Vaikuntha yajna, simply by thinking of the glories of the Lord. Don't try to do anything artificially. That is sahajiya, which means a class of men that take everything very cheap. You want to perform sacrifice so continuously read our Vedic scriptures and perform the Vaikuntha yajna." – Srila Prabhupada, Letter to Himavati. 15 June 1972.

PP: If someone likes to eat meat, he is awarded with a body of carnivore to fulfill his desire.

UP: No. Intrinsics of karma are not that simple. Nobody desires to just eat meat alone, people desire to eat meat while simultaneously desiring much more things – like having a big bungalow, luxurious car, beautiful consort, high standard lifestyle. So there are multiple desires along with eating meat. He might be getting rebirth as a human who is non vegetarian, or in bila swarga. Not as a carnivore animal.

UP: Those who constantly desire to attain Krishna, for them Giridhari Krishna assures by saying that laws of karma-iccha are supreme, meaning that their desire will get fulfilled unfailingly.

PP: How the person cooking our food affects us?

UP: Food is the most crucial part of our existence. The natural harvests from farms is raw, unprepared and inedible, it doesn't manifest its taste and benefits unless it is properly prepared. The cooked food is edible after its cooked, and that time it has the touch of the person who cooking that food. When someone is cooking and feeding us food, they are not just feeding us food, they are feeding us his own product, creation, expansion, replica, the food which one is cooking is invested with one's association, thoughts, details, precision, artistic efforts, etc. The person's reflection is pervading in those grains of food, so when we're eating the food we are unknowingly getting under the influence of the person cooking it. Love is nothing but the efforts we put into the relation for the benefit of other person, in the food cooked by someone we can see how much efforts have been put into it, how much artistically the vegetables are chopped, how attentively the spices were measured, how carefully it was served. If the food was cooked by a angry person, that anger will be reflected into the end product, and seeing such a harshly prepared meal the person eating it will get affected by it. We should be very mindful regarding whom we're giving access into our body, and thereby taking their shelter for our jivha and udara vegam.

PP: Why are you saying money is everything, and without money there is no spirituality.

UP: Money is the most important thing. Krishna was not satisfied with Sanatan Goswami's poor bhoga, Krishna asked him to offer some nice and delicious bhoga, and to offer opulent bhoga to Krishna we need money. Performing sadhana in today's age without money is simply impossible. The sukriti, the blessings of sadhu's, the association of sadhu's, the vigrah seva, all of these things can be purchased just by spending some money at those things. Without money we cannot even purchase the Shastras, Gita Bhagavatam, or have the subscription to speakers who speak on it. Gita and Bhagavatam are nondifferent to Krishna, its better to read the shastras by ourself without the need of a speaker or any middleman.

PP: If Bhagawan who knows everything knows all of your prayers, then why are you praying, just depend on Bhagawan simply. Let Bhagawan do what he himself wants to.

UP: Bhagawan doesn't want such dry relationship, like a mechanical robot who simply follows some preprogrammd instructions and doesn't have any opinions of his own. You can go to Brahmajyoti then, where one doesn't require to speak or hear, eat or feed, offer or receive anything.

Although Bhagawan knows what we need or want, He wants to see our eagerness, aspiration, longing to attain something from him. Bhagawan might directly give something, but there will be no rasa, or sense of goal fulfilment in it. And Bhagawan is also not a straightforward person, He's a highly twisted or crooked person who mostly behaves conversely. So Bhagawan will want you to pray for the same thing which Bhagawan wants to give you, he wants to see the appreciation for that thing which he is giving you from his various vibhutis. Bhagawan considers his vibhutis to be nondifferent from himself, therefore He identifies the appreciation for his vibhutis to be equal to appreciation for himself.

UP: Although Krishna is intelligent, and knows what we are going to ask from Him, but at least we are having some context to speak with Krishna, on the pretext of a desire fulfilment, which is also within our relation with Krishna only. Speaking something is better than staying silent and non communicative. Even if it is a material desire, it is helping us approach or remain connected with Krishna, and because Krishna is involved therefore it is no longer material. Why are you having a problem in this, just stop poking your nose here.

PP: Devotees never speak glories about themselves, they glorify only Krishna, you're so proudly speaking about yourself and your achievements.

UP: I never glorified myself, I actually glorified Krishna's reciprocation with a devotee, while the devotee was not even aware of himself or Krishna or his relationship with Krishna. I have not mentioned anything about my devotional practices or experiences. Otherwise you would have got burnt from envy by hearing such things.

UP: And all the troubles I was experiencing while I was writing the book, the adhibhautika, adhyatmika, and adhidaivika etc, was only harming me while I was not giving any attention towards it, because I was fully busy in writing this book. But then afterwards I got some free time and I dealt with those problem by the help of my devatas, and then all the troublemakers were sent to ICU ventilators in extreme pain and they all were begging for peaceful death. I'm fully cleared of all sorts of obstacles now, and I'm assured that all the devotees who want to progress on this path to Vaikuntha in a easy way can be similarly assured of success. This world is a very bad place, and by remaining humble we cannot survive or succeed in anything over here. We will need to become Nityananda anugas, that's the best way to function and exit this world.

UP: Now I'm not in problem at all. Understand all those problems to be like the problems of Hiranyakashipu. When Hiyanyakashipu was busy in doing Tapasya, the ants and worms were eating his body, while being busy in his tapasya he had no time to spend on external things. But after he got benediction, he revived his body, and continued his pursuits. Similarly while I was busy in writing this book and in the sattvika marga, I was not having time to waste on those idiots, but now I diverted some of my time and attention over there and totally uprooted all the weeds around my bhakti creeper, by taking help of my devatas. Now there are no obstacles in my path, all enemies have been eliminated.

PP: You are very complicated, arrogant and proud, you need to have some vairagya ad get rid of all your abhimaan to be able to go to Bhagawan.

UP: Bhagawan likes to see even our pride and maan, arrogance and anger. There is a entire rasa called bhayanaka rasa and veera rasa dedicated to arrogance and anger. Everything can be dovetailed asper the desire of Krishna. And this Raudra rasa is only present in material world, its not in spiritual world, so don't foolishly think that we will be getting a swarupa as asura because we practiced this marga over here. Acharyas say that Bhagawan sent Jaya Vijaya to this world, because He wanted to experience veera rasa, which was absent in Vaikuntha, and we can see that Jaya Vijaya didn't become asuras but were restored back into their own swarupa, when they went back to Vaikuntha.

UP: Actually, while we are in this material world, away from Bhagawan, becoming tamasic like Nityananda prabhu is much better than becoming a conventional devotee, because its much efficient – to not being a dasa of a mundane rascal, not wasting time in rendering him service, and not giving him a share of our money regularly, and also additionally not being hampered in our connection with Bhagawan due to the constant intervention of such rascal gurus. Direct connection with Bhagawan, even as a tamasic asura, is much better than indirect connection thru channel of such gurus greedy for money. The utility of our marga is only until we get out of this world for attaining Krishna in Vaikuntha world.

PP: There is not even a iota of difference between the chaturvyuh.

UP: Regarding the chaturvyuh, Bhagawatam which is the highest shastra says that Govinda's kala is Balaram, we saw shlokas showing that Balaram is consort of Govinda, from Govinda and Balaram originates Pradyumna, and we see pradyuma is referring to Govinda and Balaram as his pitras, pitras which means parents or forefathers from both mother's and father's side. Pradyumna's child is Anniruddha. We also see in the vedic cosmology that Annirudha is Kshirodakshyayi Vishnu who originated from Pradyumna who is Garbhodakshyayi Vishnu. Garbhodakshyayi Vishnu is coming from interaction of Mahavishnu and Mahashankarshan, who are none other than Govinda and Balarama themselves. They four are clearly not equal to each other, the latter ones are amshas of the former ones, and thus are inferior, they are also showing decrease in their functional strength and the spectrum of their activities.

UP: Govinda is understood thru vede ca loke ca. We can confirm this from the Bhagawatam and from cosmology of universe, and even Madhwacharya is saying the same thing in his conclusive book that Vasudeva is highest among the four. Therefore the abheda vada between chaturvyuh is just a delusional siddhantha.

UP: Shiva defeated the forms of Anniruddha during Daksha yagnya, and also destroyed the body of Pradyumna before he was given new body again by Govinda, whereas Shankarshan is the worshipable deity of Shiva, and Shiva says that he is always meditating upon the transcendental form of Vasudeva in his consciousness. Therefore chaturvyuh are not equal, but hierarchical.

Prema will cause a lot of existential obstacles

Reason why Hari seems to be uninterested and unresponsive/ or reason why we don't seem to have the enough piety to have deep connection with Hari?

[Spoiler: Actually Narada was a vesha avtara, a vesha avtar himself having not enough piety sounds strange. Yes, that incident was meant for us only, and the reason is not lack of piety but our own previous warning]

Gaurahari: "Love of Godhead, devoid of cheating propensities, is not possible within this material world. If there is such a love, there cannot be separation, for if there is separation, how can one live? (kaitava-rahitaṁ premā na hi bhavati mānuṣe loke/ yadi bhavati kasya viraho virahe saty api ko jīvati.)." "Pure love for Kṛṣṇa, just like gold from the Jāmbū River (akaitava kṛṣṇa-prema, yena jāmbūnada-hema), does not exist in human society (sei premā nṛloke nā haya). If it existed, there could not be separation (yadi haya tāra yoga, nā haya tabe viyoga). If separation were there, one could not live (viyoga haile keha nā jīyaya)." – CC Madhya 2.42-43.

With so many problems and obstacles in life, how can we live? If one isn't able to survive, then how can one continue performing bhakti? Then how will death with incomplete bhakti take us to Hari?

We can't survive if prema comes in our heart. We can't live because, to live we need to do the necessary transaction in varnashram community, to get our food. While doing transaction we need to connect with others, we need to be accountable to each other, behave friendly, be partially transparent to look honest, or in short become close to others.

When we go close to others, then our ekantik mood gets lost. We no longer are ekantik, which all the associates including Gaurahari had. If too many people are occupied in our mind's accountability, the lesser space for Hari to reside. To maintain our ekantik bhajan we will have to neglect everything else and focus on Hari.

When we are exclusively dependant on Hari, all our necessities and fulfilment comes from Hari. Suppose if Hari gives you 500 rupees, will you keep that money along with you? Or will be use that money to purchase something? If you keep that money with you, then it will be left back over here itself at the time of death. If you use it for purchasing something, then, you are handing out something which Hari gave you in return of some material objects.

When Hari is constantly in your heart, then you won't be feel like doing something/ anything else – like dealing with customers, or facing the coworkers, or attending social events.

Hari constantly expects only personal attention, otherwise Hari will cry and angrily beat you, like Damodar lila.

If Hari is present in our life then we will be choked out from all other aspects of life – so we can't survive, nor can do bhakti, we will simply suffer. Even the Gopis would get disturbed in their daily chores due to constant remembrance of Krishna totally occupying their mind.

What to do now? Our solution is to stay under those transformed aspects of Brahman who can take us to Krishna. More or less, this is a punishment for us, we wanted to leave Hari and forget him, and out of obedience to our previous desire Hari is not making himself accessible despite how hard we cry. But at the same time, the method of getting rescued from here and going back to Him is already revealed here. Our pathway is indirect, crooked, just like the posture of Hari.

Our swarupa is frozen right now, we can't access it right now and nor will it be destroyed.

We have been made aware that we have an inactive swarupa, and we are expected to create a desire to go back to Hari.

Just desire to be reallotted into our eternal swarupa position, place this desire in front of deities who have the ability to fulfil it.

All the activities of vaidhi bhakti was an attempt to build this desire. And the activities of raag bhakti was an attempt to offer this desire to Hari.

While the ordinary pathway is the worst enemy of this desire for going back to Krishna, our marga is the best method to make our desire get accepted by Hari.

Hari is already aware of everything, but he will do nothing on his own, due to our past fight with him, and angrily leaving him, and warning him to never intervene in our lives again — so now deal with it! Hari became void!

Having nothing better to do, instead of waiting upto intolerance upon the atrocities of the asuras, Hari chose to keep sleeping instead to fill up the empty time.

Nobody likes to sleep continuously, we sleep extra because the reality is boring or unpleasant than our imagination in dreams, when we have something interesting to do our sleepiness itself disappears. So not just do we bear the guilt of making Hari stambhit, but also of depriving him of happiness and forcing him keep sleeping until...

Pick your choice: Option-A vs Option-B

> “*“One cannot understand the contradictions in Lord Caitanya's character by putting forward mundane logic and arguments (ithe tarka kari' keha). Consequently one should not maintain doubts in this connection (nā kara saṁśaya) One should simply try to understand the inconceivable energy of Kṛṣṇa; otherwise one cannot understand how such contradictions are possible (kṛṣṇera acintya-śakti ei mata haya).” – CC Ādi 17.305.*
>
> *“I offer my obeisances to Sri Caitanya Mahāprabhu (śrī-caitanya-prabhuṁ vande), by whose mercy even an ignorant child can swim*

> *across the ocean of conclusions about the ultimate truth(bālo 'pi yad-anugrahāt taren, siddhānta-sāgaram), which is full of the crocodiles of various theories (nānā-mata-grāha vyāptaṁ)." – CC Ādi 2.1.* "

Is worship of other forms of Brahman helpful, or not?

A: "O sinful person, envious of devotees, I shall not deliver you! (āre pāpi, bhakta-dveṣi, tore na uddhārimu) Rather, I shall have you bitten by these germs for many millions of years (koṭi-janma ei mate kīḍāya khāoyāimu)." "You have made Śrīvāsa Ṭhākura appear to have been worshiping the goddess Bhavānī (śrīvāse karāili tui bhavānī-pūjana). Simply for this offense, you will have to fall down into hellish life for ten million births (koṭi janma habe tora raurave patana)." – CC Ādi 17.51-52.

B: "After visiting the temple of Śiyālī-bhairavī [a form of the goddess Durgā], Śrī Caitanya Mahāprabhu, the son of mother Śacī, went to the bank of the river Kāverī (śiyālī bhairavī devī kari' daraśana, kāverīra tīre āilā śacīra nandana)." – CC Madhya 9.74. "Mother Śacī, is the mother of the universe (śacī jagan-mātā)." – CC M 3.180.

Is Hari transcendental to universe, or himself the universe?

A: "Superficially we see that these puruṣas have a relationship with māyā (e sabhāra darśanete āche māyā-gandha), but above them, in the fourth dimension, is Lord Kṛṣṇa, who has no contact with the material energy (turīya kṛṣṇera nāhi māyāra sambandha)." – CC Ādi 2.52. "Although these three features of the Lord deal directly with the material energy (yadyapi tinera māyā la-iyā vyavahāra), none of Them are touched by it. They are all beyond illusion (tathāpi tat-sparśa nāhi, sabhe māyā-pāra)." – CC Ādi 2.54.

A: "In these six kinds of forms there are innumerable varieties (ei chaya-rūpe haya ananta vibheda). Although they are many, they are all one: there is no difference between them (ananta-rūpe eka-rūpa, nāhi kichu bheda)." – CC Ādi 2.100.

B: "The Personality of Godhead Śrī Kṛṣṇa is the shelter and abode of everything (kṛṣṇa eka sarvāśraya, kṛṣṇa sarva-dhāma). All the universes rest in His body (kṛṣṇera śarīre sarva-viśvera viśrāma)." – CC Ādi 2.94. "He is known as Śrī Kṛṣṇa, and He is the ultimate source of all the universes. Let me offer my obeisances unto Him (śrī-kṛṣṇākhyaṁ paraṁ dhāma jagad-dhāma namāmi tat)." – CC Ādi 2.95.

To become svatantra, or not?

A: "Thus Śrī Caitanya Mahāprabhu chastised all the devotees, telling them not to show impudence and spoil the entire world by becoming independent (*auddhatya karite haila sabākāra mana, svatantra ha-iyā sabe nāśā'be bhuvana*)." – CC Madhya 1.271.

B: Śrī Caitanya Mahāprabhu said, "Both the Supreme Personality of Godhead and My spiritual master, Īśvara Purī, are completely independent (prabhu kahe, – īśvara haya parama svatantra). Therefore neither the mercy of the Supreme Personality of Godhead nor that of Īśvara Purī is subject to any Vedic rules and regulations (īśvarera kṛpā nahe veda-paratantra)." – CC Madhya 10.137.

Prema is mostly nectar or highly poison?

A: "For a devotee who has actually developed bhāva, the pleasure derived from dharma, artha, kāma and mokṣa appears like a drop in the presence of the sea (pañcama puruṣārtha – premānandāmṛta-sindhu, mokṣādi ānanda yāra nahe eka bindu)." – CC Ādi 7.85.

B: [Śrīmatī Rādhārāṇī used to lament:] " 'Our Kṛṣṇa does not realize what We have suffered from injuries inflicted in the course of loving affairs. We are actually misused by love because love does not know where to strike and where not to strike. Even Cupid does not know of Our very much weakened condition. What should I tell anyone? No one can understand another's difficulties. Our life is actually not under Our control, for youth will remain for two or three days and soon be finished. In this condition, O creator, what will be Our destination?' " – CC Madhya 2.18.

B: "If one tastes such love of Godhead, he can compare it to hot sugarcane. When one chews hot sugarcane, his mouth burns, yet he cannot give it up. Similarly, if one has but a little love of Godhead, he can perceive its powerful effects. It can only be compared to poison and nectar mixed together." – CC Madhya 2.51.

Prema is available in this world, or not?

A: "If one chants the exalted holy name of the Lord again and again (hena kṛṣṇa-nāma yadi laya bahu-bāra) and yet his love for the Supreme Lord does not develop and tears do not appear in his eyes (tabu yadi prema nahe, nahe aśrudhāra), it is evident that because of his offenses in chanting (tabe jāni, aparādha tāhāte pracura), the seed of the holy name of Kṛṣṇa does not sprout (kṛṣṇa-nāma-bīja tāhe nā kare aṅkura)." – CC M 8.29-30. "But if one only chants, with some slight faith, the holy names of Lord Caitanya and Nityānanda, very quickly he is cleansed of all offenses (caitanya-nityānande nāhi e-saba vicāra). Thus as soon as he chants the Hare Kṛṣṇa mahā-mantra, he feels the ecstasy of love for God (nāma laite prema dena, vahe aśrudhāra)." – CC M 8.31.

B: "The extraordinary transformations of the body due to transcendental feelings would never have been possible for anyone but the Lord, in whose body all transformations were manifest (kāhāṅ nāhi śuni yei bhāvera vikāra, sei bhāva haya prabhura śarīre pracāra)." – CC Madhya 2.11. "Purport: The ecstatic transformations of the body described in such exalted literatures as the Bhakti-rasāmṛta-sindhu are practically not seen in this material world. However, these symptoms were perfectly present in the body of Śrī Caitanya Mahāprabhu. These symptoms are indicative of mahābhāva, or the highest ecstasy. Sometimes sahajiyās artificially imitate these symptoms, but experienced devotees reject such imitations immediately. The author admits herein that these symptoms are not to be found anywhere but in the body of Śrī Caitanya Mahāprabhu." – CC M 2.11 purport by ACBVSP.

B: "Actually, My love for Kṛṣṇa is far, far away. Whatever I do is actually an exhibition of pseudo love of Godhead (dūre śuddha-prema-gandha, kapaṭa premera bandha, seha mora nāhi kṛṣṇa-pāya). When you see Me cry, I am simply falsely demonstrating My great fortune (tabe ye kari krandana, sva-saubhāgya prakhyāpana). Please try to understand this beyond a doubt (kari, ihā jāniha niścaya)." – CC M 8.46. [Pure love is impossible in today's world, don't waste time in cultivating love, just aspire for attaining Krishna, as Gaurahari himself is teaching.]

Take sannyasa or remain grihastha?

A: Śrī Kṛṣṇa says: "If one engages in My transcendental loving service but simultaneously desires material opulence, he is extremely foolish—like a person who gives up ambrosia to drink poison. Since I am intelligent, why should I bestow material prosperity upon such a fool? Instead, I shall give him the nectar of shelter at My lotus feet and make him forget illusory material enjoyment." — CC, Madhya-līlā 22.38–39

A: Greatly lamenting, the Lord then informed Sārvabhauma Bhaṭṭācārya, " 'Alas, for a person who is seriously desiring to cross the material ocean and engage in the transcendental loving service of the Lord without material motives, seeing a materialist engaged in sense gratification or seeing a woman who is similarly interested is more abominable than drinking poison willingly.' " – CC M 11.8.

A: "Just as one is immediately frightened upon seeing a live serpent or even the form of a serpent, one endeavoring for self-realization should similarly fear a materialistic person and a woman. Indeed, he should not even glance at their bodily features." – CC M 11.11.

B: "Gaurahari: Later I shall become a householder and thus serve My parents (gṛhastha ha-iyā kariba pitā-mātāra sevana), for this action will very much satisfy Lord Nārāyaṇa and His wife, the goddess of fortune (ihāte-i tuṣṭa habena lakṣmī-nārāyaṇa)." – CC Ādi 15.20. "Without a wife," Lord Caitanya considered, "there is no meaning to householder life." Thus the Lord decided to marry (gṛhiṇī vinā gṛha-dharma nā haya śobhana, eta cinti' vivāha karite haila mana)." – CC Ādi 15.26.

B: "The real purpose of accepting sannyāsa is to dedicate oneself to the service of Mukunda (parātma-niṣṭhā-mātra veṣa-dhāraṇa). By serving Mukunda, one can actually be liberated from the bondage of material existence (mukunda-sevāya haya saṁsāra-tāraṇa)." After accepting the sannyāsa order, Śrī Caitanya Mahāprabhu decided to go to Vṛndāvana (sei veṣa kaila, ebe vṛndāvana giyā) and engage Himself wholly and solely in the service of Mukunda in a solitary place (kṛṣṇa-niṣevaṇa kari nibhṛte vasiyā)." – CC Madhya 3.8-9.

B: "Śrī Caitanya Mahāprabhu considered Śrī Rāmānanda Rāya and Śrī Sanātana Gosvāmī to be equal in their renunciation, for although Śrī Rāmānanda Rāya was a gṛhastha engaged in government service and Śrī Sanātana Gosvāmī was in the renounced order of complete detachment from material activities, they were both servants of the Supreme Personality of Godhead who kept Kṛṣṇa in the center of all their activities." – CC Adi 10.134 purport by ACBVSP.

To stay humble, or become mature?

A: "In the mood of Lord Nṛsiṁhadeva, Lord Caitanya ran through the city streets, club in hand, ready to kill all the atheists (nṛsiṁha-āveśe prabhu hāte gadā lañā, pāṣaṇḍī mārite yāya nagare dhāiyā)." – CC Ādi 17.92. The Lord became morose and said to Śrīvāsa Ṭhākura, "When I adopted the mood of Lord Nṛsiṁhadeva, people were greatly afraid. Therefore I stopped, since causing fear among people is an offense (śrīvāse kahena prabhu kariyā viṣāda, loka bhaya pāya, — mora haya aparādha)." – CC Ādi 17.95.

A: "A devotee engaged in chanting the holy name of the Lord should practice forbearance like that of a tree (taru-sama sahiṣṇutā vaiṣṇava karibe). Even if rebuked or chastised, he should not say anything to others to retaliate (bhartsana-tāḍane kāke kichu nā balibe)." – CC Ādi 17.27.

B: "Hearing this, Caitanya Mahāprabhu appeared greatly angry, and in that angry mood He spoke some words chastising him (eta śuni' mahāprabhura ha-ila kruddha mana, krodhāveśe bale tāre tarjana-vacana)." – CC Ādi 17.50.

B: Lord Caitanya ordered, "Go perform saṅkīrtana! (prabhu ājñā dila — yāha karaha kīrtana). Today I shall kill all the Muslims! (muñi saṁhārimu āji sakala yavana)" – CC Ādi 17.130.

B: "I have appeared in this incarnation to kill the demons [pāṣaṇḍīs] and (pāṣaṇḍī saṁhārite mora ei avatāra), after killing them, to preach the cult of devotional service (pāṣaṇḍī saṁhāri' bhakti karimu pracāra)." – CC Ādi 17.53. Purport: Lord Caitanya's mission is the same as that of Lord Kṛṣṇa, which He states in the Bhagavad-gītā (4.7-8) yadā yadā hi dharmasya glānir bhavati bhārata.

Is being a king wrong, or not?

A: Śrī Caitanya Mahāprabhu said, "Although it is correct that the King is a great devotee, he is still to be considered a venomous snake (prabhu kahe, – tathāpi rājā kāla-sarpa ākāra). Similarly, even though a woman be made of wood, one becomes agitated simply by touching her form (kāṣṭha-nārī-sparśe yaiche upaje vikāra)." – CC Madhya 11.10.

B: "Śrī Caitanya Mahāprabhu was very pleased to see the devotion of the King (tāṅra bhakti dekhi' prabhura tuṣṭa haila mana), and He therefore stood up and embraced him (uthi' mahāprabhu tāṅre kailā āliṅgana)." – CC

Madhya 16.105.

B: "Upon seeing the King engaged in such menial service, Caitanya Mahāprabhu became very happy (mahāprabhu sukha pāila se-sevā dekhite). Simply by rendering this service, the King received the mercy of the Lord (mahāprabhura kṛpā haila se-sevā ha-ite)." – CC Madhya 13.18.

B: "This supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way (evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ)." – BG 4.2. "Kings such as Janaka attained perfection solely by performance of prescribed duties (karmaṇaiva hi saṁsiddhim āsthitā janakādayaḥ). Therefore, just for the sake of educating the people in general, you should perform your work (loka-saṅgraham evāpi sampaśyan kartum arhasi)." – BG 3.20.

Hari wants opulent food, or not?

A: Śrī Caitanya Mahāprabhu said, "You can give Me the ordinary vegetable known as lāphrā-vyañjana, and you may deliver to all the devotees better preparations like cakes, sweet rice and amṛta-guṭikā." – CC M 12.167.

B: "Jagadānanda went to distribute prasādam, and suddenly he placed all the first-class preparations on the plate of Śrī Caitanya Mahāprabhu." "When such nice prasādam was put on the plate of Śrī Caitanya Mahāprabhu, the Lord was outwardly very angry. Nonetheless, when the preparations were placed on His plate sometimes by tricks and sometimes by force, the Lord was satisfied." – CC M 12.169-170.

About The Author

> *"You're doing shravan kirtan smaran asper your speed of mind, but this ragatmika-abhasa or kaal-marga is much faster than your speed of mind. My Tamsik-Marg is super fast because, not just it is smaran, but it is smaran supercharged via a the catalyst of natural Maya.*
>
> *Our tamasic marga is useful for getting out of this dark world with the intention of entering into Vaikuntha world, however at the border we will be dipping into the water of viraja river and will become completely restored back to normal and perfect to enter the Goloka Vaikuntha to associate with Govinda there. ~ Sudarshan"*

I was born on Varuthini Ekadashi tithi day, in year 1920 SE/ 1998 CE/ 2055 BS, in a religious family, in Bharatdesha. While I was in the womb my grandfather had chanted lots of Hanuman stotras and Tantrik stotras for my protection and auspiciousness. My grandfather was a Rama bhakta, he had built a small temple having deities of Sri Rama and Panchamukhi Hanuman. In my childhood, my grandmother would sing names of Govinda to make me stop crying, like: Sri Rama Jay Rama Jay Jay Rama, Jaya Jaya Vitthala, Hari Govinda Govinda, and similar kirtans. My grandparents had Bhadrakali Devi and Venkateshwar Balaji as kuladevatas, since childhood I have been observing and participating in the puja rituals of both Kuladevatas, and the puja ceremonies have a very deep impression on my consciousness. So my birth was in a family of bhaktas.

"By virtue of the divine consciousness from his previous life, one automatically becomes attracted to the yogic principles – even without seeking them (pūrvābhyāsena tenaiva hriyate hy avaśo 'pi saḥ). Such an inquisitive transcendentalist stands always above the shabda brahma or the revealed scriptures (jijñāsur api yogasya śabda-brahmātivartate)." – BG 6.44

The name Su-darshan originally belongs to Govinda, whose darshana is auspicious. Sudarshan is also the name of chakra of Govinda, which represents the Kala Shakti. I think that this Kala Shakti of Govinda might have given me some blessings, that's why I'm able to write about them.

Shri-Govinda-Arpanam-Astu
Krishna Janmashtami 2026

Mucukunda killed kalayavana on Govinda's behalf. Mucukunda was a devotee of Govinda, Govinda had been always looking after him (10.51.59), so all the strength Mucukunda had was due to kripa of Govinda only (10.51.58). Just as on the previous battle with Jarāsandha, Govinda was not carrying weapons and His weapons came down from Vaikuṇṭha loka (10.50.11). Similarly, Govinda was not having his weapon at that time (10.50.57), so He just went to invoke His weapon, and His weapon just by his fiery glance burnt the asura Kālayavana, within a fraction of a second (10.51.12). "Mucukunda to Kṛṣṇa: The man [Kālayavana] who woke me was burned to ashes by the reaction of his sins. Just then I saw You, O chastiser of enemies (amitra śāsanaḥ), having glorious appearance." – BH 10.51.33. Therefore, Govinda is not a Ranchor, He didn't run from the battlefield. Govinda is Chakradhari and is the kaal of all asuras. "Kṛṣṇa to Mucukunda: O King, in your very next life you will become an excellent brāhmaṇa, the greatest well-wisher of all creatures, and you will certainly come to Me alone (mām upaiṣyasi kevalam)." – BH 10.51.63.

"Beneath Mahātala is the planetary system known as Rasātala, which is the abode of the demoniac sons of Diti and Danu. They are called Paṇis, Nivāta-kavacas, Kāleyas and Hiraṇya-puravāsīs [those living in Hiraṇya-pura]. (tato 'dhastād rasātale daiteyā dānavāḥ paṇayo nāma nivāta-kavacāḥ kāleyā hiraṇya-puravāsina iti). They are all enemies of the demigods (vibudha-pratyanīkā), and they reside in holes like snakes (bileśayā iva vasanti ye). From birth they are extremely powerful and cruel (utpattyā mahaujaso mahā-sāhasino), and although they are proud of their strength, they are always defeated (pratihata-balāvalepā) by the Sudarśana cakra of the Supreme Personality of Godhead, who rules all the planetary systems (bhagavataḥ sakala-lokānubhāvasya harer eva tejasā). When a female messenger from Indra named Saramā chants a particular curse, the serpentine demons of Mahātala become very afraid of Indra (vai saramayendra-dūtyā vāgbhir mantra-varṇābhir indrād bibhyati)." – BH 5.24.30. "Since there is no sunshine in those subterranean planets, time is not divided into days and nights, and consequently fear produced by time does not exist (yatra ha vāva na bhayam aho-rātrādibhiḥ kāla-vibhāgair upalakṣyate)." – BH 5.24.11. "They live very auspiciously and do not fear death from anything but death's established time, which is the effulgence of the Sudarśana cakra of the Bhagawan (na hi teṣāṁ kalyāṇānāṁ prabhavati kutaścana mṛtyur vinā bhagavat-tejasaś cakrāpadeśāt)." – BH 5.24.14.

Example Kavachas

> “*rāma! rāghava! rāma! rāghava! rāma! rāghava! pāhi mām,*
> *kṛṣṇa! keśava! kṛṣṇa! keśava! kṛṣṇa! keśava! rakṣa mām.*”

We need a healthy body for performing worship of Govinda, so we will need kavacha stotras for protecting our body. We should chant the Kavachas, for protection from all gross and subtle problems. Not just for protecting ourself, we can even chant these stotras for protection of Govinda, because we see lots of demons come to trouble baby Govinda.

Although our stotras are not needed by Govinda, but still Govinda will appreciate your efforts. All those who are benefitted from this book, are requested to regularly chant suraksha stotras for the protection of Bhagawan, the lila sthalis of Bhagawan, the divya birthplaces of Bhagawan, and the entire divya country of Bhagawan.

- kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! he
  kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! he
  kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! rakṣa mām
  kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! kṛṣṇa! pāhi mām
  rāma! rāghava! rāma! rāghava! rāma! rāghava! rakṣa mām
  kṛṣṇa! keśava! kṛṣṇa! keśava! kṛṣṇa! keśava! pāhi mām
- ॐ namo hanumate rudrāvatārāya sarvaśhatrusaṃharaṇāya sarvarogaharāya sarvavaśhīkaraṇmuktāya rāmadūtāya svāhā.
- ॐ veerbhadray vairivansh vinashay sarvlok bhayankaray bheemveshay hum phat shbhraum shbhraum hreem kham phat ripun phat swaha.
- ॐ bhaṃ bhairavāya āpddudārānāya śhatru nāśhaṃ kuru.
- ॐ kreem hoom kreem sarv shatru stambhinee ghor kaalikaayai phat.
- ॐ mahakalyai cha vidmahe smashaana vasinyai cha dheemahi, tanno kali prachodayat.
- ॐ dhumavatyai vidmahe samharinyai dhimahi tanno dhuma prachodayat.
- ॐ kaatyaanye cha vidmahe kanyakumarye dhimahi, tanno devi prachodayat.

Govinda's kavacha

After Govinda killed Putana, by doing nothing except sucking out her milk and life airs, the Vrajavasis chanted this Stotra for the protection of baby Govinda (BH 10.6.22-26):

KAVACHA: avyāt ajaḥ aṅghri, maṇimān tava jānu, atha urū yajñaḥ, acyutaḥ kaṭi-taṭam, jaṭharam hayāsyaḥ, hṛt keśavaḥ, tvat uraḥ īśaḥ, inaḥ tu kaṇṭham, viṣṇuḥ bhujam, mukham urukramaḥ, īśvaraḥ kam, cakrī agrataḥ, saha-gadaḥ hariḥ astu paścāt, tvat-pārśvayoḥ dhanuḥ-asī, madhu-hā ajanaḥ ca koṇeṣu, śaṅkhaḥ urugāyaḥ upari upendraḥ, tārkṣyaḥ kṣitau, haladharaḥ puruṣaḥ samantāt, indriyāṇi hṛṣīkeśaḥ, prāṇān nārāyaṇaḥ avatu, śvetadvīpa-patiḥ cittam, manaḥ yogeśvaraḥ avatu, pṛśnigarbhaḥ tu te buddhim, ātmānam bhagavān paraḥ, krīḍantam pātu govindaḥ, śayānam pātu mādhavaḥ, vrajantam avyāt vaikuṇṭhaḥ, āsīnam tvām śriyaḥ patiḥ, bhuñjānam yajñabhuk pātu sarva-graha-bhayam-karaḥ.

MEANING: May Aja protect Your legs, may Maṇimān protect Your knees, Yajña Your thighs, Acyuta the upper part of Your waist, and Hayagrīva Your abdomen. May Keśava protect Your heart, Īśa Your chest, the sun-god Your neck, Viṣṇu Your arms, Urukrama Your face, and Īśvara Your head. May Cakrī protect You from the front; may Śrī Hari, Gadādharī, the carrier of the club, protect You from the back; and may the carrier of the bow, who is known as the enemy of Madhu, and Lord Ajana, the carrier of the sword, protect Your two sides. May Lord Urugāya, the carrier of the conchshell, protect You from all corners; may Upendra protect You from above; may Garuḍa protect You on the ground; and may Lord Haladhara, the Supreme Person, protect You on all sides. May Hṛṣīkeśa protect Your senses, and Nārāyaṇa Your life air. May the master of Śvetadvīpa protect the core of Your heart, and may Lord Yogeśvara protect Your mind. May Lord Pṛśnigarbha protect Your intelligence, and the Supreme Personality of Godhead Your soul. While You are playing, may Govinda protect You, and while You are sleeping may Mādhava protect You. May Lord Vaikuṇṭha protect You while You are walking, and may Lord Nārāyaṇa, the husband of the goddess of fortune, protect You while You are sitting. Similarly, may Lord Yajñabhuk, the fearful enemy of all evil planets, always protect You while You enjoy life.

Rādhā kavacham

Devi uvāca: kailāsavāsin! bhagavan bhaktānugrahakāraka!, rādhikākavacaṃ puṇyaṃ kathayasva mama prabho. yadyasti karuṇā nātha! trāhi māṃ duḥkhato bhayāt, tvameva śaraṇaṃ nātha! śūlapāṇe! pinākadhṛk.

Shiva uvāca: śṛṇuṣva girije tubhyaṃ kavacaṃ pūrvasūcitam, sarvarakṣākaraṃ puṇyaṃ sarvahatyāharaṃ param. haribhaktipradaṃ sākṣāt bhuktimuktiprasādhanam, trailokyākarṣaṇaṃ devi harisānniddhyakārakam. sarvatra jayadaṃ devi, sarvaśatrubhayāpahaṃ, sarveṣāñcaiva bhūtānāṃ manovṛttiharaṃ param. caturdhā muktijanakaṃ sadānandakaraṃ param, rājasūyāśvamedhānāṃ yajñānāṃ phaladāyakam. idaṃ kavacamajñātvā rādhāmantrañca yo japet, sa nāpnoti phalaṃ tasya vighnāstasya pade pade.

ṛṣirasya mahādevo'nuṣṭup cchandaśca kīrtitam, rādhāsya devatā proktā rāṃ bījaṃ kīlakaṃ smṛtam. dharmārthakāmamokṣeṣu viniyogaḥ prakīrtitaḥ,

KAVACHA: śrīrādhā me śiraḥ pātu lalāṭaṃ rādhikā tathā, śrīmatī netrayugalaṃ karṇau gopendranandinī, haripriyā nāsikāñca bhrūyugaṃ śaśiśobhanā. oṣṭhaṃ pātu kṛpādevī adharaṃ gopikā tadā, vṛṣabhānusutā dantāṃścibukaṃ gopanandinī. candrāvalī pātu gaṇḍaṃ jihvāṃ kṛṣṇapriyā tathākaṇṭhaṃ pātu hariprāṇā hṛdayaṃ vijayā tathā. bāhū dvau candravadanā udaraṃ subalasvasā, koṭiyogānvitā pātu pādau saubhadrikā tathā. jaṅkhe candramukhī pātu gulphau gopālavallabhā, nakhān vidhumukhī devī gopī pādatalaṃ tathā. śubhapradā pātu pṛṣṭhaṃ kakṣau śrīkāntavallabhā, jānudeśaṃ jayā pātu hariṇī pātu sarvataḥ. vākyaṃ vāṇī sadā pātu dhanāgāraṃ dhaneśvarī, pūrvāṃ diśaṃ kṛṣṇaratā kṛṣṇaprāṇā ca paścimām. uttarāṃ haritā pātu dakṣiṇāṃ vṛṣabhānujā, candrāvalī naiśameva divā kṣveḍitamekhalā. saubhāgyadā madhyadine sāyāhne kāmarūpiṇī, raudrī prātaḥ pātu māṃ hi gopinī rajanīkṣaye. hetudā saṃgave pātu ketumālā'bhivārdhake, śeṣā'parāhnasamaye śamitā sarvasandhiṣu. yoginī bhogasamaye ratau ratipradā sadā, kāmeśī kautuke nityaṃ yoge ratnāvalī mama. sarvadā sarvakāryeṣu rādhikā kṛṣṇamānasā,

PHALA SHRUTI: ityetatkathitaṃ devi kavacaṃ paramādbhutam. sarvarakṣākaraṃ nāma mahārakṣākaraṃ param, prātarmaddhyāhnasamaye sāyāhne prapaṭhedyadi. sarvārthasiddhistasya syādyadyanmanasi vartate, rājadvāre sabhāyāṃ ca saṃgrāme śatrusaṅkaṭe. prāṇārthanāśasamaye yaḥ paṭhetprayato naraḥ, tasya siddhirbhavet devi na bhayaṃ vidyate kvacit. ārādhitā rādhikā ca yena nityaṃ na saṃśayaḥ, gaṃgāsnānāddharernāmaśravaṇādyatphalaṃ labhet. tatphalaṃ tasya bhavati yaḥ paṭhetprayataḥ śuciḥ, haridrārocanā candramaṇḍalaṃ haricandanam. kṛtvā likhitvā bhūrje ca dhārayenmastake bhuje, kaṇṭhe vā devadeveśi sa harirnātra saṃśayaḥ. kavacasya prasādena brahmā sṛṣṭiṃ sthitiṃ hariḥ, saṃhāraṃ cāhaṃ niyataṃ karomi kurute tathā. vaiṣṇavāya viśuddhāya virāgaguṇaśāline dadyākavacamavyagramanyathā nāśamāpnuyāt.

Rūdrayāmala Tantroktaṃ Kālikā Kavacaṃ

Bhairava uvacha: ॐ asya śrī kālikā kavacasya bhairava ṛṣiḥ anuṣṭupa chaṃdaḥ śrī kālikā devatā śatrusaṃhārārtha jape viniyogaḥ,

DHYANAM: ॐ dhyāyet kālīṃ mahāmāyāṃ trinetrāṃ bahurūpiṇīṃ, caturbhujāṃ lalajjihvāṃ pūrṇacandranibhānanāṃ. nīlotpaladalaśyāmāṃ śatrusaṃghavidāriṇīṃ, naramuṇḍaṃ tathā khaḍgaṃ kamalaṃ ca varaṃ tathā. nirbhayāṃ raktavadanāṃ daṃṣṭrālīghorarūpiṇīṃ, sāṭṭahāsānanāṃ devī sarvadā ca digambarīm. śavāsanasthitāṃ kālīṃ muṇḍamālāvibhūṣitām, iti dhyātvā mahākālīṃ tatastu kavacaṃ paṭhet.

KAVACHA: ॐ kālikā ghorarūpā sarvakāmapradā śubhā, sarvadevastutā devī śatrunāśaṃ karotu me. 1 ॐ hrīṃ hrīṃ rūpiṇīṃ caiva hrāṃ hrīṃ hrāṃ rūpiṇīṃ tathā, hrāṃ hrīṃ kṣoṃ kṣauṃ svarūpā sā sadā śatrūna vidārayet. śrīṃ hrīṃ aiṃ rūpiṇī devī bhavabandha vimocinī, hum rūpiṇī mahākālī rakṣāsmān devi sarvadā. yayā śumbho hato daityo niśumbhaśca mahāsuraḥ, vairināśāya vaṃde tāṃ kālikāṃ śaṃkarapriyāma. 4 brāhmī śaivī vaiṣṇavī ca vārāhī nārasiṃhikā, kaumāryairndrī ca cāmuṇḍā khādantu mama vidivaṣaḥ. 5 sureśvarī ghora rūpā caṇḍa muṇḍa vināśinī, muṇḍamālāvṛtāṃgī ca sarvataḥ pātu māṃ sadā. 6 hrīṃ hrīṃ hrīṃ kālike ghore daṃṣṭra va rudhirapriye, rudhirāpūrṇavaktre ca rudhireṇāvṛtastanī. 7 mama śatrūn khādaya khādaya hiṃsa hiṃsa māraya māraya bhindhi bhindhi chindhi chindhi uccāṭaya uccāṭaya drāvaya drāvaya śoṣaya śoṣaya svāhā, hrāṃ hrīṃ kālīkāyai madīya śatrūn samarpayāmi svāhā, 8 ॐ jaya jaya kiri kiri kiṭī kiṭī kaṭa kaṭa madaṃ madaṃ mohayaya mohaya hara hara mama ripūn dhvaṃsa dhvaṃsa bhakṣaya bhakṣaya troṭaya troṭaya yātudhānān cāmuṇḍe sarvajanān rājño rājapuruṣān striyo mama vaśyān kuru kuru tanu tanu dhānyaṃ dhanaṃ messvāna gajān ratnāni divyakāminī: putrān rājaśriyaṃ dehi yaccha kṣāṃ kṣīṃ kṣūṃ kṣaiṃ kṣauṃ kṣaḥ svāhā, 9

PHALA SHRUTI: ityetat kavacaṃ divyaṃ kathitaṃ śambhunā purā, ye paṭhanti sadā teṣāṃ dhruvaṃ naśyanti śatrava:. vairaṇi: pralayaṃ yānti vyādhitā vā bhavanti hi, balahīnā: putrahīnā: śatravastasya sarvadā. sahrastrapaṭhanāt siddhi: kavacasya bhavettadā, tat kāryāṇi ca siddhayanti yathā śaṃkarabhāṣitam. śmaśānāṃga-r-mādāya cūrṇa kṛtvā prayatnata:, pādodakena piṣṭvā tallikhellohaśalākayā. bhūmau śatrūn hīnarūpānuttarāśirasastathā, hastaṃ dattavā tu hṛdaye kavacaṃ tuṃ svayaṃ paṭhet. śatro: prāṇapratiṣṭhāṃ tu kuryān mantreṇa mantravit, hanyādastraṃ prahāreṇa śatro gaccha yamakṣayam. jvaladaṃga-r-tāpena bhavanti jvaritā bhṛśam, proñchanairvāmapādena daridro bhavati dhruvam. vairināśa karaṃ proktaṃ kavacaṃ vaśyakārakam, paramaiśvaryadaṃ caiva putra-putrādivṛddhidam. prabhātasamaye caiva pūjākāle ca yatnata:, sāyaṃkāle tathā pāṭhāt sarvasiddhirbhaved dhruvam. śatrūrūccāṭanaṃ yāti deśāda vā vicyato bhavet, praścāt kiṃ-g-karatāmeti satyaṃ-satyaṃ na saṃśaya:. śatrunāśakare devi, sarvasampatkare śubhe, sarvadevastute devi, kālike tvāṃ namāmyaham.

Aṣṭamukha Gaṇḍabheruṇḍa Nṛsiṃha Stavaḥ

ॐ namo bhagavanviṣṇo ādivaikuṇṭhanāyaka, parātparāya devāya pareśāya namo namaḥ. 1. parabrahmāya viśvāya viśvanāthāya te namaḥ, paramātmāya guhyāya jagajjananahetave, sṛṣṭisthityantarūpāya ādibhūtāya te namaḥ. 2. namaste nārasiṃhāya gaṇḍabheruṇḍarūpiṇe, namaste vyāghravaktrāya sarvaduḥkhavināśine. 3. namaste aśvavaktrāya sarvavidyāpradāyine, namo varāhavaktrāya sarvasampatpradāyine. 4. namo vānaravaktrāya sarvaśatruvināśine, namo garuḍavaktrāya duṣṭapannagahāriṇe. 5. namo bhallukavaktrāya śatrustambhanakāriṇe, aṣṭāsya gaṇḍabheruṇḍarūpāya śīghragāmine. 6. kalpāntakālanirghoṣagarjitāyograrūpiṇe, anekakoṭi śarabhabhakṣaṇāya mahātmane. 7. dvātriṃśatkoṭihastāya dvātriṃśāyudhadhāriṇe, mahate bhīmarūpāya nārasiṃhāya te namaḥ. 8.

॥ śrī aṣṭamukhagaṇḍabheruṇḍanṛsiṃhakalpe brahmasanatkumārasaṃvāde śarabhaśivakṛtaḥ stavassusampūrṇaḥ॥

vande'haṃ krūraghoraprabalatara mahāgaṇḍabheruṇḍasiṃha-vyāghrāśvakroḍaśākhāmṛgavarakhagarāḍbhallukādyaṣṭavaktram, dvātriṃśatkoṭibāhuṃ hala musala gadā śaṅkha cakrādihetīḥ bibhrāṇaṃ bhīmadaṃṣṭraṃ śarabhakhagagajān bhakṣayantaṃ nṛsiṃham.

Śrī Nṛsiṃha Mālāmantraḥ

asya śrīnṛsiṃha-mālā-mantrasya nāradabhagavān ṛṣiḥ, anuṣṭupchandaḥ, śrīnṛsiṃhadevatā, āṃ bījam, laṃ śaktiḥ, merukīlakam, śrīnṛsiṃhaprītyarthe jape viniyogaḥ.

ॐ namo nṛsiṃhāya, jvālāmukhāgni-netrāya, śaṅkha-cakra-gadā-prahastāya, yogarūpāya, hiraṇyakaśipu-cchedanāntra-mālā-vibhūṣaṇāya, hana hana daha daha vaca vaca rakṣa vo, nṛsiṃhāya pūrvadiśāṃ bandha bandha, raudrarabha-siṃhāya dakṣiṇadiśāṃ bandha bandha, pāvana-nṛsiṃhāya paścimadiśāṃ bandha bandha, dāruṇa-nṛsiṃhāya uttaradiśāṃ bandha bandha, jvālā-nṛsiṃhāya ākāśadiśāṃ bandha bandha, lakṣmī-nṛsiṃhāya pātāladiśāṃ bandha bandha, kaḥ kaḥ kampaya kampaya āveśaya āveśaya avatāraya avatāraya śīghraṃ śīghram.

ॐ namo nārasiṃhāya navakoṭidevagrahoccāṭanāya, ॐ namo nārasiṃhāya aṣṭakoṭigandharvagrahoccāṭanāya, ॐ namo nārasiṃhāya saptakoṭikinnaragrahoccāṭanāya, ॐ namo nārasiṃhāya ṣaṭkoṭiśākinīgrahoccāṭanāya, ॐ namo nārasiṃhāya pañcakoṭipannagagrahoccāṭanāya, ॐ namo nārasiṃhāya catuṣkoṭibrahmarākṣasagrahoccāṭanāya, ॐ namo nārasiṃhāya dvikoṭidanujagrahoccāṭanāya, ॐ namo nārasiṃhāya ekakoṭigrahoccāṭanāya,

ॐ namo nārasiṃhāya, arimuricorarākṣasajitiḥ vāraṃ vāram, śrībhaya corabhaya vyādhibhaya sakalabhaya-kaṇṭakān vidhvaṃsaya vidhvaṃsaya, śaraṇāgata vajra-pañjarāya, viśva-hṛdayāya, prahlāda-varadāya, kṣrauṃ śrīṃ nṛsiṃhāya svāhā, ॐ namo nārasiṃhāya, mudgala-śaṅkha-cakra-gadā-padma-hastāya, nīlaprabhāṅgavarṇāya, bhīmāya bhīṣaṇāya, jvālākarālabhayabhāṣita, śrīnṛsiṃha-hiraṇyakaśipu-vakṣasthala-vidāraṇāya, jaya jaya ehi ehi bhagavan bhagavan garuḍadhvaja garuḍadhvaja, mama sarvopadravaṃ vajradehena cūrṇaya cūrṇaya, āpatsamudraṃ śoṣaya śoṣaya, asura-gandharva-yakṣa-brahmarākṣasa-bhūta-preta-piśāca-adīn vidhvaṃsaya vidhvaṃsaya, pūrvākhilaṃ mūlaya mūlaya, praticchāṃ stambhaya, paramantra parayantra paratantra parakaṣṭaṃ chindi chindi bhindi bhindi, huṃ phaṭ svāhā,

iti śrīatharvaṇa-vedokta nṛsiṃhamālāmantraḥ samāptaḥ

Bagalā Pratyangirā kavacha

VINIYOGA: asya śrī bagalā pratyaṃgirā mantrasya,
nārada ṛṣi, striṣṭupa chandaḥ, pratyangirā devata,
hlīṃ bījaṃ, hūṃ śaktiḥ, hrīṃ kīlakaṃ, hlīṃ hlīṃ hlīṃ hlīṃ,
pratyangirā mama śhatru vināśhe viniyogaḥ,
MANTRA: om pratyangirāyai namaḥ, pratyangire sakala kāmān sādhaya:,
mama rakṣhāṃ kurū kurū, sarvān śhatrun khādaya-khādaya,
māraya-māraya, ghātaya-ghātaya, ॐ hrīṃ phaṭ svāhā,
KAVACHA: ॐ bhrāmarī stambhinī devī kṣobhiṇī mohanī tathā,
saṃhāriṇī drāviṇī ca jṛmbhaṇī raudrarūpiṇī,
iti-aṣṭau śaktayo devi śatru pakṣe niyojatāḥ,
dhārayeta kaṇṭhadeśe ca sarva śatru vināśinī,
ॐ hrīṃ bhrāmarī sarva śhatrūn bhrāmaya bhrāmaya ॐ hrīṃ svāhā,
ॐ hrīṃ stambhinī mama śhatrūn stambhaya stambhaya ॐ hrīṃ svāhā,
ॐ hrīṃ kṣhobhiṇī mama śhatrūn kṣhobhaya kṣhobhaya ॐ hrīṃ svāhā,
ॐ hrīṃ mohinī mama śhatrūn mohaya mohaya ॐ hrīṃ svāhā,
ॐ hrīṃ saṃhāriṇī mama śhatrūn saṃhāraya saṃhāraya ॐ hrīṃ svāhā,
ॐ hrīṃ drāviṇī mama śhatrūn drāvaya drāvaya ॐ hrīṃ svāhā,
ॐ hrīṃ jṛmbhaṇī mama śhatrūn jṛmbhaya jṛmbhaya ॐ hrīṃ svāhā,
ॐ hrīṃ raudri mama śhatrūn santāpaya santāpaya ॐ hrīṃ svāhā,
(iti śrī rūdrayāmale śivapārvati samvāde bagalā pratyaṃgirā kavacam)